

**BRAHMAN KNOWLEDGE
BRAHMA JNAANAM**

FROM

JNAANA-VAASISHTAM

OF

VAALMIKI MAHARSHI

'Simplified'

by

Narayanalakshmi

BOOK FOUR

PARA BRAHMAN

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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PARA BRAHMAN

WHAT IS THE BRAHMAN OF UPANISHADS?

Brahman means the expanded state of emergent world.

Brahman is the unknown undiscovered 'something' that is hiding behind the emergent world and not getting caught by the intellect or mind.

It is something that also appears as the quantum state of the Physics you can say.

It is not any godhead; it is not any supernatural divinity; it is not a Deva; or a 'Kadavul' (Tamil); not 'Devaru' (Kannada); not 'Bhagavaan' (all-powerful); not anything that is something at all.

It is something that cannot be perceived by the senses or mind or intellect.

It cannot be remembered as the memory of your form-identity.

It is not brain-dependent.

It is something that is not the information, but stays as all the information-bits called the world.

It makes possible for the information called the world to exist.

What is it?

It has no name, no form, no mind, no intellect, no purpose, is not in place, is not in time, is nowhere but is there as the somewhere...!

As one thinks and thinks and thinks about it and analyzes...without giving up the effort anytime, the mind stops analyzing and a silence prevails where no one is there, nothing is there, no information disturbance is there, and just a silent nothingness of pure awareness is left back.

THIS IS KNOWN AS BRAHMA-SAAKSHAATKAARA OR AATMA- SAAKSHAATKAARA.

Once you realize this state, then that state stays as the real 'I', and the false info of the body gets ignored as worthless. Such a person who has realized the truth behind all this inf-bits called the world is known as a 'Mukta - the free one'.

He is out of the trap of the false information called the world.

He is free indeed; for he as the information (identity of body) died, to stay as the Brahman-state.

He stays as the real person in the ghost-house called the world.

BRAHMAN WANTS A MIRROR URGENTLY!

Once upon a time, when there was no time at all, there existed a king before even the word 'beginning' had come to be.

He was an idiot; and had no intelligence at all.

He was an idiot and could not think at all.

He was a ghost for he had no body at all.

He had no space to move, he had no time to pass.

He did not breathe, had no senses and lived nowhere.

He was not even a he or she; better be referred to as an 'It'.

'It' was still; quieter than quiet.

No light no darkness.

'That alone was there.'

What was 'that'?

It was 'hunger' only; declare the Rishis. It was hungry to know itself.

It wanted a mirror.
 It can exist only as the 'want to know itself.'
 To know yourself, to see yourself, you need a mirror.
 That hungry thing instantly became a mirror.
 To know itself, it had to stay as a mirror; and the mirror is the world.
 All minds are the mirrors it had become, to see itself.
 All minds were tainted; and it could not see itself.
 It cried through those minds; suffered and lamented.
 Some minds cleaned themselves; but were concave, convex and also tainted with various colours.
 It debated and argued through so many minds; and only made itself more obscure and invisible.

Some minds cleaned themselves; had no colours; and stayed as nothing.
 It saw itself there; was identified with those mirrors and was very very happy; and lived forever happily
 without any mirror; and destroyed all the other mirrors.
 It knew itself as that mirror.
 It now had a mind, an intellect, a form to move about in space and time, and was no more an idiot.
 It was an emperor with a shining chariot of knowledge now!
Do you have one such mirror? Brahman needs it urgently!

IS BRAHMAN INTELLIGENT? NO!

Brahman is not a person or god or divinity.
 It is not a she or he or it also.

Brahman is just a name given to the reality that is blocked by the mind perceptions.
 It has no name as such.

How to describe it?
 It is nothing like anything that we perceive through our minds.
 It has no image or form. We cannot make an image of it through our eyes.
 It has no smell. We cannot smell it.
 It has no air movement that we can decode as some sound.
 It is not solid; so we cannot touch it and make it solid.
 It cannot be tasted also. It is not sweet or sour.

Is it a lustre? No!
 Is it darkness? No!
 Is it emptiness? No! It is all this; how can it be empty?
 Is it full? No! The world is not at all in that state; so it is not full of anything.
(World is just a mind-construe; Reality has no mind; so the world cannot be there.)

Does it move?
 No! There is no space for it to move at all.
 It is not in space at all!
 It is not in any time measure also.
 It cannot be measured with space and time co-ordinates.

Is it silent?

No! The silence here is the absence of the sound.
Sound and silence both cannot exist in it.

Does it have a mind? No! It cannot think.

Does it have intelligence? No! It cannot understand anything.

Does it have senses? No! It cannot perceive anything.

Is it inert or conscious?

None! Inert and conscious are just some words invented for our world-things.
That state is not inert and is not conscious.

Does it understand anything? No!

What is there as a second thing, for it to understand?

It is all that you understand as some other thing as image, sound etc etc.

How to catch it?

Through Vichaara -the rational analysis.

A Scientist of the west searches for the same Reality (Reality cannot change west or east), but with his mind in tact; and the mind always will present a rational explanation about the realness of the world.
It is like keeping a liar as your guide.

A Rishi of the east searches for the same Reality with a mind that is dead; and he gets no explanation about anything even rationally.

He calls it 'That'; and stays as 'that' with the blocking mind-screen burnt off.

Can an intelligent wave understand ever, the non-intelligent ocean?

It can stay as the ocean only; that is a better result of intelligence! Yes...?!

IS BRAHMAN INERT OR CONSCIOUS?

Everything is inert in one way; and everything is conscious in one way.

What is inert?

Inert thing never reacts.

So, the Brahman-state and the Mukta (Knower) who is the Brahman-state of Knowledge, are both inert.
Brahman has no mind, and the Mukta's mind is like a burnt up rope, and exits as a namesake only, as just a tool of perception.

So they are both inert, the Reality state and the one who has realized the Reality state.

Rest are all conscious you can say, for all the non-living things and living things both react to each other; except that the living things have something called brain.

This brain is what is said to be conscious, because it senses objects, and presents the picture of the world as stable and solid.

Consciousness of the brain is just a feature added in the evolution process.

Brahman is not conscious in this meaning. It does not sense any world as outside of it.

Brahman is inert then?

No! It is not inert in the sense of non-living log of wood or stone that is defined as inert.

These words inert and conscious, both do not refer to the Brahman-state at all.

These words belong to the perceived world only.

Brahman-state is not a person - not a god - not a Deva- not an evil genius - not a spirit - not a ghost - not an individual; in fact nothing that is in the vocabulary of the world-languages.

The word 'Brahman' also actually does not refer to that state, because it is a word coined here to say that - 'That' has swelled up like 'This'.

'That' is the indescribable Reality state and 'This' refers to the perceived phenomenon.

So What is the Reality-state like?

It is not conscious, is not inert, is not shining, is not darkness, is not emptiness, is not anything that you can think off; yet it is hidden within everyone, since we are all the swelled up forms of that Reality.

We are all the Aatmans of 'That Brahman'!

'Aatman' means that which can understand something.

It is the state of awareness of something.

You are understanding these words, you are understanding your room, your house etc etc.

You are 'aware + something'

If all the understood things are removed, then what is left back?

Just the subtle state that can understand anything as the perceived; the Pure awareness which is aware of itself, without a second!

Let us name it as 'Chit-alone' (ChinMaatram).

Rather, this subtle state is something which can exist as anything.

It can exist as any tri-fold unit of seer, seen and seeing.

It itself exists as the seer seeing something.

It is seeping through all the perceivers and perceived, as the perceiving state.

It is some undefinable state, which exists as an emptiness that is a storehouse of all the potential states of perception that can ever be there in any time mode.

It exists as the intelligent Jeevas and the non-intelligent objects; but it is not intelligent as such.

It is like an un-intelligent ocean which exists as the intelligent waves which think of themselves as separate from the ocean.

The perceived phenomenon is not just this earth-planet but countless worlds that spread out in various dimensions as its expressions.

Jagat -the world mentioned in the scriptures is not just this tiny earth-based universe, but countless universes which can never be known by the earth-denzens, and they may not be the copies of this world also. Whatever be the world wherever with whichever species, the Reality-state alone that is bereft of all perceptions is the basis of all of them. It can have other names in other worlds, though it is nameless.

Philosophies may also differ in those worlds.

Their Vedas (Knowledge books) might be different also; and also the language.

You cannot separate yourself and reach that state like a heaven.

You yourself are made of that only.

You have to understand 'that' as you, like a wave understands that it is the ocean only.

When this realization becomes stabilized as one's nature, one becomes a Mukta and is liberated from his incorrect understanding.

He realizes that he never dies and so never dies.

From an inert process of conscious desire-fulfilment, he evolves into becoming an individual.

Like a worm which has grown wings, he flies off far from the ignorant levels of idiotic existence.

He understands the word 'happiness' for the first time which is in no way comparable to the dopamine oozing of the brain that gets translated as 'joy'.

He is a new-born in the world of real individuals; and his life has just begun.

He is indeed liberated.

JOY OF THE WORLD AND THE BRAHMAN-BLISS

Brahman-state is said to be the Aananda state.

World, on the other hand is made up of Sukha and Duhkha (happiness and suffering).

Does that mean that a person who realizes the truth of his essence, will be jumping with joy?

Will he laugh hysterically?

Will he always be shedding tears of joy?

Will he attain the maximum amount of joy, as measured by any existing mind?

Is that why, we should try realizing the Aatman?

Is it another heaven, when we attain Moksha?

Is it a maximum joy-quotient state?

Is it a dark emptiness forced on us?

Are we going to be all alone in the Moksha state and be laughing like a super powerful deity?

What is Brahmaananda (Brahman-bliss) actually?

Let us analyze.

What is the meaning of 'Sukham', the Sanskrit word?

'Kham' is emptiness.

Sky is also known as 'Kham'.

Expanse of emptiness is known as 'Kham'.

Even the Reality state as referred to by the term Brahman is also known as 'Kham'.

'Kham' is the quiet state of nothingness.

'Su' means 'good'.

'Sukham' actually means a peaceful state of emptiness.

It co-exists with 'DuHkham'.

'DuHkham' means that which has disrupted the state of emptiness.

Sukham and DuHkham are experienced by the mind-faculty only.

What is 'mind'?

Mind is something which keeps agitating without stop, along with the agitating force of energy (Praana/energy that is behind the functions of the body). It is an agitation that exists along with the life-making breath, here for the humans.

Control the breath, the mind also learns to keep quiet; so the learned say.

Mind means 'Manas' which does 'Manana'.

'Manana' is in the form of some agitation.

This agitation is translated as the thought.

After the invention of language, we have learnt to think in language.

Mind is not any organ that physically exists inside the body, like a heart or lung.

The agitation which is felt within as a want of some completeness is defined as the mind (Manas).

This 'want' expresses itself as the want of food, want of comfort, want of music, want of reproduction, want of love, want of affection and care, want of people, want of family, want of money, want of objects and so on; and the list is never ending.

Even the want of Moksha or self-knowledge also is the mind only; says Vasishtha, the Great Sage who taught Rama the way of realizing the truth.

Every living thing survives because of this want only. Everything lives also because of this want only.

However, there is actually the 'Kham' of emptiness only, as the Reality state.

Inside the emptiness 'Kham' that is within and without, a disturbance is created as a want.

When the want is fulfilled, the emptiness returns back as the original state of 'Kham'.

At that time, the mind feels quiet for a few seconds without any agitation.

It is a 'good-kham' - 'Sukham'.

It is the joy of mind-silence.

If there is a brain in the body, it supports this joy by some chemical oozing. Later this chemical oozing itself becomes 'Sukham', that can rise out of any medium of joy like drugs, alcohol, passion-fulfilment etc etc, and also by the acts of hurting others, acting rude, killing others and so on.

DuHkham is when this 'Kham' gets agitated excessively.

It may be the pain of the body, or death of the loved ones or even an ant-bite.

World is nothing but the two states of Sukham and DuHkham; the silence of the mind and the excited state of the mind.

And as long as the mind is active, there is no getting out of Sukham and DuHkham.

You have to be either joyous, or distressed.

Mostly the joy lasts just for a few seconds only, and the mind starts agitating again for something or other immediately.

Mind never stays content; it is never quiet. It wants more and more.

It has to cry or be happy. It wants to be anxious always.

Even if it is happy, it will be worried about the happiness going away.

Actually the world-state is the experience of DuHkham only, that is masked as Sukham.

Coming to the question of 'Aananda' (Bliss) ...!

Aananda is not Sukham.

Aananda is not the silence of the agitation.

You cannot get Aananda out of want-fulfilment.

Aananda is extremeness of Aa+Nam+da.

Nam-da means that which produces the 'sinking into oneself', 'bending back into oneself'

Aananda means 'extremely being in oneself', as the want of nothing, as the complete fulfilment only.

Paramaananda, or Brahmaananda means sinking within oneself, the true essence of Reality.

This Aananda is staying as one's true self, and not as a body-thing or a mind-thing.

This Aananda is translated as 'bliss' in English.

What is the bliss of Brahman actually?

Let us see what Tripuraa Rahasya (another Knowledge-Scripture) says about this bliss.

This bliss is not the joy of want-fulfilment.

It is the joy of waking up.

Suppose you are walking alone in a forest, and a tiger pounces on you; and you are almost caught in its jaws.....!

Then suddenly with a jerk you wake up and find yourself in your own room, on the soft mattress, with the morning light bathing you with tender rays.

The tiger, the forest, the death ..all gone in a puff.

This is bliss.

To be out of untruth is bliss.

To be in Truth is bliss.

This is the bliss of Aatman.

It is the bliss of returning back to being oneself.

Bliss is when the mind ceases to exist completely, and only the 'Kham' is left back as oneself.

Bliss is when the false dream-character with the name and form, labelled 'I' vanishes, and you wake up as the 'mind-less', 'I'-less Aananda.

Bliss is when the belief in the reality of the world dies, and the truth of the emptiness alone is left back.

Bliss is when you stop being insane (as the body-I) and become sane as the seer of truth.

Bliss is Knowing the truth as it is.

Bliss is when the curse of being a mortal is removed through knowledge, and you know yourself as immortal. (Yourself is not the you with the name and form for sure).

The human in front of the ape is blissful.

The sheep which had forgotten its lion-ness roars as a lion, and it is bliss.

The poor learned man in front of the idiot-emperor is blissful.

Knowledge is bliss; ignorance is non-bliss.

Bliss is not Sukham, the goodness of the quiet mind.

Bliss is when the mind itself stays almost dead like the snake removed of its fangs.

Bliss is when you know 'that something' which is hidden by the sense information of image etc.

Bliss is 'to know'.

Bliss is to know so much that you stay as knowledge itself, without any name and form.

Knowledge does not smile or jump in joy; but stays as the most brilliant lustre only, that reveals all.

That is the Brahman-state.

A JeevanMukta is the Brahman-state awake inside the dream.

WHAT IS PURE AWARENESS AS BRAHMAN/AATMAN?

Brahman-state, the reality state which appears swollen as this perceived world of the mind is said to be the Chit-state. The Sanskrit word 'Chit' is translated as 'Pure awareness state' (for the lack of a proper word in the English language).

Chit has to be understood as Chit only - something more than pure awareness.

It is your basic essence as a perceiving animal.

What is this pure awareness state of Reality (Chit) according to Sage Vasishtha?

Pure awareness is the unknown Reality that hides behind all the thoughts, all the sense perceptions, and also behind your own body-identity of name and shape.

The only way to catch this hidden truth is 'Vichaara' - analytical thinking.

Let us think.

We are said to be conscious animals as against the inert objects which are not conscious.

Somehow these terms 'conscious and inert' do not have any relevance in Vasishtha's Brahman knowledge.

According to him, the people who act as inert bodies are no different than the inert rock or log of wood, because these so-called inert objects like pot and cloth also, react to the outer world in their own way and are conscious only. The only difference between a rock and a homo sapien is that, he has evolved the ability to make various sounds and has voluntary movement.

Well, other things also make sounds and make some movement; so it is not a great feat.

Inert objects move through external forces.

A man moves through the chemical commands of his brain.

He is also an inert object under the control of external forces like a rock and wood.

Nothing to boast about.

Then, where does this awareness factor (Aatman) come from?

When you act as a reacting physical body only, just obeying the chemical commands helplessly, then you have no Aatman in you.

Aatman is dormant in you, like the goal to be reached in your evolution-journey.

Aatman is not a ghost or spirit inside the 'body-you' that will wander in the grave yards after mid-night, or sing songs in the cremation grounds wearing white garments.

The body is just a body made of cells; and when it dies, nothing is left back as you.

This is the bitter truth you have to absorb, though you may still relish the ideas of becoming a ghost after death, or move to another world of heaven (for you) or hell (for the enemy) after death.

You are just a physical body with a name and form (shape).

Chemicals dance in your brain; and so you laugh, cry, get angry, feel hunger, feel pain, feel urges of excretion, reproduction; and you die when the brain dies.

There is no living after death. Inert body is inert body; it perishes like any other inert object of the earth.

Rocks and trees do not leave back ghosts; you as the body also do not leave back any ghost after death.

There was no Aatman at all that had any chance to sprout in you and be left back.

What is this Aatman?

Aatman is the basis of your existence which needs to sprout and grow into a huge tree of knowledge.

Let us think further.

World is what?

You at this moment are receiving some sense inputs of some objects and people, and also of the movement of your body-limbs.

You are receiving continuously without a gap, the sense input of something or other.

And the 'Chitta' the story-maker, tells you that it is a room, it is your spouse, it is your child, it is your favourite food, it is your house, it is your land, it is your country and so on.

What you see is a very little, at one single moment.

Whatever you remember as the data stored in the brain alone is the huge world that rises in front of you. The entire world outside of your direct sense-input, exists only as the molecular patterns (memories) stored in your brain.

Of course, the brain is also a concept stored in the brain.

'You with a birth day and a death day', also are a memory stored in the brain as a molecular pattern.

You are not anyone, but a memory of yourself.

This cannot be the Aatman.

Then where is this Aatman?

Think again!

What you conceive as objects and people, requires a threefold unit of you and the object and the perceiving process.

You and your object, are always together like a coin with two sides.

You and your object of perception, cannot be separated at all.

You see a pen, you see the sky, you see the wife, you see the husband, you see the teacher, you see the son, you see the tree, you see the god (mind-image), you see the book.

When is the time when you do not see?

Only when you remain dead as a sleeping thing!

You are a seeing-thing only, and cannot be otherwise.

'Seeing' is life for you; and 'not-seeing' is death for you.

You cannot even imagine the 'non-seeing'! You are afraid!

What is life for you?

You see with your senses, conceive an object, and like or dislike it as a reaction to the conceived object.

That alone is 'the life lived' for you!

First it is sense-information; next it is conception process; and then the like and dislike syndrome.

You are just a process of producing a world-concept. And you cannot exist except as this process.

There is no Aatman here also.

Then where is this Aatman?

Think!

Every perceived object is a bit of knowledge produced by the senses.

Every object is a set of sense-information that you receive, and then conceive as an object.

There is the 'you and the object of knowledge' always, as the life you live.

No! Actually 'you' are also an object of knowledge only.

You as a name and form with all the ideas of family, country and possession, are also an object of knowledge only.

Who is seeing you also, as an object of knowledge?

That is? The Aatman! Never knew of it right?

When you catch the 'true you' that senses the 'body you' as an object of knowledge, then the dormant Aatman sprouts up.

What is this Aatman?

It is pure awareness! Chit it is called! Brahman is its other name.

Brahman means that which swells up with conceptions.

Brahman is what bloats up as a balloon of this world.

Not just this earth planet, but worlds beyond count, like each foam-bubble in an ocean can be a world for this Brahman.

Chit is, what 'knows' the objects of knowledge.

Chit is, what knows you also, as an object of knowledge.

Like this earth is the central point of the universe for the residents of the earth, the body is the centre of all the perception-processes for each earth-being.

Body is your 'earth', the central point from which you receive all the knowledge of the objects.

Body is also an object of knowledge, to remind you once again.

It is of course difficult to look at yourself as an object of knowledge; but that is how it is.

This looking at the objects of knowledge (including you) is what is known as Aatman.

It alone is actually looking at you, looking at the objects looked by you; but you cannot look at it.

It cannot be seen or known as an object of knowledge.

You cannot store it in the memory.

You cannot make it into a molecular pattern.

You cannot see it in the mirror.

You cannot catch it in meditation.

You cannot get it as a boon from any super deity.

You cannot catch it in the Himalayan caves.

You cannot get it by visiting temples.

You cannot get it even if Shiva stands in front of you.

You can know of it as yourself, only through the thinking process, like thinking out the solution of a mystery. You have to act as a detective and find the hiding 'you'.

You have to find yourself, the 'you' who is lost.

This is known as Aatman-knowledge.

'Vaasishtam' is a guide to such a knowledge.

What happens when you catch the real you?

You remain as the 'true you'! That is all!

How is it to be in the Aatman-state which is described as the pure state of Chit - the state of pure awareness?

Pure awareness means the awareness of myself; and not as any object of knowledge.

There is no conception process or perceiving process involved.

There is no process at all. There is no other object of knowledge also.

Everything turns into just 'knowledge' that shines out of me.

I am just I am; and my knowledge is the world.

I know; so the world is there.

I know; so the 'body-I' is there.

'Body-I' is just a costume I wear, to receive the sense input and play the game of conception.

I have no mind to think, no intellect to reason.

I need no objects of knowledge to prove my existence.

I possess nothing.

I am not any 'I' also.

I just am aware.

Awareness is my nature.

I am not aware of objects; but aware of myself.

This awareness of myself is alone the world I see through the senses,

like the painter 'with the awareness of a unmanifest picture in his mind' sees it manifesting on a canvas, through the medium of colours.

The world is the undivided knowledge as 'me' that shines as the divided world of conceptions.

I am not any 'I'.

'I' is not the label I hold on to.

IT IS JUST 'BEING'!

How does one feel in the realized state of Aatman?

The entire world looks like some dream that one is awake in.

There is the constant presence of oneself always, without the need of any name, or form, or any possession.

The lone-ness (Kevalatvam) is the only experience.

The body, or its movements, its stories, its connections, lose meaning completely.

Everything looks like a made-up fiction.

World becomes a soap-serial seen for amusement.

Joys, pains all stay outside, as the objects of knowledge only.

Just the bubbling bliss of 'being', stays without any expression.

This bubbling bliss of silence is undisturbed, even when amidst the disturbances of sense-inputs.

Actually, the disturbances of sense-inputs also become part of the undisturbed silence and stay quiet.

Sounds are not heard, silence is not felt, images are not believed in, tastes vanish off, touches lose the solidity; and all turns into just knowledge only.

Nothing exists except 'knowledge of all, as me'.

No one else; not even me; but just the bubbling state of existence.

That is pure awareness.

Awareness which is aware of itself and nothing else.

This is the state of a Brahma-Jnaani, the Knower of Brahman.

He alone 'is', as a no-one.

This is Brahman the 'nothing-something'.

That is the real you, where the 'you' ceases to be.

It is pure awareness aware of oneself as all!

The 'Hmkaara' of Brahman!

SUSHUPTI (BRAHMAN'S HIDING PLACE)

What is 'Sushupti'?

Su-Supti - means excellent state of cessation of sense perceptions.

Deep sleep is different from the 'Sushupti' of the Scriptures.

Deep sleep that occurs in the evolved species of the earth planet occurs as a brain-recharging system only, and is common to all species of the earth.

Sushupti occurs for a man who has crossed his animal level, by learning to reason out everything.

He is not an animal which breeds only; but is a thinking entity. He has evolved to experience Sushupti, and not just the 'deep sleep, the physical recharging state of the brain'.

Sushupti means the state of a person, where the complete cessation of the sense experience occurs; it is a sort of paralysed state.

Others alone see a sleeping man's body in a paralysed state; not the one who sleeps.

You know that it is a paralysed state by looking at other sleeping bodies which lie as if dead; but seeing the chest heaving up and down with the breath, you know that they are not dead.

Forget others.

Let us analyze what happens when you fall into death-like life state of true Sushupti.

Do not fall into coma like animal-sleep (rest-state of brain), but fall into the Sushupti state consciously.

How?

Lie down on your comfy bed and start the sleep process, but do not fall asleep.

Try to stay conscious with effort.

Close the eyes.

All the images (all colours also) are gone.

(Your retina has to interact with photon particles to superimpose an image on atom-fluctuations.)

All the objects solid and real that were around you, have lost their images.

Then, what lies all around? Ghosts of objects?

Some whizzing atoms maybe!

Atom is just a whizzing emptiness; and sheer nothingness of something.

So the moment you close the eyes, you have turned the world around you into just whizzing emptiness of atoms. Or, not also!

Atoms also are your ideas only; so atoms also should not be there, since they are also some superimposition only, of ideas, maybe more rational.

When you open the eyes only, the objects will magically rise instantly, as if they were all the time there as solid images, or as objects made of atoms also! See how powerful you are!

Open the eyes; all objects appear instantly with solid-looking forms.

Close the eyes; all the solid images are gone instantly!

Aren't you indeed a super powered entity like God!

What would the wall of your room look like now?

Not solid, no colour, not seen at all....!

So are all the objects...! Even your spouse or child or the loved pet-dog!

All gone, like the light-flame when switched off by the wind!

Sill, Some sounds may reach you from far...or near..
 but actually that sound-coding also is in your brain only; so ignore it..
 when you ignore, no sound is there...

So with closed eyes, search for your body...
 it has also lost its image...
 it is also some whizzing emptiness now..
 you may feel some softness of the bed here and there and the warmth of the blanket here and there..
 as atoms dashing against atoms...
 ignore it..
 when you ignore it, touch-sense also is not felt...

Now, with the closed eyes stare at the emptiness....
 eyes can stare at the closed lids also...
 close the eyes more forcefully..till the eyelids also turn into just some whizzing emptiness...

now what?
 thoughts...!
 Thoughts roll in your mind - of images, sounds, people, events, problems, joys, memories, sadness,
 joy, anger or whatever the brain brings into forefront....
 ignore all; and slowly fall into the embrace of the pulling gravity...
 sink sink sink...
 and the mind stops seeing anything....

You stay dead actually; but the Praana, the power that supports the bodily functions stays maintaining
 the image-less body, keeping it alive, as an empty agitation only.

But you are asleep...
 no one is there; not even you....!
 What happened to everything including you?

All the objects that you see, all your ideas, all your thoughts, all have gone back to the agitation-less state
 called Sushupti.
 Sushupti is the state where Brahman is!
 Brahman is the potential state which can exist as any object seen by any entity.
 It is not a god; but something which can exist as anything.
 It is not mind, or intellect or body. It is not light or darkness.
 It is not something that is produced or ends.
 It is just some power - some energy - some indescribable emptiness which rises as the perceived scene
 of ideas and objects, as someone seeing something.

Brahman (state of existence) rises as the bacteria colony that functions as your body (as each tiny bacteria
 with its own tiny world), as each man and his world, as each woman and her world, as each dog and its
 world, as each god and its world, as each and everything with its sensed world.
 It can be anything, seeing anything, in any time at any place.
 And, it hides in the Sushupti state (not the deep sleep state).

When you do not go into brain-coma state of brain sleep, but consciously enter into sleep, you can enter this sanctum sanctorum of Brahman-temple named Sushupti.

This Brahman is the real you (Aatman) from which you rise up as a body-entity sensing some world of objects and people, every morning.

Every night you dissolve off; every morning you rise up newly.

How do you see the same world every other day?

Because the agitation named the world-scene is kept in tact by the energy-fluctuation (Praana), when you are dissolved off!

Every time you sleep (not like an animal) but as a reasoning entity, you dissolve off into Brahman-state; stay as Brahman and rise up again as the world-scene.

You are the Brahman that is appearing as the world-scene for yourself.

This Brahman appearing as the particular world scene is known as the Jeeva.

Jeeva does not know that he is actually the Brahman-state.

Jeeva is the ignorance-state.

Jeeva does not remember that he is the Brahman actually.

This forgetfulness is known as delusion.

Daily at night, you become Brahman and rise up again as delusion.

Actually Brahman alone is there; but you rise up as its idiot dream!

You are the Brahman dreaming the 'idiot you'.

At Sushupti - everything, every object - you as a body included, every idea, every thought returned back to some empty point within the real you - the Brahman, like a wave dissolving off into the ocean.

Every time you sleep and do not dream, you are back to the Brahman-state which is a storehouse of all potential states of the perceived.

When you wake up, the Praana-power that was maintaining your agitation-state (of delusion) opens the door; and lo, immediately the world you saw previously before falling asleep rises instantly as if by magic; and all the senses are busy producing the same objects along with the 'passed away time-sense'.

Yes - it is just the sense of the time-passing produced by the mind; time is just a mind-made limitation.

Brahman the unmanifest in the Sushupti state, is the manifest Brahman now as you and your tiny world, and you falsely come into existence like an idiot ghost, and say that you had slept well.

You with the image, are also just an object manifested from the Brahman-state.

You are the delusion, which appears like the world around a 'false you'.

Sushupti is where the Brahman is always there as realized; but you never know of it.

A Jnaani (Knower of Brahman) on the other hand is always in the Sushupti state, whether the eyes are open or closed; but unlike the idiot who slept and got up, he is fully aware of the Sushupti state.

He is always asleep you can say; or always awake you can say.

This state of a Jnaani is known as the fourth state of existence (Turyaa), where you sleep and yet are awake.

Jnaani knows that he is not the body entity or the mind entity.

He is always the unmanifest Brahman manifesting as the perceived scenes of his life.

He knows it; you do not know it.

So, he is Brahman, and you are the Jeeva!

A Jnaani is the Brahman, who is awake in his dream.

A Jnaani is always in the Sushupti state, but not sleeping.

He is asleep to the world, but awake to the source-state of Brahman.

As Krishna tells Arjuna in Gita, a Jnaani is asleep where the ignorant are awake, he is awake where the ignorant are asleep.

Sushupti-state is the Brahman, who is awake in sleep.

Can you stay awake in sleep, and see how it is?

To be awake in Sushupti, you cannot seek the help of any deity.

No one can help you, except you yourself.

You have to learn to do Vichaara.

For that, you have to study Vaasishtam-text, the great discourse given by Sage Vasishta to Rama at his sixteenth year. Vaasishtam is the knowledge taught by Brahmaa (Vasishta's creator), which tells the secret of being always asleep.

Imagine, how it is to sleep always happily, without any tension or problem.

Shiva sleeps in a sitting posture, in his icy cave.

Vishnu sleeps, happily lying on a soft cold snake-bed.

All Jnaanis always sleep, though they look like moving about with some images of bodies.

This Sushupti is where the Brahman hides.

That is where the Aatman resides.

Catch this Brahman, and remain sleeping.

Brahman has no other work, except sleeping and seeing this world-state made of emptiness.

If you sleep as the Brahman, you can also be asleep and see the nothingness as the world.

Actually, Brahman-state is this 'seeing sleeping' state.

It sees or perceives the perceived, as all the entities that can come into existence.

It sees, as all the worlds, as all the entities.

It is asleep also, as the Sushupti state.

Sleeping is called Nirvikalpa, and seeing is called Savikalpa.

Brahman-state, both sleeps and sees.

When you just 'see the world' and 'do not sleep in Sushupti', you are the idiot state of Brahman.

When you 'sleep' in Sushupti, and 'do not see the world', it is the Samaadhi state as Brahman.

If you 'sleep and see', then you are said to be liberated while living.

There is only the silent bliss of sleep, that is known as Brahman.

Just think how this silence of nothingness of sleep can be like; and you practise enjoying it bit by bit, being awake and alert to the silence!

This only is known as the Samaadhi-state where Rishis of the ancient world remain absorbed in.

Their bodies were made differently; and could withstand any span of Samaadhi state.

Here, this earth planet has evolved differently.

The life span here is almost reduced some to sixty to seventy years only; and the bodies are very fragile and delicate. They can be killed by mosquitoes even.

So, the only option left here is to do to Vichaara (brains work superbly here) guided by texts like JnaanaVaasishtam (also known as YogaVaasishta; yet it has nothing to do with Patanjali Yoga); and stay asleep as the Brahman-state.

Brahman is just in your bed room only; why go to Himalayas?
Consciously, try to be asleep. Be the Brahman and sleep well!

Good morning .. if you are ready to wake up to the real you as Brahman!
Good night.... if you are going to sleep all through the perceived scenario!
Wake up or fall asleep; but catch that Brahman that is hiding in Sushupti.

(Turn every night of Taamasic exhaustion animal-sleep into Brahman absorption state.
Dissolve off without fear; because, that is what actually happens; you stay dissolved only, at every ordinary sleep-session also.)

WHAT IS THE MEANING OF AATMAN, WHERE IS IT?

‘Aatman’ does not exist in the inside or outside of anything.
It is just the ‘power to know some thing’.
Reality (Brahman) exists as the ‘power to know.’
That is all.

For example...

Suppose there is a class of English learning students.

They all have been taught the alphabets, and how to join letters to make words.

They all know how to spell, read and understand the meaning of English words.

Let us suppose that they all have the same IQ and have equal reading ability.

Now what is their power?

What is their common essence?

The power to read any English book is their common essence.

This power is inherent in them now.

Their identity is their power to read.

And this power can make them read any book of any sort.

They can choose any book of any library and immediately read through it.

This power to read is their ‘Aatman’ (essence) in this case.

It is the same in all of them; but capable of reading any book anywhere that is in English.

And books can be many; like the knowing-states are many for the Aatman.

All the books that can be there, will be there, are there, can be read by any English-reading student.

The total books can be countless; and are called a library.

So, the Aatman is the ‘knowing power’ in all, and reads the books of life, as all the ‘I’s.

The Aatman-library is endless and beginning less; and the knowing-power can know any life-book that can possibly come into existence.

Now, coming to the Aatman of Upanishads, it is the power to know something.

This is how Reality-state exists as; as the power to know something.

This power cannot exist in any space or time.

It is in ‘all ready state’ to exist as a life-story; as the perceived world.

It exists in all, as the common essence, from a bacteria crawling inside your body to the Brahmaa, who programmed this world. Each one is a Jeeva with the power ‘to know’.

‘To Know’ means to see a disturbance in some emptiness and conceive an object in that disturbance. This is the nature of Reality, like the ‘shape’ is the nature of gold. This ‘knowing power’ in each, is restricted by a mind-channel through which the wants flow; and suitable scenes with objects are ‘known’ because of those wants.

What all can one ‘know’?

There is no beginning or end for this knowing-process.

Any possibility of a scene can be ‘known’ by this ‘knowing power’.

All that can be known is known as Brahman, the huge library where the Aatman can keep on reading books, as the many countless Jeeva-students.

‘Reading power’ alone reads all the books as the students; so also, ‘knowing power’ alone exists as all the Jeevas and sees different perceived worlds.

Every Jeeva reads one life book; and after reading it, the Jeeva vanishes along with the book.

And the ‘reading power’ (Aatman, the knowing power) rises as another student, reads another book, as another life-perception.

Aatman-students keep on appearing, and vanish off along with the finished life-books in the ‘reading library’ called the world. But, the reading power never vanishes.

It exists as the very library that keeps on producing books after books.

All the students existed as the book-readers and vanished, and the reading-power stayed on.

One student was very clever.

He stopped reading any book.

He remained just as the reading-power only, without reading any book.

He never vanished along with the book.

AatmaJnaani- the Knower of Aatman also remains just as the perceiving power only, in the life-library of Brahman, and never ceases to be.

He never identifies himself with the book character as the ‘I’.

Even if the books remain open in front of him, he never reads them.

He stays as the Aatman, established in the essence as the ‘knowing power’ only.

Books never attract him. He knows their meaninglessness.

He just stays as the eternal essence of the Library.

This is JeevanMukti.

AATMAN HAS TO GET BORN IN YOU FIRST

‘Aatman means’ - thinking understanding ability.

Till this thinking and understanding rises in you, you do not have the Aatman in you.

Till then you are a ‘Jantu’ (a creature that is born with life), according to Vasishta.

Of course, everything that is there is the essence of Reality only - be it a rock, or mud lump, or a Rama or Krishna or Shiva even.

But to understand it, you need the thinking power.

Only when you have the ability to do Vichaara (analyzing the world-existence and your existence), do you have the seed of Aatman that is waiting within to sprout forth as Aatma Saakshaatkaara - Self-Realization.

That is why, each and everyone cannot realize Aatman.

He who can think beyond the body-level alone can be called a Dhiira, a person with thinking capacity. Rest are all just survival-processes only.
 To be an individual, you have to have the thinking power; or else, you are just an inert biological process driven by chemicals.
 When 'Aatma-Saakshaatkaara' occurs, the ordinary 'Jantu' becomes a real person - a true individual. That is what Moksha means - the mere 'inert mental process' changing into an 'individual'!

WHY AATMAN IS THE ESSENCE OF YOU?

Why 'Aatman' is said to be the 'Rasa' the essence of all?
 Let us start from 'you'.
 Who knows 'you' better than yourself?
 'You' are what?
 The particular image that every other brain sees you as! Right?
 You cannot see your own image.
 To see your body-self you need a polished surface to be placed in front of you.
 And then?
 You have an identity as born to some mother and father, and may have brothers, sisters, and other relatives.
 And then?
 You have finished some education level; are employed and earning well.
 And then?
 You have wife or husband or children, or not also!
 And then?
 You have pets may be!
 And then?
 You have your own philosophy of life, as a believer in some god, or as a non-believer, or not bothered about these at all.
 And then?
 You have some opinions about society, its activities, and so on.
 And then?
 You have the data collected from your birth to now, as some ideas, as learning, as experiences, as memories, as plans, as beliefs, as emotions and so on?
 And then...?
 You may have bodily faults or not; be healthy or not; maybe brain-damaged or not...!
 Whatever be the case, all these descriptions in total, make you the 'you' that you think you are. Like cat-ness is the essence of a cat, all this is the essence of you.
 Mostly 'you' are made of memories only, about yourself as all these.
 Memory is your essence.
 If all the memories are gone, then you will not even know who you are; and you will live just like an animal that eats and sleeps maybe, or be a living vegetable.

You are what you can know and what you already know. All that you know or believe is 'you'.

Aatman is the essence of the entire perceived phenomenon - not only of this earth, but any world of any type of any dimension anywhere in the past present or future.
 How?

Aatman is the power to know something as the known; which is in you, in me and in all the living beings. A cow knows its grass, the dog knows its bone-piece, the crow knows its food crumbs. Each live in their own world of experience, limited by their brain capacities. But the knowing-essence is the same.

In you, me and all the others, be it an idiot on the road, or a Brahmaa in his world, the knowing-power is the same, though each one sees a world of their own, based on their ignorance and knowledge levels.

If Aatman was not the essence, you will not know yourself as a person with a form and name.
 If Aatman was not the essence, you will not know the sun as the sun or the moon as the moon.
 If Aatman was not the essence, you will not know the mountain as the mountain or the ocean as the ocean.

The knowing-nature in you is known as the Aatman, which is the only one that is existent. It forms the basic essence of all knowing-Jeevas, like liquidity is the basic essence of all the liquids.

This Aatman, which is actually undivided, sees through different mind-mediums and sees different worlds. All the divisions you see as divided objects, is mind-made only.

Aatman alone, exists as the undivided essence of all.

Aatman can know the divisions, but it cannot be divided.

You know so many objects and people; but you are not divided by knowing the 'many'.

Aatman also, is the knowledge of all.

It is undivided.

It is the essence in all, which makes one capable of knowing different objects.

It is the essence which creates a 'you' also as a known object.

Since your limited identity (of name and body) is 'known', it cannot be the real you.

The real you is the formless division-less power of Knowing.

There is no 'I' or 'you' there; because 'I' and 'you' also are 'known' only.

This power of Knowing is known as Brahman.

This power alone exists as anything that is known by any mind.

It is known as the Reality that is changeless, formless, and the essence of all.

Aatman is the 'Rasa' in all, as the knowing of something.

It is known as Chit, the awareness state (since you are aware of something or other).

It is known as Shivam, the quiescent state.

A Knower of Aatman stays as the Aatman only (as the pure knowing state) without getting identified with the limited 'I' which is a 'known' object only.

Since Aatman alone exists as all the 'known objects' as their knowledge, Aatman is said to be all-pervading; like you (the mind-entity) exist as the essence of all that is 'known' by you.

Aatman alone is; nothing else!
Now do you understand how, and why?!

HOW TO BECOME A 'KNOWER OF BRAHMAN'?

How to become a 'Knower of Brahman'?

What is Vasishta's advice?

What does it mean to be a 'Knower of Brahman' (BrahmaJnaani)?

It is not anything special, that only a Rishi doing penance in the forest can achieve after thousands of years of standing on one leg! You can also get it, if you put some effort to use your intellect, even a little. It just needs you to think a little; that is all; Brahma-Jnaanam is instantly yours.

It is easier than mastering the concept of $E=mc^2$, or understanding that space also bends!

It just takes a few minutes only, if you can think proper; or millions of births if you do not think proper.

That is why, you need Vasishta's guidance; to 'think proper'!

Why then no one wants Brahma-Jnaanam?

Because no one 'knows' what Brahma-Jnaanam is!

Most of the people believe that it is some dark emptiness you are going to be imprisoned in forever, and have to be all alone, if you really get that Knowledge.

So they avoid it by refusing to think!

Countless philosophies have come and gone; countless saints have come and gone!

Still, why there is no final conclusion about anything?

Why still there is an utter blindness about everything?

Even the one who believes in a god, does not know why he believes in a god whom nobody has seen except in stories; and the one who does not believe in a god also, does not know why he should not believe in a god except to prove his superior intelligence and to look down upon ancient scriptures, temples, religions and what not. Reason has no place in both such minds.

What is Brahman? Why should one know it? Where is Brahman? Or what is he like?

Brahman for you information, is not any god at all!

It is not a he or she! It is not any 'It' also!

So you call it 'That' ('Tat' of Upanishads).

'That' has no mind; so it cannot think like you!

'That' has no intellect; so it cannot reason out like you!

It is not any light or darkness.

'That' has no physical body; so it cannot be seen by your eyes.

You cannot hear it, see it, taste it, smell it, or touch it!

But 'That' alone is there actually!

How to become a 'Knower of Brahman'?

Just like the earth-beings stuck to the gravity-pull of this earth planet are made of the earth only, and the earth alone exists as their reality, and they also rotate around the sun as the bubbles on the face of the earth; so also, Brahman is the reality-essence of all the beings and all the objects of all the worlds anywhere and everywhere.

Brahman is the other name for the Reality-state.

Like the earth existing as the earth-beings, Brahman exists as all the beings, in all the worlds.

We always see the earth also, as something that is different from the bodies that move along it; but never grasp the truth that all the bodies are just some cell-growth on the earth-surface.

When we cannot see this truth which is obvious, then, how can we grasp the Reality which is all?

Knowing, understanding and living in this truth, is known as Brahma-Jnaanam!

To catch Brahman through reason is known as Brahman-Knowledge!

Who can catch it?

Anyone who wants to really!

Then why does not everyone do it?

Because no one wants to reason!

No one wants to think beyond what the brain presents as the world-show!

And of course, brain itself is a part of the world-show!

Brain itself tells itself that it is a brain! That is the beauty of it all!

World is a self-made reality of the brain!

To be out of it is, Brahma-Jnaanam!

To know Brahman, you have to think outside of the brain, the chemical factory which decides your emotions and actions and stories, the Master control room which controls all the bacterial colonies that act as parts of your body.

How to think? Who can guide you?

Puranas...?

They are coded hymns (Mantras) which look like stories on the surface, but act as powerful hymns when sung in a proper manner; but that 'Vidyaa' is lost now; and what we have now are fairy tales depicted as god-stories that are more corrupted being presented as filmy-fictions, serial muck and as cartoon shows.

That much for god-love! What more insults can you heap on them!

Upanishads...?

They are in code language; and too abstract for the modern brains which have evolved from the primate-level.

They also are not of much help!

Philosophies ...?

Advaita, Dvaita, Nyaaya, Saamkhya etc etc..?

They are useful in academic debates only!

There is no actual thinking involved in such discussions; it is a war of words only!

And Ashrams?

They all are money-suckers only; and turn you into cult-slaves addicted to one man or woman as a Guru, or make you get obsessed with the particular deity, and block your thinking process.

Who can guide you?

Your intellect alone!

Sitting on a comfortable couch, look at all the objects and people around you and think who are you, what are these objects, why you are here, why the world is here, is it real and so on!

The answers cannot be found unless you want the answers like some life saving medicine, without which you cannot survive at all!

Can you think so much so that thinking alone becomes your natural habit, like breathing?

You cannot!

Why?

Mind cannot stay in a thinking mode for long.

To concentrate on one topic is very difficult for it!

It cannot stay a moment without an agitating thought!

And the answers for your quest of truth cannot be found, unless you do this questioning process as a non-ceasing practice. It has to go on 24×7 without stop.

You have to fall asleep thinking these questions, and wake up thinking about them once again.

You have to be obsessed with this Vichaara process - the 'finding the answers' process.

For that, the mind has to be made quiet or killed ruthlessly.

Where is the mind?

Mind is actually not really there; you can only feel it as some agitation or other in the brain.

This agitation is sourced from desires, wants, attachments, likes, dislikes, fears, anxieties, anger, frustration etc.

If agitations are gone; it means that the mind is dead!

How to kill the mind?

First of all, the action-addiction has to stop.

This is called Rajas in Sanskrit. 'Rajas' means dusty.

Your mind is always dust-covered by digging into actions.

So you have to wipe away this dust fully.

You are doing some action or other always; you cannot even sit on a chair without moving some part of the body or other.

Most of the actions of the body are wasteful only!

No! You cannot argue that all your actions are purposeful only, and you struggle to survive in this world to maintain the family and children only. Or, you have other purposes also.

But that is all the story-part of the mind, which gives meaning to all the movement of your limbs.

Your actions are just 'actions' (agitations) without which you cannot exist at all.

Your actions are your identity.

Movement/agitation is your essence.

Agitation within, is instantly produced as the action of the outside-body.

You cannot sit quiet even for a second; it is your habit that you have developed from the birth itself.

And a mind that is not quiet does not feel interested in the quest of Reality.

So you have to develop 'Shama', the quietness of mind; says Vasishta.

And you have to have the hope that you will surely find the answers, since you are also endowed with a brain like all the others. If you can think and reason, and have normal intellectual capacity, then you can cheerfully go about your quest for truth, without any hindrance.

Let me share a secret with you.

The brain is somewhat like a monkey trained by the master to obey him at all costs.

It is dumb of course, but bright enough to do what you wish for.

It can do all your bidding exactly as you wish.

What is wrong with that, you ask?

Well, everything is wrong is what I say!

Once there was a king who had trained a monkey to do all he wished for.

It was a good, nice, disciplined monkey and did everything to please the king (like your brain tries to please you with some dopamine reward).

One day, the king was sleeping in the garden.

Some fly was disturbing him.

He told the monkey to keep the fly away from his body.

The monkey's one object was now to destroy the fly.

It tried its best to fan it away; but without any result.

So it did the best it could do; it took a flat stone and smashed it.

The fly died by getting crushed.

Unfortunately, at that time the fly was sitting on the king's face.

I need not explain it any further.

Therefore, when you start the quest for truth, you must believe, or rather be very sure that you will find the answers somehow; and should not believe that you will fail anyhow since you are not a Rishi of any sort, and are a wretched creature of the earth in its worst phase of materialism.

Whatever you believe in, that alone will manifest as the result.

If you already think that you are a failure, then your brain, the seat of intellect will obey you like a monkey-slave and lead you definitely towards failure only.

Believe in yourself and go forward in your thinking process with the success assured.

Your brain will not fail you!

This is called 'Samtoshā' (cheerfulness); and that is very much necessary for the health of the mind.

Then you need some dispassion; this can rise by understanding the entire world including your limited existence as some brain-concocted myth only.

And you need Viveka also, the power to discriminate; the intellectual ability to find the correct route for your truth-journey.

Both these Vairaagya and Viveka practices need as their vehicle some courage on your part.

To discard a god as a brain-concocted myth is indeed very difficult; more difficult is the task of discarding your own identity as a myth.

Because, 'you are gone' means all your gods and Gurus cherished in your mind, also are gone!

You as your brain data, have to exist so as to keep your god and Guru existing as real; that is why the religion-addicts turn their faces away from this abstract knowledge, may be!

Brahman Knowledge is the quest of truth at any cost; be ready to burn yourself at the altar of truth. You should stick to the truth only; and discard all that is untruth.

Whoever it is, whatever it is, guru or god or philosophy - burn all as mind-concocted reality; and search for the real reality that transcends the input brought by the senses.

Without falling into the traps of any limited philosophical view, without getting into any cult worship of a Guru or god, without considering the science discoveries as some blasphemy, with an empty mind which is newly born; search for the truth.

But, the mind will surely oppose this very idea of killing it.

It will not remain quiet ever.

It will create doubts; will bring in the family attachments; will choose a Guru who gives a magic Mantra with some magical ashes; will try to push you into action-based worships and asceticism; or push you into failure-modes and depression; will point out how wretched you are; will bring in new desires and wants; will create the fear of death; will cry, weep, jump and do whatever it can, to survive. It may push you into another cauldron of actions in the name of worship and torture of the body; or make you see visions and lights; or make you feel relaxed and drugged; or make you have a thoughtless sleep and fool you that it alone is the realization.

Do not believe it ever.

A BrahmaJnaani is fully alert like a never setting sun; he needs no trance, or relaxed state as the added candle-lights.

He just knows the secrets of the world-making.

He is never fooled by the myths created by the mind through the senses.

‘Not to be a fool’ is Brahma-Jnaanam!

Brahman Knowledge is the understanding of how the world has come to be about.

Brahman knowledge is the jumping out of the bacterial colony namely the brain controlled body.

Brahman Knowledge is to escape the brain clutches and think outside of it.

Brahman Knowledge is the highly intelligent state of existence that surpasses the human level of existence, which is gene based only.

Brahman Knowledge is the next level of evolution waiting for you.

If apes had one day turned into humans, then the humans also can one day turn into some great thinkers and be the Brahma Jnanis.

Not all primates turned into humans; only a few evolved to become the humans.

All humans cannot become Brahma Jnanis; only a few can!

Abstract thinking is not everybody’s cup of tea here!

How to develop abstract thinking?

Do not accept the world as it is, like a cow or dog. Evolve. Question the truth of it all.

Do not fear! By knowing the truth, the world will not disappear.

Brahman is the name given in Sanskrit to the Reality that hides beyond the sense perceptions.

All the objects and people are pictures drawn by the brain through the senses only.

And, the brain has evolved to make stories of everything.

That is what the difference is between the humans and animals.

Animals live a pure instinct based life without stories.

Humans also live a pure instinct based life with stories.

Stories are just imagined and superimposed on sense inputs.

If everything is just sense data produced by the brain, what is out there?
 What is out there, is called Brahman by the Scriptures.
 What do we get by knowing it?
 I of course, do not have any answer for it!
 It is like a child asking why it should go to a school.
 What to say?

If you do not even know that you are now a gene controlled slave, why would you want to get out of it?
 You can be happy without knowing Brahman also.
 Brahman misses no one! You will also not miss Brahman!
 Brahman is happy as it is, whether you know it or not!
 You are the one that has to be swimming in the hot sands believing it to be a cool river!
 That is the price you pay for not seeking the Brahman Knowledge.
 A Brahma Jnani swims in real waters!
 He is a wise man indeed! He has found the answers!

What happens when you have the Knowledge of Brahman? Will you become eternal?
 What a stupid question!
 When you know Brahman, you will know that you are not the image seen in the mirror and will also know that you were never born and will never die. But, you cannot become eternal as 'you' the limited structure that is bound to some place time co-ordinates.

Either you believe you die, and the brain brings about your death as commanded; or understand the truth that you are deathless; and keep the brain off!

The problem here is that you do not know who this 'I' is.
 Since you are habituated to imagine yourself as some gene produced body, you will die for sure, as commanded by the genes.
 To not to die, you must understand who you really are.
 This is known as Brahman Knowledge!
 And, the only book in the entire earth that talks reason and condemns ascetic practices, god-worship, trance states, and guides you practically in the path of reasoning step by step is Jnaana Vaasishtam (or Yoga Vaasishtam).
 Accept your teacher as Vasishta and study the text; and Vasishta promises that at the end of the book, you will surely be a more evolved person; and be in the next level of a homo sapien!

Life is short; people nowadays seem to die even by the time reach their sixties, or they turn into brainless vegetables and live as inert living things only.

Before diseases overtake the body, before the brain-monkey produces death as commanded by you, study this text and tie up the monkey called the brain.

Be Brahman! That is Brahman Knowledge!
 Evolve!

SILENCE OF BRAHMAN

Silence, Quiescent, quietness, peace, rest etc are all terms that refer to the Brahman state.

Emptiness also refers to Brahman state. All these words are misleading in the sense that these terms are understood in reference to the world-contexts only.

The term Moksha itself is terrifying in the sense, that one imagines that he is going to be in some magical place where nothing is there, and has to be all alone. One imagines that Brahman-thing is sitting somewhere above and watching all as a formless deity, from some unreachable place and is waiting to be attained by the devoted seekers of Brahman.

People strive to attain this Brahman, as a forced goal on them, and try various methods like physical Yoga, Kundalini Yoga, Praanaayaama, residing in Himalayan caves, sitting for long time in meditation on the banks of Gangaa, going through severe starvation and physical torture disciplines and what not.

Can Brahman be attained through all these methods, and is all the suffering worth going through, for staying alone in some emptiness as the so-called quiescent state?

What good is to stay alone and be frightened of that loneliness itself?

What good is to stay in a noiseless place and be frightened of that silence itself?

All this confusion is there because Brahman-state or Aatman-realization is considered as a state to be achieved, like reaching a Vaikuntha or Kailaasa.

Vaikuntha and Kailaasa (or any other God-residence) belong to the dreams of the religious who believe in Dvaita (duality of god and devotee),

The Advaita (non dual) followers (considered as the superior clan) think of the Brahman as a superior entity surpassing gods, that belongs to the followers of the knowledge path only, and want to reach it.

The religious worship the deities with forms, and the Vedantins worship the Brahman which has no form.

Both do not know the reality of the either the gods or the Brahman!

They just follow the tradition with blind faith; that is all! They do not even know the meanings of the terms that they use in their daily talks of gods and Brahman.

First of all, Brahman is not the name of any deity.

'Brahman' is a definition that refers to some truth, like the formula $E=mc^2$ refers to some mathematics of Physics and is not itself a name of something.

You have to understand first, what the meaning of 'Brahman term' is.

'Brahman' means that which has expanded as 'all this'.

'All this' means the world of objects (people included) that you see all around you.

World of objects is just a play of molecular patterns in your brain.

What you experience is just some sense created info only. This info gets the name of the world.

'Brahman' is a term that says - 'all this, all this info produced by the brain (mind-process) is Brahman'.

The world is the expanded form of Brahman.

In what way?

Have you ever got fooled into seeing a dangling rope in the darkness and jumped up in fright, thinking it to be a snake? In this context, the rope has expanded as the vision of the snake.

Rope is the Brahman of the snake.

World is like a snake that you see (imagine, conceive) in the rope.

Snake is non-existent, and you imagined it.

Why? Because you are a fool, and did not carry the light with you.

'Light of reason' is absent, means you will see the snake (world) for sure, and believe it to be real also. When you see the rope and not the snake, then it is Moksha. When you see that the world is not really there except as patterns created in the brain (or as the processes of conception called the mind), then it is Moksha.

What happens when you attain Moksha?

You are relieved; the fear is gone; the imagined world of the snake is gone!

There is a unique calmness, when the delusion is gone!

That is the silence of realization!

What is this silence?

It is not the silence of the sound; but is the silence of the world; the silence of the snake.

It is the silence of the lie called the world.

World does not vanish off, and you do not end up in any emptiness; but you understand that everything is emptiness only.

The sense information does not stop; the same solidity, smell, sound, taste, image information, continue to bombard you like waves splashing on the rock (you were a mud-lump before realization), but fall off without making a fool out of you (the steady rock).

Not to be a fool is Aatma-Saakshaatkaara!

When you think and think and think and understand the reality behind all this, then that is Brahman realization. You cannot understand the truth (Satyam of Upanishads) by suffering through the cold of the snow mountain, or by entering into induced trance states, or by torturing the poor body (a tool of perception only) in the name of asceticism, or by visiting temples all over the world, or by sitting with closed eyes in meditation-postures, or by serving any Mahaatma, or by mastering philosophies, or by taking Sannyasa.

Thinking can be done anywhere, at anytime.

You can think all the time at all the places.

There is no unholy place in the world at all, since holy and unholy are also a set of information conceived by the mind.

At all times, the world is around you as the bathroom, living room, roads, buildings, foods, sounds, people, objects, emotions, reactions etc etc.

At all times, you are surrounded with the info brought from the senses.

When the lie is not?

It follows you even if you enter the dark cave of the Snow Mountain or the sanctum sanctorum of a Shiva temple; for where is the place in the entire world where the sense info is not there in some form or other?

Mountain is also a solid image imagined as the mountain, Linga is also a solid image imagined as a deity. Information fools you at all times, with added conceptions of the mind.

Mind alone produces the sense information (as per the brain capacity), imagines objects on the information, receives the info of objects, stores them as memories; and imagines a world out there which was supposed to be there even before you were born, and which will stay in tact even after you are dead and gone. It imagines suffering and bondage, and it seeks liberation and gods.

Mind imagines Moksha also.

It names the imagined world as the lie, and seeks the truth also; and names it as Brahman.

As long as the mind is active, Brahman is there always as the snake-image of the world.

To see Brahman as it is, you have to get out of the mind's tricks.

For this, you need a sharp intellect.

If you are too lazy to think, then forget about Brahman-knowledge, and wallow in the mind created gods and trances only.

When you are out of the mind's tricks and are able to grasp the truth, like realizing the truth of Einstein's relativity theory, then it is Moksha for you.

You can get this Moksha sitting in your couch in front of a noisy TV also.

The instant you break all the objects and people of the world as just the info produced by your idiot brain, then you are liberated instantly.

Information is always there in front of you as some object or other.

Information is always there as the body you call yourself to be.

Break it into info; you are immediately in the silent state.

Just hold the bat of reason, and hit the ball of info firmly, far away into the oblivion; and feel the silence of all the info gone.

'Info gone' means the lie is gone.

Snake is gone.

Ghost is gone.

Foolishness is gone.

Reason alone shines unset.

It is always ready with the bat to hit at any info.

Reason gives you the power to hit at the info of even a God-image if he ever comes to visit your tiny house in the planet earth.

All objects, people, gods, words, meanings, Brahman, Aatman, Moksha, your so-called identity of the body; everything vanishes off like foam bubbles hit by a rock.

You become the form of alertness where nothing can fool you as any info.

You see everything as form info, place info, time info, I info, you info, and all as info-info.

This is Knowledge vision.

The third Eye of Shiva.

To see nothingness in all these somethings.

When all the lies are gone forever, then what is left back?

World is nothing but some info that is hitting you at all times.

This info bombardment never stops, not even in the dream, not even in the sleep.

When you are asleep, the brain is still active with its info sorting.

World is nothing but some info hitting you at all times.

You react to it as another info only, as the body-info.

Your life is just the play of the foam bubbles.

You are one with the foam bubble, act as the foam bubble to other foam bubbles, and suffer.

You are an info reacting to other info.

You are a fool who cannot think, or does not want to think.

You are happy to live and die as an info produced by the brain (which is another info).

Brain is the info created by itself to make more info.

What a paradox!

Where did it all start? When did the foolishness start?
When the reason stopped working!

Info is just brain created, brain recycled, and brain reacted.
The world you see is the info-field of your brain.
This process of producing a world through imagined info is known as the mind.
When you stay as the reason-rock and make all the info bubbles break the moment they hit you,
then you are liberated.
When you stay unaffected by the info-bubbles, then it is known as the silent state.
It is Satyam of Upanishads.
It is Brahman of Vedanta.
It is the vision of truth.

And you...?
You also are an info only.
When this info also breaks down, what is left back?
Even the word 'silence' (info of no-noise) is not there!
Even this article which talks about all this, becomes just an info and vanishes off into oblivion.
And there is only.....?
Silence...?
What can you name it as...?
Words also die as foam bubbles!

'Neha naanasti Kinchana!' Shankara
Nothing at all is there in the least as many!

BRAHMAN, THE EXPANDED STATE OF MIND-FIELDS

For a few minutes, remove the idea of the solid world with solid objects, and imagine blank empty expanse with nothing.
Fill it up with points, like dots splattered in the empty canvas of emptiness, without a gap.
Or rather why bother, imagine a lustrous point like a sun that is covered by these countless dots.
Imagine each dot with a field of shine, like a little moon and its lustre.
The dots shine because of the basic sun-point which is lustre only, and not a dot.
Take a magical magnifying glass and observe the empty dots and their fields.
Each dot, the tiny bit of moon with its borrowed sunlight and its lunar-field is completely different from the other. Not one dot is like the other, like not one leaf is like the other, or like not one snow-flake is like the other. Yet all shine at the same instant, and create a huge field of lustre.

The minds are like these tiny dots.
Minds are like tiny moons.
They wax and wane, jump with joy or sink with sorrow.
Each mind is a tiny moon with its own particular taint of perception.
Minds shine by the lustre of the sun, which is their real essence, the self.
When minds are destroyed through reason, sun alone shines without the stain of the moon.

Minds are tiny perception-fields.

World is not made of solid objects but of tiny mind-fields.

This mind-field sprouts from the birth of the body and grows along with it, adding on the way so much correct and incorrect data, and shines forth as a person or an individual with name and form.

Each mind is like a bottle filled with coloured fluid of various waters, dirty or clean, or other.

Each mind-field is made up of its genetically controlled behaviour, its belief systems, its learning, its objects live and inert as its inevitable patterns.

Each mind-field is a unique experience by itself, and cannot be experienced ever by another mind.

What is tasted as sweetness in one mind cannot be the exact sweetness tasted by another mind.

Language is common, but the experience is not.

What is red (colour) for one, may not be exactly red for another one too.

One may know blue as red, or red as blue, but will never be able to explain what he saw.

All minds live in a make-believe language-supported world.

And each mind experiences its own xerox copies of the objects inert or alive.

For example-

Let us take a house made of a husband, wife, two children, a servant, and a dog.

They all live inside the same house as per the belief we maintain about the solidity of the world.

Is it the same house, is the question. Is there a solid house with people, is the question.

Let us analyze.

The mind of the husband knows some objects inside the house, the other people in the house, and also other objects and people of the world (of his own job-circle, friend-circle, and so on).

The mind of the wife also knows may be more objects in the house, and some other objects and people of the world (of her own job-circle, friend-circle, and so on).

The mind of the children know only some objects in the house (of their own school-circle, friend-circle, and so on) and less of the outside world.

The undeveloped mind of the dog reacts only to the sensations it receives in its own animal-way, and does not know the objects and people like the humans do.

The husband's perceived field and experience is not at all the same like his wife's, though she lives in the same house as he. What he knows as his friends and contacts in his world of experience, do not belong to the perceived world of the wife at all.

She may not know many of whom he is familiar with, or the objects he sees with his senses.

His experiences are only hearsay knowledge to her. All those people in his perceived field are non-existent for her, except as some names used in conversation.

So it is, with each one of them.

The objects and people of each perceived field are non-existent for another field, and are just believed only, as the hearsay knowledge.

That is why, the Upanishads say that the world is made of just names and forms only.

The sounds you hear about as names referring to people, and the images your brain codes as shapes; these alone make the world. These objects do not stay outside as solid objects, but are just copies of sounds and images in each perceived field, as stored by it on a priority basis.

Each mind with its particular perceived field knows some objects and some people only.

This data, it can transfer to the other minds through language; and that hearsay knowledge is believed and accepted as truth, and a world is imagined as made of all these people and objects.
So it is, with the entire world that is made of minds only.

All the minds experience a little of the world only; but are able to transfer the data to others through language; and a total mind-structure evolves as a make-believe experience of a huge world.
This make-believe world as a total structure built by all dots is known as the big dot, the Brahmaa- the Creator entity (not Brahman the sun-essence of all moons). Brahmaa is mind-field expansion of the make-believe world; and worlds can be many; Brahmaas can be many.
Brahman is the essence (Aatman), the understanding power which expands as countless Brahmaas.
It is not the many or one. It just is.

Actually, the minds carry the image and sound copies of the objects only, as some data of sense.
Each mind has its own store of object-data.
And the people and objects experienced by one mind are actually non-existent for the other minds.
The entire world runs not on reason, but on belief-system only.

If your friend meets you and tells you how he was busy travelling all the countries of the world, and relates his experience of objects and people, you will accept all the data blindly and those objects and people get added to your perceived field as added data of sound-forms only, and may be also as images if he displays some photographs as the proof of his travel.
And your perceived field has the expanded data of the world, though you will never see all those objects and people yourself.

Analyze your own experiences; how much is direct and how much more is indirect only.
This capacity to increase the world conception is the quality of your understanding ability called Aatman (that which knows). The expanded form is Brahman (that which expands).

Each mind can understand only so much, though it is basically the Aatman.
Its understanding capability is maimed by the mind because of non-reasoning character.
Minds never take to reason.
Minds want to believe what they like.
What they like becomes the universal truth for them.
If they like a celebrity (even the god-celebrity), the whole world has to like them only; or they get wild and violent.
What they know, that alone is the truth.
They believe that their perceived field alone is the best.
Reason is shunned as an unholy thing.

Each philosopher thinks that he alone has discovered the answers for the queries of reality.
Each religious addict thinks that his own Guru or god is the best.
Each patriot thinks that his own country is the best.
Each passionate young man thinks that his own object of love is the best.
Each dog thinks that its own rotten bone piece is the best; says Sage Bhatrhari.

No one can visit every house on the earth; no one can see every man and woman on earth; no one can see every object and place on earth; no one can see every grass plant and tree also on the road.

All are just the passing pictures of people and objects which get vaguely imprinted as the world in the minds. Our own beliefs and wants conceive these objects as parts of our life-stories. The entire world exists as an expanded hearsay world only; and is not truly existent.

The people and objects in my perceived field are non-existent for you, and the objects and people in your perceived field are non-existent for me. Whatever you say about your life-story will be only a hearsay knowledge for me; so it is for you, if I explain my objects and people of my world. If by chance, your belief system, or rather the entire belief system of the world cannot accept the people and objects of my perceived field (even if it be more saner and truer than yours), then I will be branded as insane, or burnt or poisoned even.

That is why, Jesus was crucified, Giordano Bruno was burnt (for saying that the sun is the centre of the Solar system), Socrates was poisoned, Bhatthari was ignored; Bhaaratyaar, the great Vedantin poet was boycotted; women-Knowers are disregarded.

And of course, JnaanaVaasishtam (Yogavaasishta text) was buried alive, for it condemns god-worship, for it discourages meaningless asceticism, for it advises not to practice HathaYoga and trains the mind only to reason.

Dots (mind-fields) are afraid of reason.

Reason kills the dot.

Reason destroys the perceived fields; or rather shows how unreal they are.

When the unreal idiotic mind-field is understood as unreal through reason, Truth alone is left back.

Sun alone shines without the covering of dots.

That is Realization. That is 'Satyam' of the Upanishads.

No one realizes; this alone is the truth. And if you realize this truth, then that is realization.

Got it?

SELFISH LOVE AND SELF-LOVE OF BRAHMAN

Who does not love the self?

Rishi Yaajnavalkya says that -

if you love anyone, be it the father, mother, wife, husband, son or daughter, the love towards them is to be considered as self-love only.

You love others to feel happy in yourself.

Is it not the self-love?

You sacrifice even the body for others, because you feel happy by that.

Is it not the self-love?

Your love of God also is for the self-happiness only.

Every word of yours, every action of yours is intended for satisfying the self only.

The only problem is that no one knows what this self is.

The word 'self' usually refers to the body with the name attached to it.

And so, anything done not for the body is considered as unselfish; like you give up your share of food for others; or give away all of your wealth to some needy and so on.

Even the dying in wars is considered as an unselfish act.

Actually all unselfish actions are also performed to get the self-satisfaction only.

Unselfishness is a myth.

Mother loves the child because the evolution has made her, the care-taker of the off-spring.

It is not holy, because her love is induced by the genes only, for self-preservation.

'Genes are selfish' says Richard Dawkins.

How can gene-controlled humans be otherwise?

So, all love, all sacrifices, all pains that you endure for others is just for satisfying the self only.

Self-love is the nature of the self, says Vasishta.

Brahman state of Reality exists as self-love only, ascertains the Great Sage.

But somehow, this self-love has become selfish love.

Because you wrongly attribute the name 'self' to the body.

You cannot give up the body-idea even if you want Brahman knowledge.

(The Upanishad statement -Aham Brahmaasmi -is also nowadays understood as referring to the body-self only.)

What is Mukti for you?

You want to go as your body-identity only (may be as a divine shining body) to some Brahman-world where you will stay liberated.

You love the form seen in the mirror so much so, that you cannot see it dying at death; you want to preserve it not like a mummy inside a box, but want it to continue as the form itself by some magic of Moksha. This is self-love at its worst and is known as selfish love.

When you understand the body as just an image produced by the senses and know that it is not the self, then you are really in self-love.

This self is not any entity, or apparition, or a white streak of light, or a spirit or ghost.

What is it then?

Who does not know the self?

You know that you exist; don't you?

You never have to remember that you exist.

Your existence is the surest thing that can be there.

And, the most joyous thing is that 'you exist'.

Imagine what would it be like, if you were not there!

Horrible! Is it not?

You cannot ever imagine even, that you will not exist.

This existence, this love for existence, this knowledge of oneself existing, is the self.

It cannot be seen outside of you.

It is not inside also.

It just is as your assurance of your existence.

But, you never bother to know it, for you are already doing everything as a body only, as the self.

The Reality which is referred to by the term 'That' exists as this self-love only.

Self-love is the joy of existence unconnected to any physical object.

This self-love only is to be realized, according to Vasishtha.

Otherwise, all your actions good or bad are considered as 'selfish' only.

Changing the selfish-love to self-love is known as Moksha.

To change the selfish-love into self-love, you have to find out what the real self is.

For that you have to do Vichaara of what the self is.

For doing Vichaara, you have to have dispassion.

Dispassion alone destroys the selfish love.

You must understand that joy is not a quality of objects and stop seeking joy in the objects (and not physically run away from the objects).

You must develop contentment, lessen the wants, and make the mind free of all its anxieties, attachments and desires.

When the mind no more is in a disturbed state, you must do Vichaara of the self, with the guidance of Sage Vasishtha, who trains you in reasoning practice through his instructions to Rama (in the Jnaana Raamaayanam text).

(No other text on the earth can be compared to this great Upanishad which is in story-form.)

When the mind is dead almost, the self alone is there as left back.

You just have to exist as the joy of existing, and love the self alone (not the body).

Then it is known as self-realization.

It cannot be attained by living in the caves of the Snow mountains, or by bathing in holy rivers, or by visiting holy centres, or by holding on to the photographs of saints, or by charities, or by meditation in the early hours of the day; or by any ascetic practice also.

It is actually very easy.

You already know that you exist.

You have to know 'that alone', and nothing else.

That is Mukti, the 'love only of the self'.

THE HEARTLESS BRAHMAN

World! Jagat!

'Jagat' means that which rises and vanishes at every wink of a second as the changing array of sense patterns. That is all; Jagat is a continuous change of sense-patterns only.

Jagat is just a change of sense information.

This sense information is produced by the brain, and received back again as sense information only.

In this mechanical process of the brain and its input reception, some magical thing happens.

This magical thing is given the name - 'mind'.

This mind constructs a world of objects and people with the mere inert sense information of sound, touch, smell, taste and image.

Is it not amazing?! Your sense organs alone make up your huge world!

Now let us see how big is this world and what it is like!

You living in your house is the centre of the world actually.

You alone are the central essence of the huge world.

You are the 'Hridayam' (Heart) of this world.

'Hridayam' is not the blood pumping heart, but is the central essence of existence (Hrt+ayam).

You are the 'Hridayam' of this world, because it came into being with your birth here, and will cease to exist at your death.

What matters whether the world existed even before your birth, or will exist even after your death!

You are there means, everything is there.

You are not there means, everything is gone instantly.

So powerful you are!

You created a world by your birth and will destroy it at your death.

After all, it is your mind-mansion only, that is built on the bricks of the five varieties of sense inputs!

So, who are all there in your world?

You, your family, your relatives, your colleagues, your friends, your pets, your acquaintances, your favourite celebrities, singers, actors, authors, artists, players, and so on...!

There are other people you do not know also.

The crowds!

The crowds that you see on roads, malls, games, functions, celebrations etc.

Crowds made of tiny faces with tiny eyes, tiny nose, tiny mouth, tiny forehead; like a painted colour blob on a canvas.

So many people, here and there and everywhere.

Tiny blobs of human shapes moving about busily in their affairs.

Each having a story of their own!

Each having a share of pains and pleasures of their own.

Each believing his or her own story to be the most real of all.

Each believing what they believe is the best truth of all!

Each blob of a face, some fiction of some mind.

Everyone, anywhere, is just a story book authored by this magical thing called the mind.

World is not a solid world; but a collection of story books.

Earth is overflowing with story books; so much so that all the pages are getting torn, mixed with each other, and is a heap of dirty pages of rotten story books only.

This mixed up trash is the world.

And you, some hero or heroine of some story book are buried deep under this heap of trash.

To come out of this trash, is the struggle for liberation- the freedom from Jagat the library of story books.

You are a tiny blob of a character trapped inside some worthless story book buried in some corner of the shelf of this huge endless beginning-less library called Jagat.

To come out of this shelf, you have to stop being a character of your life-story written by the insane mind.

The instant you know that you are not the story-character, you are out of this stinking garbage of information store-house called the Jagat.

Instead of living at the mercy of blood pumping heart, you will turn into the real heart of not just this world but all the worlds everywhere anywhere.

To become this 'Hridayam' is known as the attainment of the Brahman-state.

To be out of the story is liberation.

Reality is story-less.

Reality is mind-less.

Reality just is as the authoring power of all the story books.

Reality can exist as it is without any story also. That is really the Reality.
When you know this Reality and burn off all your stories, you also stay as the Reality only.

A Knower of Brahman is Brahman alone - declare the Upanishads.
No Jagat, no story book; but just the silence of the library, as the library itself!
That is Moksha!

*(Want to know how to get out of the story of your life?
Ask Vasishtha, who takes you out of your story, through stories only when he narrates innumerable stories to Rama and gets him out of his sad story -in the huge story book called JnaanaVaasishtam composed by Sage Vaalmiki.)*

BRAHMAN-MIRROR AND THE BRAIN-MIRROR

What is a mirror?
Something which reflects some thing in front.
Rather something that reflects!
If there is nothing else but the mirror, the mirror exists as the reflections itself.
If its reflecting nature is removed, it cannot be a mirror at all!
If Brahman (Reality state so named) does not exist as Brahman, the expanded state of the world (Brahmatva), then the Reality is not the Reality at all as Brahman.
Reality can exist only as the world-perception.

You cannot catch it as a separate entity sitting quiet like a god above the clouds!
Reality state itself is like a mirror reflecting all sorts of experiences within it.
Reality state is a state which can exist as any possible state of experience.
All the people who experience something or other, in some world or other are all reflections of this mirror only.
Every reflection is actually the mirror only.
This is the absolute obvious truth.
How can be the reflection be outside of the mirror?
But, it so happens that the reflections do not understand that they are the mirror only, in actuality.

Mirror is an undivided state of reflecting capacity.
Brahman mirror is not a mirror made of shining glass coated with mercury.
Brahman mirror is just the state of countless possibilities that it can exist as.
It can exist as an earth experience, god experience, ghost experience, devil experience, alien experience, AI experience, robot experience, dog experience, cow experience, worm experience or even the bacteria experience.
That is why, Brahman is said to pervade all, permeate all, because mirror itself permeates through all the reflections reflected on it.

The reflections unfortunately do not understand their mirror-ness.
The mirror-ness in the reflections alone makes them think, know and move about as all possible states of experiences.
Reality is 'waters' (Aapa/that which is swallowed, experiences) alone, declare the Upanishads.

Reality exists as the experiences alone, of various sorts.

Why do people have different experiences?

The mirror can exist as the tainted mirror-ness also as one of its possible states.

This tainted mirror-ness alone causes the reflections to forget their mirror-ness.

This taint is actually the desire, the want, the longing for something else to complete oneself; this taint makes the reflection also tainted; and it lives a tainted existence of an imagined life-story and suffers.

All that you see as the people and animals are all tainted states of the mirror existing as the want of something only.

Somewhere in this heap of tainted reflections, some reflection starts its search for its origin and goes in search of the mirror. It tries to become taintless.

It tries to find the mirror in the temples, Ashrams, holy rivers, sacred mountain caves and where not!

Actually, it is itself the mirror covered by the taint of want.

If it just removes the want, even the want of searching for the mirror, and then stays quiet as itself, not as a reflection (not as any possible state of the story), then it stays as the mirror only.

Then this reflection gets known by the name of BrahmaJnaani.

Actually it is the mirror only; yet other reflections cannot see its mirror-ness or their own mirror-ness; but see the reflection only, even of a BrahmaJnaani.

That is why, maybe Shiva lives on top of a snow Mountain away from all the reflections, and Naaraayana hides himself deep inside the coils of the thousand headed serpent in the middle of the Milk ocean!

It is indeed a feat to live among reflections, though in the state of the mirror!

That is why, a JeevanMukta is considered as the most excellent of all, for he though taintless, survives in the midst of tainted reflections, like a man who has woken up lives in the midst of dreaming men, like a man with eyes lives among the crowd of the blind people.

MIRROR-ILLUSION OF THE EARTH

Who does not know a mirror in this world! If possible, every one would walk with a mirror hanging in front of their faces, enjoying their own looks!

Is it not a wonder that every human, man or woman loves their body so much whatever it is like, ugly, beauty, mal-functional, stinking, rotting, diseased, or whatever!

Everyone admires their own beauty.

Their body, is the only love of their life.

To make it look beautiful, to make it happy (it is inert though) they will go to any extent (even commit suicide)!

Yet the question rises, is the image seen in the mirror the real you?

What happens, when the mirror performs its reflection-function?

The world is full of atoms shaking all the time uncontrollably; so proves the Physics research.

Body is not a physical solid body but a pile of atoms only.

Light-rays acting on these atom piles and the mirror atoms, produce some neat image inside the brain.

Yes, the brain can do wonders!

It can hide the shapeless state of the atom-piles, draw neat lines, and produce a neat form proper.

Reflection of the image is Physics, and is flawless mathematically.

But the image produced by the brain is the task of the mind, the magician par excellence.

Identifying with this image is the main function of the mind (the tainted reflection of Brahman mirror). This believing the image seen in the mirror (a mechanical process of reflection) as oneself, is the greatest delusion that a man is caught with!

This illusion belongs only to the earth, where mirrors are in vogue as an enhancer of delusion-states.

You do not think that a Shiva or Vishnu have mirrors hanging in their mansions! Do you?

In all the worlds where people can live with any form that they will it to be, they know what they look like without the medium of a mirror, like you know what costume you are wearing! You do not need a mirror to see your own costume. But, in this earth, a mirror (shining surface) plays an important function of making one believe in oneself as the image seen in the mirror, because of the deluding power of the mind.

Then you may ask, then why do others also see the same image as me, which I see in the mirror as me?

Because, the earth is a 'single whole' of a mind-structure made of similar types of brains.

All the brains can see the same thing and fall under the same delusion.

An alien if by chance arrives here in his space ship (he cannot actually, because this earth-life is a brain-concocted illusion only) he cannot fool himself into believing the mirror-image as himself. Maybe, this mirror here cannot even reflect his real form, as he may be outside the Physics of the earth-mirror.

So..

next time, when you stand in front of the mirror, try to be out of the brain's concoction of image-identity and just watch the whole process of reflection as outside of the mirror-Physics.

Stay formless!

That is what you are!

You are the mirror reflecting the world around you.

Remove the taint of incompleteness, and stay as the mirror only, and not as the reflection of a life-story hero or heroine.

Life is nothing but a storehouse of memories; some neuron pattern stored in the brain, which stores the brain-thing also as some neuron pattern! A paradox indeed!

Brain holds you as a memory and you hold the brain as a memory!

What a superb companionship!

If you drop the memory of the brain (its stored non-sense) you are saved!

If it drops off your memory, both of you are trashed!

Save yourself from the mirror and the brain!

Stay as the formless mirror-ness! Stay as Brahman! Just be!

CAN BRAHMAN KNOW EVERY ONE'S LIFE-ACTS?

Is Brahman a super entity who knows all the happenings of all the beings from a worm to a Brahmaa?

Is reaching the Brahman state means that you know all that happens everywhere?

Why did Brahman create this dream-like world and suffer in it as the Aatman?

Why the world is there at all?

So many questions and doubts!

First of all, there is no Brahman at all!

Yes true! Nothing has expanded as this world as Brahman, because world is not there at all!

Therefore, the Reality-state rightly referred to as Tat (That something) does not see anything of anybody's life.

Reality is truth; world is a lie concocted by the mind; so truth cannot see the lie at all.

‘That’ sees no world, knows nothing; experiences nothing.

‘That’ has no mind, no intellect and no body.

‘That’ is just there as a power of awareness, power of knowing.

‘That’ exists as its own awareness where the trace of the world is also not there.

A Knower of Brahman does not gain any magical power to read all the minds, predict future, or bestow boons. These powers are acquired by performing particular practices for attaining particular Siddhis. An idiot also can master these Siddhis; no big thing!

A Knower of Brahman knows that the world is non-existent, and so is in no need of Siddhis.

He has no need for gathering the crowds by doing magical acts or predicting futures.

A Knower of Brahman knows that the world he sees through the senses is just made of information only, and is empty. He has no ‘I’ also, and stays as the mind-less ‘That’ which sees the world as it is, as itself.

A unique state, which a man of the world can never grasp or understand!

Does Brahman (That) see the world?

You better ask...

Does the tree see its leaves, flowers and fruits?

‘That’ exists as all this, like a tree exists as all its flowers and fruits and leaves.

It does not ‘know’ the world; but stays as the world.

‘That’ can stay only as the mind which sees the world, like the ocean has to stay always with quivering waters. You cannot catch it separately; because there is no one there to catch it! It alone is!

The ignorant see the world as real.

The Knower knows the world as unreal.

That is all the difference is.

Like knowing that the earth is rotating around the sun, like knowing that the sky has no colour, like knowing that the mirage of a river has no water in it, a Knower of Brahman knows that the world is non-existent.

He is a different type of individual who acts without any ‘I’ and has no body-identity.

He stays formless inside the form-filled world.

How can darkness understand what the light is like!

How can a man of the world understand what it is to be in a no-world state!

Dissolve the world by the practice of Vichaara; and then...?

That alone remains left back!

No one is there! Nothing is there! Nothing at all is there!

CATCHING THE BRAHMAN AND SAYING 'OM'

AHAM BRAHMAASMI
 TATTVAMASI
 TAT SATYAM
 TADEVA
 KEVALATVAM
 KAIVALYAM
 NIRVAANAM
 MUKTI
 MOKSHA
 PARAM BRAHMA
 AATMAN
 BRAHMAN
 CHIT
 CHINMAATRAM
 SARVAM
 SARVAATEETAM

so on and on, go the description of that 'Reality' which can never be described through any word with meaning which we know of.

All these words sort of frighten you; don't they, as if they refer to some far beyond state of a supreme 'awareness being' who is all alone and we have to become one with it, and be nothing like that very 'nothing-something'?

A frightening state indeed!

Actually, the words given above are just Sanskrit terminologies referring to some Reality state, and are only some particular words with meaning, invented by scholars to describe that state, and they do not actually describe that state in any way.

That state is beyond the grasp of language.

Sanskrit is just a language.

Sanskrit is a sound-based language where even a tiny sound-structure forms the root of many words with the same content.

Sanskrit is a wonderful language that can express a mountain like stuff in a mustard like word.

And, all these Sanskrit words do that only!

Sanskrit itself is profound in nature since it rose from the sound-forms of Vedas, the knowledge essence of the world and also the Reality which supports it. That is why, everything written or uttered in Sanskrit looks so profound.

Rishis of the yore who had the knowledge of Reality revealed in their thinking process, try their best to explain in this sound-based language, some abstract Reality that is beyond the reach of words.

Reality is a mystery and mystery is always profound; it is sort of abstract understanding and needs a lot of probing.

Why Reality is a mystery is, because it is hidden always.

You cannot see it or imagine it.

Reality is like a mysterious person always walking round with a hood; and we have to catch that person, remove the hood and see what is behind that hood.

Maybe it is just emptiness wearing that hood, yet we need to unravel the mystery.

That is where the path of evolution leads us towards!

How to unravel the mystery? Is it easy or difficult?

Nothing is difficult says Vasishta the great Master who tutored Rama about the Reality state.

You just have to think.

If you cannot think; no one can help you; not even the God-statue you hold on to!

Just for a few minutes forget everything of the world, your dumb life story, your thousands of commitments, and all the texts that taught you about Brahman, and think!

Start thinking from where you are, and travel beyond the stars too, in your mind itself!

Do not imagine anything! Just think!

'The world!

So huge it is!

Even the street I live contains so many people; and the country is so crowded; and the earth itself is overflowing with people and bacteria!

(The entire earth is nothing but microbe colonies moving along other bacterial formations.)

If this earth is just a speck in the space, if this is just a pale blue dot in the enormous panorama of stars and galaxies, then how many creations and worlds could exist in the world?

Can I even count all of them? Numbers will fail!

Can I imagine even the extent of the space that contains the countless universes with countless galaxies floating in them?

In such a huge expanse of the world-array, even the deities I hold on to, the Gurus I stick on to, the Scriptures I sink into, all the learning I boast of about this tiny planet; all turn into dust!

How huge it is!

That is why the Rishis call this expanse of the perception as Brahman, I think.

Brahman is that which expands!

Something has become all this!

Worlds rise and vanish like bubbles; yet something is there which supports all this.

What is it? Where is it? Why all this has come to be?

Why am I here? Why my Gods are there? Who made the gods also?

From where did it all rise up?

What would it be like if nothing of this was there, and I could catch that something which is behind all this!'

Keep probing and probing about that thing which is where nothing is; and lose yourself in its thought, and your thoughts will naturally cease to be. Your breath will naturally become shallow.

You will stay as that nothingness, yet see everything as yourself (not the tiny stinking microbe colony, but just the awareness of existence) as the Brahman.

As you practise and practise again and again, this state will become natural to you.

You will always exist as Brahman the expanse of the world; as 'that something' which is all this.

The thought processes will not be there. The mind imaginations will not be there.

The words will not be there. Vichara of the intellect also won't be there.

The state of Reality as Reality will be left back; no I or you or any one.

Whatever you are, whoever you are, if you can through the thinking process try to catch that Reality, will stay just as the Reality without even the word Reality. Mind and intellect cease to be!

That is all what the Rishis experienced and when this state came out as words; the words struggled; the Rishi started to say 'OO' and unable to say anything closed his mouth with a 'M'; and that became the OM that represents the state of Reality.

By just uttering the sound OM, you cannot reach that Reality state.

You cannot reach yourself! You are already you!

Think and get the Reality state revealed, and like a Rishi struggle to utter something and close your mouth. That is the real OM!

AUM!

HOW AATMAN IS EVERYWHERE?

What is Brahman and what is Aatman?

Take the example of the sugar dolls made in the 'Sankraanti festival celebrating Sun-deity', of South India, where they make variously shaped sugar dolls as a part of the ceremony.

All the dolls are of the same sweetness, but still the dolls look divided only.

Brahman state, the expanded state of Reality is alone known as Aatman, with reference to the individual self, like saying the same sweetness is inside all the sugar dolls.

Brahman is the sweetness of 'knowing' and the sweetness as 'knowing' in all the sugar dolls of Jeevas is Aatman.

Actually, Brahman and Aatman mean the same thing.

Sweetness is the common essence of all, and that alone is the Aatman that has to be realized by all.

When the sugar doll which has certain shape and name thinks of itself as the shape and name only, it is said to be ignorant. It has to realize that it is not the shape and the name, but is the sweetness only, in essence. This is known as Aatma-Saakshaatkaara or self-realization.

Self is in all! Aatman is in all! Brahman is in all!

How?

Brahman is some incomprehensible Reality state which can exist as any possible state of perception, says Vasishta in his Jnaana lecture to Rama.

Brahman is sort of a 'suppose' state.

Imagine yourself as that Brahman state (though you are really the Brahman, you do not know of it; so you have to imagine only). And there is nothing else, and no one else is there but you.

You are second-less.

You can 'suppose' any state as you.

That means, you are some emptiness that can be anybody or anything.

That means, you can do as many suppositions as you can.

That is what you are!

Think...

Suppose I am a tree..

You exist as all the trees instantly.

And' you have to be aware also that you are all the trees.

Some one has to see the tree.

Since no one else is there other than you the Brahman, you see the tree as another thing.

You and the tree become one perceived state.

Seer and seen become one unit of perception.

Countless seers seeing the trees come into existence instantly, at once.

Suppose I am a stone..

Countless seers seeing the stones rise up instantly at once.

Suppose I am the water..

Suppose I am the air...

Suppose I am the emptiness which can hold objects..

Suppose I am the burning heat..

Suppose I am the extending land where all can move...

In this manner, you can keep on supposing ...

You can also suppose,

Suppose I forget myself...! And instantly, the world comes into existence with all the possibilities, to take shape as any perceived that is seen by some one.

Brahman has no mind or language; so it cannot think or suppose; yet, all this is there because of its countless suppositions only.

‘Reality state of Brahman’ cannot be supposed.

It is always there as something that can suppose.

Look all around you.

Do not swerve from the imagined identity of Brahman.

Stand as Brahman which is thinking with a mind, and think.

The dog which is licking you with affection is you only, one supposed state of yours.

The wife or husband who is standing close to you, is also another supposed state of yours.

The friend, the enemy, the daughter, the son, the father, the mother, the cockroach, the worm, the horse, the donkey, the mud particle on the road-side, the river that flows, the fridge, the radio, the TV, the car, the bus, the sky, the air, the snow... all names and forms that you know, all are you only, as your supposed states.

Everything is you, the Brahman.

You yourself, playing the game of supposition as many!

You yourself, forgetting who you are really and acting like an idiot!

All that you see is you only, which comes into being as one of your possible states.

You cannot hate anyone, for even the sadist murderer is one possible state of yours only.

You cannot adore any deity because even the most powerful deity is your possible state only.

You cannot like or dislike anyone.

You cannot want or discard anything.

When you alone are there as all the possible states, how can you get attracted to anything else?

All that you see around you, including the name and form you identify with is a supposed state of you, the Brahman.

What you are not?

You are the Brahman walking on the land-Brahman, talking the word-Brahman, seeing the image-Brahman, smelling the smell-Brahman...!

You are the Brahman fighting with yourself, in the battlefields.

You are the Brahman worshipping yourself, as some god in the temples.

You are the Brahman that cooks the food-Brahman, and you eat yourself as the food.

You are the Brahman that sees the bird-Brahman flying in the sky-expanse.

You are the Brahman, that you see as your friend-Brahman, as the enemy-Brahman, as the relative Brahman, and as all that is around you as anything and everything.

You can change all the names and terms into Brahman only, since all are Brahman only.

You can remove the word Brahman also, and name it as 'That' the nameless one.

'That alone' is there as all!

What it is to be in this realization state where you as Brahman exist as everything, where all names vanish off, where all forms vanish off, and only the joy of being all, remains left back!

Since all is you only, where is the world at all?

'To be that alone' is the greatest joy that can be there ever!

'Being alone' is the greatest truth that can be realized!

BECOMING A BETTER BRAHMAN

What is Brahman? Where is it? How is it?

Brahman is just a descriptive word in Sanskrit used for describing the indescribable Reality state, which has expanded as all this perceived phenomenon that gets understood as a world.

Perceived phenomenon is nothing but the extra data conceived and stored in the brain along with the sense-input it receives. This function of the brain goes by the name of 'Manas' in Sanskrit, and gets translated as mind in English. Manas is that which agitates.

Always do not stick to English words and misinterpret Scriptures, but try to grasp the inner essence of the Sanskrit words, where each sound form has a meaning of its own.

Consciousness is just a reaction to outer phenomenon, and the Reality is not conscious in that sense. It has nothing else that it needs to be conscious of. 'Awareness' is also not a befitting word for Reality, since the Reality is not aware of anything but its existence.

Consciousness, awareness, knowing, understanding, expanding....!

There are no more words in English that can translate the Reality state which is known also as 'Chit'.

'Chit' means the understanding power, the state where anything can be understood or known.

Chit, when acts as an agitation of want or need or incompleteness, is called as 'Chitta'.

When Chit consciously reacts, it is 'Chetana'.

All these terms are formed from the word 'Chit', the state of knowing.

The term 'Manas' gets translated as the mind in English.

When the Sanskrit words which have sound-meanings get translated in English which is just a spell- language, it is like you taking a Selfie standing in front of the universe, and trying to capture the entire universe inside a tiny fame of a cell-phone.

Think in Sanskrit to understand the Scriptures, as much as you can.

So...

If Chit knows the perceived as a world and believes in its reality, then it is bondage.

If Chit knows itself, it is liberation.

You are not out of Chit, but are the Chit. You are the expanded state of Brahman.

Brahman is not a name for a supernatural supremacy, but is just a functional name of Reality.

'Brahmaa' another word formed from the same root- 'Brhm' - to expand, refers to the programmed essence of the world.

'Brahmaa' is a 'totality mind or brain' of this world.

He (not a male or- female or it) is just some emptiness made of conceptions.

In the Scriptures. Brahmaa-state is the potential for any creation.

And anyone can be a Brahmaa if he creates something, even a toy, or even a world.

Maybe this world we are seeing as the planet earth is programmed by a scientist of another dimension; then this earth becomes his brain-concoction and he is the Brahmaa of this world (or it can be a female also of that universe), or a robot also!

Worlds can be countless, of many varieties, made by a Creator or naturally evolved.

We from this tiny brain system cannot grasp what is beyond this brain level, like we cannot see the sunlight at night though it is all around the earth in the space.

We all are just a tiny part of a totality-brain stuck to some kaleidoscope of colours named world, and cannot know beyond what the senses present as the world.

Earth is just a 'brain made of brains' (or a Comic mind made of mini-minds)..

And, what this totality of brain produces in the emptiness beyond, is what we know as the world.

This totality-min' is known as 'HiranyaGarbha' in the Scriptures.

'HiranyaGarbha' means the golden womb.

That means, the potential to become better always.

The tiny brains in this totality brain can evolve, evolve and keep on evolving.

Brahman-state is that which evolves continuously.

It has no beginning or end.

Evolving state cannot have beginning and end.

It is the potential in all, from the chemical agitation that started this planet-life to any other agitation that started any other world anywhere else.

It alone is, actually; we are all tiny evolved or devolved points of it, experiencing a hell or heaven as our life-stories.

Here in this planet, it is the evolving state of genes, and so here the flesh bodies have evolved to reproduce and continue as gene-storage bins only.

Genes evolved a brain to help in their survival struggle only, and that is why you feel joy (a chemical boost in the brain) when you eat, when you copulate, when you fight, when you dominate, when you have a family and so on.

All for the gene propagation only.

But, you can still evolve.

Hold on to the I alone, and get out of the brain-programming.

Refuse to accept the joy of the chemical boost for eating, fighting, reproducing.

You can surely evolve out of the belly-fire cage, that controls all your actions.

You can break the gene-cage and fly out like a free bird.

This can happen by not existing as a chemical pattern in the brain.

(You are just a stored-data in the brain as a name connected to a particular shape it produces.)

This evolution to the next level happens when you start thinking what this world is, who you are etc. Then, you know yourself as the Aatman, the thinking entity, and that means that the potential in you for thinking and reasoning has woken up.

Then you stop working for the gene.

You practise not seeing joy in the word objects.

You will not translate a chemical process in the brain as joy or sorrow.

You learn that the world is a stored data in the brain alone, and not really there as a solid absolute reality.

You understand by the power of reason, that the world is just a changing pattern of information.

‘Time’ also is nothing but a term for ‘change’.

If ‘change’ alone is the world, then you try to catch the changeless potential state in you called the Aatman.

You become better and better, like a Rama, like a Krishna, like a Shankara, or a Ramana and so on.

Whoever you are, wherever you are, even if you are just a digital fluctuation inside a computer, you have the potential to evolve.

Even inert objects evolve, machines evolve, houses evolve, technology evolves; why not you who can consciously react to the outside?

And when you evolve and stay as the potential only, and become better in each of your thought and action, you are the best of the Brahman state.

You are the best probable state ever as the Knower of Brahman.

Even this probable state can improve and evolve.

The more you are out of the brain-control, the more you are the better Brahman.

The best at this level is known as Shiva (not the deity).

Even that can evolve. There is no end to what you can know outside of the brain.

Brain is just a tool; not the ‘all in all’.

Brain here is a gene-factory worker, a manager sort of; intelligent but working for the dumb master who wants the world to burst with flesh bodies.

Make the brain your slave; make the slave bring out the potential to evolve.

This can happen only through Vichaara (reasoning) and Viveka (discrimination of what is real and unreal).

Scriptures of the Yore will help you in this evolution-practice.

JnaanaVaasishtam is the best of all the Scriptures; Sage Vasishta turns ‘Rama the ignorant Brahman, the son of Dasharatha’ into ‘Rama the blissful state of the evolved Brahman’, just through the narration of some amazing stories only.

To evolve, you need nothing but an enquiring mind, which is free of all false idea and beliefs.

Analyze, as to how you have come into existence.

Analyze the ‘I’.

Brahman can exist only as someone or other - as some ‘I’.

The evolving potential called Brahman can exist only as some ‘I’.

You are now just an evolved body controlled by the brain mechanism; become an evolved intelligence and be out of the brain-state.

Stay as the knowledge only.

Brahman has no ‘I’. Get rid of the dumb ‘I’ also.

Become a better Brahman.

Go on and on becoming a better Brahman, at every moment.

Understand the world, the body and the 'I' as lies only.

Stay as the potential only; quiet and calm, with all the joys of the world compressed as the potential inside you.

'Just be'!

Be the potential to be any perceived; but not creating any perceived through wants, and not seeing the perceived as the absolute reality.

That is Brahman, and if you can be that, you are the intelligent Brahman, the evolved Brahman.

That is Brahman-realization.

Keep on evolving through Vichaara- the rational analysis.

Even Shiva (the deity) evolves, and is always in the Vichaara-penance, sitting on top of an Ice mountain!

There is no end to the Realization process!

HEY BRAHMAN! KNOW THYSELF!

Hey ignorant Brahman!

Evolve to know thyself and be quiet!

For a few minutes dissociate yourself from what you are as a name and form, and commit yourself to some abstract thinking with full absorption.

First of all, delete yourself; except as some observer of this Brahman thing.

Observe (analyze) the world and Brahman, from this no-point point.

What do you see?

Brahman is not anywhere at all, as bound by any time and space measure.

You cannot see it like an object, or reach it like a god-world.

What is this Brahman-thing?

Brahman is the potential to stay as any perceived event or experience, from the microbe level to any intelligent level of any world of any dimension; states Vasishta, the Great Sage, when explaining this Brahman to Rama, which he also calls as 'Chit', the potential to know anything.

If Brahman knows another, it is ignorant and suffers.

If Brahman knows itself, it stays at rest.

Brahman means to expand, to grow, to increase, to evolve and is a term that is formed out of the root-sound 'Brhm' - to expand, to increase, to evolve, to become big and so on.

This potential state is like a seed state which contains within it, the possibilities of the appearances of countless trees. Each tree is a producer of countless seeds, and this process of the seed and tree never can end. Tree is the essence of the seed and seed is the essence of the tree.

Both exist as one, or one exists as two, or there is no two at all, since seed alone is the tree, and tree alone is the seed also.

Brahman is the potential state that can rise as any perceived state.

At once it is all the perceived states of all times and all places.

Beginning has a beginning in Brahman only.

Brahman has no beginning or end.

Brahman is the potential state which can exist in any time and place measure of any dimension as a Jeeva-state.

The perceived state is known as Jeeva, that which lives or that which experiences a life.
 Each Jeeva is an agitation of incompleteness, and creates its own world of experience, as per its wants and brain capacity. Each mind creates a world of its own, and lives in the illusion of living inside a solid absolute world-reality. Each mind itself is a world actually.
 Each mind is state of incompleteness.
 A microbe is also a Jeeva, without the concept of the 'I'.
 Jeeva from the blank state of the microbe level, evolves to stay as the 'I' level of the intelligent human.
 Brahman-state has evolved to be the 'I'.

How does the potential state of Brahman become the world?
 What triggers the quiet-state of Brahman to exist as the world-perception?

The very potential state has to exist as something.
 Water has to burst out as waves; Brahman has to exist as some perception state or other.
 This power to burst forth as all the perception is known as 'Praana', the power to burst forth as the experience of perception. This Praana alone exists as the mind, the state of incompleteness.
 This state of incompleteness alone is known as the world-perception.

Why should the complete state of Brahman (call it the unmanifest, or Nirvikalpa or the agitation-less state) stay as the incompleteness-state of the mind?
 Since the Brahman has the potential to be any state; it stays as the incomplete-state also.

Brahman the potential state which can be any state, stays as the complete or incomplete states.
 Since it does not have a mind or intellect to choose its states, it just exists as all states of perception, like a forest that contains all types of trees, good and rotten both.
 You are just one of the trees that has come into existence, rising from that potential state.

'You' as just some incomplete agitation were not there before or will not be there later, because you are just a tiny mind experiencing a life-story; or the life is experiencing you as its counterpart.

If you are suffering, then it is the potential state of Brahman existing as the suffering state and you are a counterpart of that suffering.
 If you are happy, then it is the potential state of Brahman existing as the joyous state and you are a counterpart of that joyous state.
 You are a just a helpless puppet of these states.

Why do you suffer and cease to exist at the death of a body? Because, that state of incompleteness which exists as the foolishness or dumbness (where the intellect stays stagnant) has produced you to suffer as the body-thing.
 You have the potential to use the intellect.
 Brahman is inside you as your essence that can evolve out of this suffering state, and exist as the completeness of all. But, the evolving process is blocked by the desire-factor, the want-factor.
 Unless you evolve to have no-wants, the incomplete state cannot vanish off.
 Rather, you who is a counterpart of the incomplete state of Brahman-potential, have to stay as the counterpart of the complete state. That is the only way, out of this suffering.

You who is a body-thing rising out of the incompleteness-potential of Brahman, can stay body-less thing rising out of the completeness-potential of Brahman.

Then you are out of death!

You alone have to choose, whether you want to die or not!

If you stay as the counterpart of the completeness, you remain as the seed which has the potential to be anything, but will not become anything randomly.

You stay as the Brahman state which does not create forests of rotten and good trees randomly, but stay as the potential state which exists only as a well-maintained garden of beautiful trees only.

The potential of completeness exists as you, then.

Since the completeness need not have any 'I' also to get completed, you stay as the 'I' less Brahman only.

Every Jeeva has the Brahman within it as the potential state which can stay as 'completeness or incompleteness'.

Brahman can stay as completeness or incompleteness only, as the main categories; like a seed can stay only as a wild jungle of rotting trees or a garden of a heavenly beauty.

Incompleteness state of Brahman exists as the idiotic state of the chaotic world.

It has no beginning or end.

Completeness stays as the thinker who has understood the potential within as the self, and stays only as a garden of bliss. He does not allow the Brahman state to exist as the idiot state of incompleteness.

He has no wants, no wishes, no attachments, no likes, no dislikes and no ego, also.

He just stays as the original quiet state of Brahman only.

He is free to stay away from the chaotic world, or live amidst it, or live as a recluse, or live as a householder, or live in a palace, or live inside a dilapidated hut, or whatever.

He sees nothing of the outside world as real.

He sees everything as information only ('Bodha' in Sanskrit).

He stays as the potential state of Brahman which can stay as any information of any sort.

Since he has no mind-factor made of incompleteness, he stays as the quiet state itself, like Brahman itself watching its own greatness by getting endowed with a pure intellect.

'Jnaani the Knower of Brahman', stays as the potential state of seed that is burnt fully, and does not sprout ever as a world of experience.

A Jnaani does not experience anything; for he has evolved as the intelligent state of Brahman, where the seed stays burnt. He is the final beatitude of Brahman itself.

'He' also is not there actually as any 'I'.

There is just the quietude and nothing else.

Brahman-seed at last, stays quiet in the burnt state, where no more sprouts appear as any agitation of the mind!

No one is there as the 'I'!

Nothing at all is there as any potential state becoming a perception randomly!

No waves at all, but the quiet state of the windless ocean!

No forests at all, but gardens only!

No form at all as a body, but a vehicle to ride only!

BrahmaJnaani is the evolved state of Brahman.

That evolved state of completeness alone rises as a Shankara, Ramana, Krishna, Rama, Vasishta, Vaalmiki, Vishvaamitra states, like the beautiful trees of Brahman garden.

That evolved state of completeness can stay as no-tree state also, and many Knowers stay as just the absorbed state of quietness only, whom we can never know of.

Now, instead of searching for Brahman outside of you, evolve into the restful completeness state of Brahman and take a rest, Hey Brahman of incompleteness!

Evolve! Know yourself!

Enough of all this noise of perception!

Just stay quiet as nothing!

Aum!

SELF DOES NOT MOVE

Self does not move!

That means 'movement' is an illusion maintained by the mind-phenomenon.

Mind is the process of seeing something where nothing is there.

Mind is the process which sees the heat waves of the desert as the cold waves of a river, and rushing towards it with all speed, gets trapped in the hot sand of the mirage.

Mind is the thirst that tries to possess objects in search of joy, and ends up in suffering.

Self does not move! Mind alone moves!

'Mind is the fastest of all; but the self is faster than the mind, because it is always there before the mind' - state the Upanishads.

Movement is possible, only in space.

What is 'space'?

Imagine a sheer emptiness which spreads far and wide and limitless.

It is just a vast emptiness which has no above below or directions; and imagine that your body also as non-existent and you are just some invisible ghost entity.

There is no back or front also, since you are not a body-thing.

Now, as a ghost entity with no front and back, start moving in some direction.

However much of space you think you have covered as movement, still nothing has happened.

You are in the same emptiness as before.

Nothing changes; you are just thinking that you are moving, but you never move at all. You can forever keep waddling, but time is not there to count your movements; place is not there to traverse.

Self does not move!

Suppose in the emptiness expanse, you place a small sand-particle.

Instantly, the measure of time and place start clicking.

You can make the sand particle as the central object, and move away from it in all the directions, and thus produce the sense of directions.

If you keep two sand particles at a distance, then the time and place divisions increase.

More the objects; more the divisions of time and place!

Here, you are the central part of existence as the single sand particle; and the world rises with the various time and place measures centered on you only.

Have you ever visited the Snow mountains; some part of the Himalayas that is far beyond the reach of the ordinary trekkers; somewhere where there is nothing but the whiteness of snow spread like a white carpet over the entire terrain, reaching nowhere?

Whichever direction you see, there is only the whiteness; the coldness, and the lone-ness!

Not even a tiny insect to give you company.

Just the silence and nothingness!

Time and place are frozen there, without divisions.

You can keep on moving your feet as if in walking; but nothing changes.

It is just the solitariness without anything to disturb it, as if the mountain is in the meditative state of Brahman, and is frozen in some timeless state.

It is the sameness all over.

If you ever happen to visit those silent places by chance; do not waste the precious moment in taking selfies; but try to be one with that silence and just lose your little self.

Self does not move!

Imagine a lover who wants to meet his beloved in a garden nearby at night.

The man is inside the house now; that means he is having the information of the house surroundings as his mind-pattern. This information pattern of the house has to change into the information pattern of a garden. For that, he has to logically pass through a path which connects his house to the garden. He does not move; but the information-pattern produced by the mind changes continuously till it becomes the information of garden-pattern.

Self does not move!

If you have to move from your house to the office, the house information pattern changes to the office information pattern, through the logical path of a vehicle-route (another fast changing information pattern).

Even if you have to move from one room to another in your own house, you do not move at all; but information of one room changes into another, with an illusion of movement.

Time is just a number-information; place is also a number-information.

Time and place exist as dual number patterns entwined with each other; and produce the illusion of time and space.

For example:

A lover wants to meet his beloved in the nearby garden; and he went there, and met her.

But he (the inner power of understanding) did not move at all!

Nothing happened at all!

The lover, who is inside the information cage of his house (and the body-info), desires the information-cage of a garden (and his body info staying as constant); and the event happened off, as it were; at just a wish from him.

All he had to do was to make the information-pattern of the house to change into the information-pattern of the garden, where he will find his beloved (the information-set which he believes to be a pleasure-source).

How did he do it?

He just had to make the information called the feet produce the movement-information, and then through that change of information, he changed the house-information pattern into a road-information pattern filled with more information sets of vehicles, people, shops etc.

And at last, after the quick whirling changing patterns of moving on a road, he was now caged in the information pattern of the garden, where his beloved stayed as a part of his perceived-field.

He now was caged in the information-cage of the moon above, the garden below, and his beloved in his embrace. All at once! Like a magical feat, extraordinary and unique!
Just a wish (or want); and the patterns change!

Did he really move?

No! Self cannot move anywhere because there is no space anywhere really.

Of course, there is no time-factor also.

Objects which are just the information-sets produced by the senses have the add-on qualities of 'measures of time and place' also. Each object is sensed not only as the object of the senses, but is understood as having the past, present and future also.

Object is an 'information set of sense-inputs and measure inputs of space and time' connected to a single point of perception, called the 'present'.

Always there is only the present tense only; and the past and future ideas are just memories and expectations; that is all.

Nothing happens at all; but some illusory experience gets concocted by the mind.

Therefore, when you believe that you move, actually you do not move at all, but witness only the changes in the measures of place and time.

Whenever you move from one point of a place to another point, say from the house to a garden, you are bombarded by various information-sets called objects, and have to go through them, like passing through a stormy dusty wind.

You mind alone produces the varied information sets of objects with various measures of time and place, and you know that as 'moving from one place to another'.

If you travel by foot, there are more information-patterns as the path.

If you travel by a vehicle (another constant information), then the information-patterns as the path, change very fast, as if not existing at all.

If technology improves so much that with a push of a button you can be instantaneously in another city, or country, or moon, or galaxy, or dimension, by a fast change of the path-information; then you are a god for sure. You do not even need the feet to walk; just a wish is enough.

This power, the Rishis achieved by the very attainment of the timeless-state as Brahman, and stayed as the self that does not move; and were out of the illusion of space and time.

They were known as Siddhas, those who move always in emptiness; because they could be at any place at any time; because they were already there as the self.

A canvas is always already there in all the place-points that are pictured on it.
So it is with the Brahman state!
It is all; and is in all; and is everywhere at once.

Mind is the swiftest thing that is known; but the self is faster than the mind, because it is already there before the mind - declare the Upanishads.

Movement is just the information of changing body-patterns and the changing surroundings - all whirling around you as information-sets.

The desire to see the beloved in the garden, produces the door-information, gate information, path information, people and trees information, and the entrance of the garden information, the fragrance-information; plant information, pond information, moon-information, girl-information, passion rush information and then the embrace information; and the joy information because the want got fulfilled, and some dopamine secretes the joy-information inside the brain.

You do not move; but you are the central point of all the information that keeps changing again and again. Even if you manage to not change the space-information by hiding inside a solitary cave, the time-information keeps changing without stop.

Information never stops, and you can exist, only as an information-witness.
But unfortunately, you are identified with the information called the body and are a part of the information whirlpool only.
You are also an information-set of a shape accompanied always by the measures of time and place; and so you perish like all the information sets.

What you believe that you are!

You are trapped in a magic land produced by yourself, because of your lack analyzing capacity.
You the unmoving Aatman are trapped in the illusion of movement and are caught in the measures of time and place.
Get out; free yourself from these whirling information-patterns through the reasoning capacity; and stay as not any information-pattern, but as a witness of information only.
This alone is known as self-realization!

THE MAGIC OF BRAHMAN

Brahman-state is described by Vasishta as a state of constant magic.
If you can grasp this vision of magic as your very nature, you will immediately rise to the level of the 'Seers' (DrashtaaraH) of the yore, who exclaimed in bliss 'Ooavooooavoo' (exclamation of a unique state of bliss), that gets chanted as a part of an Upanishad!

This magic is known in Sanskrit as 'Chamatkaara. -a spectacular show of magical nature'.
This magic happens at every moment of your life, says Vasishta.

'How, where? Why do I not see it?' - Are you exclaiming in impatience?
Wait for the details of this 'Chamatkaara', and continue reading.

Vasishta quotes an example of two lovers sitting inside a flower garden in the moonlight.

The lover is lost the bliss of the company of the beautiful girl.

Yet, he is able to see the scenes all around him from the fallen leaves on the ground below, to the moon shining far above the sky.

He can at once, grasp the presence of the flowering creepers in the garden, the chirping noises of the birds, the trees standing tall and high, the thin clouds, the soft wind blowing over the garden, and also the moon shining far above in the sky, with its star-companions.

The distance between the objects far and near makes no difference in his grasping power.

He sees all the divided shapes of the objects spread far and near, as one tiny vibration of the 'understanding power' at once.

This power alone is known as Aatman, the 'power to know' which alone makes you what you are.

World exists as the state of division only. Even the sand particles have to resist each other and stay apart, to have a unique existence of their own.

Like a rock surface is always with its surface lines, like the leaf is always with its haphazard lines on its surface, the undivided state of Brahman has to stay as the divided shapes only.

This division-state as far and near shapes is possible, if and only some undivided state exists to understand the separateness of objects.

This undivided understanding of the divided objects, is known as the Aatman.

The undivided state staying as the divided state, is known as the Brahman.

The Aatman is the magic that you experience continuously without a break.

At every moment, you experience the divided world of objects only.

You are the Brahman existing as the divided state of your perceived field (whatever you see directly, and store also as some memory or learning).

At once you can see a star above, and a plant below.

This capacity to see the objects separated by any distance-measure is indeed the magic that happens, at every moment of your life.

That is your essence; to see many, but as one only.

You are the understanding power that comes out of the tiny eye-hole and exists as all the images that are seen as far and near.

You are indeed amazing!

Salutations to the self, that comes out of all the eye-holes anywhere and everywhere, and exists as the divided world of objects!

Salutation to the self, that can never be measured as an object in time and space, because it alone understands the time and space, as if outside.

Salutation to the great magician the self, that produces a new world of divided objects at every wink of the eye, and yet fools us into believing in the existence of a continuous solid world-state.

Salutation to the self, which exists as the timelessness and yet exists as the present only, producing the illusion of the past and future.

Salutation to the Reality, which exists as all this!

Salutation to the one that shines as many!

Salutation to you all, who are the Brahman shining as the divided!

Salutation to the self, which is shining as my perceived field of Vasishta's wisdom!

WHAT IS NOT BRAHMAN?

Whatever you see is Brahman; everything is Brahman; you are Brahman, I am Brahman!

Brahman Brahman Brahman!

Where is it? Where is it not!?

Brahman is Satyam (Truth absolute)! Brahman is Chit (Knowing absolute)!

Brahman is the essence of this world! World is the essence of the Brahman! - says Vaasishtam.

Brahman is that which can exist as any probable state of perception bound by space/time measures.

World is any perceived object bound by space/time measures (and not just this tiny dust-mote of the planet-life of recent times).

Let us see where Brahman is....!

Brahman is all that you know or do not know as a word with meaning.

Cat, dog, donkey, horse, mule, lion, mosquito, fly, caterpillar, earthworm, cockroach, crow, sparrow, vulture, eagle, all animals, all insects, all male forms, all female forms, the people around you now, the people yet to be born, the people already dead and gone, the sky, the tree, the wind, the stars, the sun, the moon, the light, the photon, the electron, the molecule, the microbes that your body is composed of, the sight, the smell, the touch, the sound, the taste, the food you eat, the tongue that tastes the food, the intellect, the mind, the consciousness, the inertness, the causal structure, the result of action, the Creator, the quantum state, the god, the ghost, the uncertainty principle of Physics, the biology of beings, the chemistry that runs the world, the saints, the religion, the atheism, the wicked, the good, the suffering, the comfort, the vehicles on the road and sky, the pains and joys, all that are there as adverbs, adjectives, nouns, pronouns, similes etc, the poetry, the prose, the Suras and Asuras, ghosts, spirits, alien worlds, movies, technology magic, etc!

Everything is Brahman! Everything is some probable state of experience.

Brahman is even the hare's horn and a barren woman's son- says Vasishtha.

What else is the world but the story of a barren woman's son - asks Vasishtha!

All are some probable state or other; and are known as the Brahman that which expands as all these states of experience (waters according to Upanishads).

Brahman is some unique state of emptiness, empty of even emptiness.

(Emptiness also is one probable state only.)

And, it can stay as any inert object experienced by a conscious Knower.

In fact, it exists as any object that is known, and we explain it as someone seeing something, and that one of them is inert and one of them is conscious.

Actually nothing is inert, nothing is conscious.

Just some knowing-state exists!

This is Brahman.

This Brahman can exist as all that is there, of any world of any time.

Brahman exists as 'you seeing something'.

Imagine a sheer emptiness around you!

You also are not there, mind you!

Imagine some mist that fills the terrain.

In this mist, rise the objects like magic one by one, and become memories in the mist itself.

These memories made of mist rise up as a misty you, another empty thing.

You do not move; movement rises as an experience and makes you believe in space.

One by one objects rise out of the mist in front of the misty you, and disappear instantly.

For example the table in front of you at one measure-span of glance is a picture seen in some particular measure of time and place. At your next glance (next wink), it again newly appears with the next logical measure of time and place.

But you do not know of its newness; but believe in its continuous existence.

So it is with all the objects and people, and also with your own body that you cherish so much.

Body is also an object that is seen and experienced, and is the closest to your mind.

Body remains constant as your central arena of perceptions.

So you love it as yourself.

Body is like a pet; like a gadget that is worn by you to see the world.

Body is the first object rising out of the mist of emptiness, and is constantly there, like an armour that was permanently attached to king Karna of MahaaBhaarata.

Loving a gadget or pet is OK; but thinking it as you, is the height of stupidity!

From emptiness rises everything, and into emptiness it disappears!

Everything including your body, and you as the object-perceiving ego (I) appear at every second newly from the mist, as made of mist, and dissolve off also into the mist.

(And you believe that you are a special person, the most important in the creation, will have rebirths later, and you also believe in a god who took the trouble to make you, and runs your life for you! So much self-conceit!! God save you!)

Vasishta calls you as a false entity made of nothingness!

Only some memories rising from the mist itself, give an illusion of a life lived and experienced.

This illusion is known as 'Maayaa' (that delusion-principle which makes one see the wrong as the right).

Wrong knowing state is bondage; right knowing state is Mukti.

No one is there, as a bound Jeeva or a liberated Jeeva.

No one is there, but the misty emptiness of Brahman.

A Brahma-Jnaani sees not himself or the world; but stays as the one who is always seeing the mist.

He is the intelligent one, who has found out the secret of the magic called the world, and stays as one with the magician. He is no more a fool! He is not fooled by the magic any more!

He sees mist alone!

He sees Brahman alone!

He is Brahman alone!

There is no 'he' also!

There is just the mist, and the mist knows itself!
 That is Brahma-Jnaanam, the excellent state that can be reached by any pure intellect!
 He is known as the SthitaPrajna (one with an established intellect in Truth absolute) in Geetaa.
 He is the most excellent of all!
 He is the Reality knowing itself as to what it is!
 He alone is a somebody!
 Rest of the others are all just nobodies imagining themselves to be somebodies!
 What is not emptiness!?
 What is not Brahman!?

HOW TO REMEMBER THE AATMAN ALWAYS?

Aatman is the true self; state the Scriptures.

Aatman is the forgotten self.

Self is not a thing to be attained, but is actually 'you' only; do not search for it in the Himalayas and the hermitages. It cannot be sold as a merchandise in the Ashrams, or given as a boon by any god or Guru, or acquired by accumulating Punya (merit)!

Everyone here on this perceived field of experience, namely the world (Jagat - not just this tiny earth) is insane - says Vasishta, the Great Guru of the world, in his dialogue with Rama the prince of Ayodhya.
 How you are proved to be insane according to Vasishta?

INSANITY

Insanity is the individual behaviour characterized by certain abnormal mental or behavioural patterns.

Insanity is of various types. Amnesia, hallucination, possession of a spirit, obsessions, weird behaviour etc; all these come under the category of the insane.

Examine yourself like your own doctor. You are the patient, and you are the doctor also!

AMNESIA- a partial or total loss of memory

You have forgotten yourself and are imagining yourself as some one else.

You have forgotten that you are the formless and nameless Reality only.

You have forgotten your 'knowing self'; and are imagining a perceived inert body (sense-input) as you.

You are actually some 'ghostly invisible emptiness' wearing the costume of the body to reveal yourself as some person at some place, so that you can talk and meet with others who are actually 'you alone' wearing different costumes.

(Remember the 'Hollow man' movie; something like that.

Here, the hollowness alone is there as the self; but is wearing so many costumes of the bodies and interacts with itself as many.)

World is a just a stage made of emptiness where ghosts react with each other, wearing costumes.

HALLUCINATION

Hallucination is a perception in the absence of external stimulus that has qualities of real perception.

You are seeing the inert array of sense-input, the coding of the brain that is superimposed on emptiness, as the solid real objects.

The brain itself is a coded information produced by the brain itself.

Brain is a 'looped-information' that proves its own reality (similar to your image-reality which gets proved by a mirror-reality, where both are the units of a single information looped to each other as the proof of each other).

This looped information (brain) is continuously producing neuron-patterns which get translated as the objects of the world - made of sound, smell, touch, taste and of course the images.

The brain continuously produces sense-information at every moment (at shorter than a moment-span also) as its code of explaining the reality outside (each brain sees its own world-picture, like a private movie on the head), and this information-factory alone goes by the name of the world you see and experience as real.

The world is a hallucination-prison you are stuck with.

POSSESSION

Possession is the state of being controlled by a demon or spirit.

You are possessed!

That is what makes you obsessed with people and objects.

That alone causes your weird behaviour.

What has possessed you?

Ego (Ahamkaara) - says Vasishta.

What is the ego?

'Ego' is what you think you are.

You believe that you were born in the past and will die some day in the future.

What if the past and future are just the brain statistics of the present moment only?

Like in a dream, you can have past and future as free add-on packets of the present moment also.

Even the present might be just not happening at all, except as your brain-hallucination!

Somebody told you that you were born and that you are this body, and you believe all that, and are sure that you will die also, at some future day.

Every birthday is your fear-day of the future death-day coming nearer and nearer!

What a horrible state of hallucination!

And, you also believe what all you see and learn from the world around you.

All the collected data of the world as your experience and learning becomes a 'you'.

'You' are created brick by brick as some data that you take in and store in the memory as you.

This is known as the ego.

This is the spirit that you imagined yourself, and is possessing you from the time you started to store the mind-data.

To this 'ego-ghost', you add more colours like -

I know already, I am great, I am a man, I am a woman, I am rich, I am poor, I am sad, I am happy, I own so much land, I own gold and diamonds, I am married, I have children, I am a good person, I love this deity as my god, I am the best of all or I am the worst of all, I am bound, I need liberation, this is my Guru, this is my philosophy, what I think is the best of all thoughts, and so on.

All this is the image you created for the ghost, and it has possessed you now completely.

You are now a slave of this ghost.

You run there and here, at its bidding only.

'I want this', 'I want that'; the ghost keeps screaming continuously; and like an idiot you keep acting out its commands, without even a single moment to relax a bit.

You are so busy in fulfilling its commands that you have forgotten your real self, and have identified with the ghost itself.

You act as the ego-ghost and live as an ego-ghost, and will die also as the ego-ghost.

That is why, your behaviour is weird always.

No trusting you, to be constant in your behaviour.

At one time you are rude, at another time you are oozing with affection.

One time you say this, another time you say another thing.

The human of this planet is the most untrustworthy being in the entire universe maybe.

It is not your fault, you poor thing!

You are acting at the command of the Master-ghost who has possessed you from a long time.

How can anyone blame the slave, when the master is the culprit actually?

The ghost has possessed the brain, and stays as a fixed memory of yourself as the ego.

And all the time, you act as a chemically controlled robot; acting out only the translation of the chemicals that ooze in the brain.

You are happy, sad, angry, kind, get attracted to other gender, love the gene-related images, fear the death, create a god to care for you; all and everything as the translated acts of the chemicals that ooze in the "brain", the 'looped information' of itself.

Amazing, is it not!

Your entire life and world stands on this fragile looped information called the brain.

Remove it; the world is gone; the ego is gone!

How to remove it, and get out of the clutches of the ghost (ego) that is hiding inside the looped information only? The only way is to forget it!

A ghost is there the moment it is remembered; so do not remember it!

Unfortunately, if you try to forget it, you have to remember it; if it is remembered, it cannot be forgotten! How to remember the 'Aatman-I' always, and get rid of the 'I' ghost?

Krishna suggests 'KarmaYoga'.

What is Karma Yoga?

Life on earth is a stage of actions only. You cannot escape actions here.

Whatever work you are doing as a part of your life, be it the slogging away in front of your laptop, or the sweeping the floor, or reading a book, or eating food, or watching a movie also - keep in the mind that work only, and finish it well like a robot which has no ego (and which is not chemically controlled.)

Be controlled and steadfast in your behaviour. Be deterministic in your behaviour like a natural robot; but not unpredictable like a chemically operated robot.

No other thought of anger, love, hatred, future work, clock-pressure, anxiety of any sort should be there.

Forget all, and just concentrate only on what you are doing at the present moment.

Past is non-existent; future is non-existent; only the present job at hand is the most important thing to be finished off to its perfection for you.

Like a batsman concentrating only on the ball that is coming towards him, fully ready to hit it with all the force he can muster, tackle any information that rises in front of you with any suitable action to be done at that moment, like a robot (even if you have to cry for some one's tragedy), with full concentration. You have to eat, sleep, read, and survive also, with a job.

Keep the mind engaged only in the work at hand.

Do not think of a scripture or work when eating food; think only of the food, like filling the vehicle with the fuel. Do not worry about the dreams that you get when asleep; they are as worthless as the waking state events; just chemical translations.

Be alert always to its weird commands.

Do any work, but only as a sacred state of the self.

Do not worry about not having time to read the scriptures and not able to do any contemplation.

Meditation as hourly sessions is for the show-off people; serves no purpose.

You cannot catch the self through hourly sessions, in instalments.

Make the life itself as a meditation process.

Work is a boon for the seekers of the self.

When you work like a robot, uncontrolled by the chemicals of the brain (no anxiety, no sadness, no happiness, no god-thought, no worry about liberation, no past, no present, no one at all as you), just a functioning agent alone, you are in the meditation of the self.

How?

'You' are there in the absorption state of the work in front.

'You are'! The ego is not!

That is all!

Where else is the self?

This is known as 'Karma Yoga' recommended by the Great Geetaachaarya Krishna VaasuDeva.

It is a foolproof method of 'staying in the self-state' always.

You get to keep the mango, and eat it too!

No work will contaminate you, if you are a KarmaYogin like Krishna.

The entire world is a seat of meditation at all the twenty four hours.

Walking, eating, sleeping, moving, you can do this meditation. No gap at all.

Only do that work alone when you are doing anything, without thinking about anything else.

Always be the self state which is not remembered at all; but is always there.

This is how the ego-ghost gets forgotten.

Read daily for half an hour at night at least, the great Upanishad (BrhatYogaVaasishtam) composed by the Great Maharshi Vaalmiki, and understand what you have read thoroughly. Rest of the time do any work you have to do with full concentration as a KarmaYoga only, like a robot only.

At all times, exist only as the self doing the work, without the thought of the self.

Do not 'remember' the self, not even the word 'Aatman'; you are already 'that'; you do not have to remember it with effort.

Be the self, but forget it and do the job, thinking only of that job and not the self.

You will still be there! But the ego will not be remembered at all, and will stay dead.
 Use the ego-data for survival on the planet; but always treat the ego as another person working under you, or as a costume you wear for others to see.
 You will be in Aatman always. You will then be a JeevanMukta for sure.
 Be cured of the insanity fast, before the ego leads you towards your imagined death!
 Best of luck!

BRAHMAN-EXPLAINED

What is Brahman?

Brahman is a term that refers to no one.

It is just a state of existence, like sleeping, dreaming or waking.

It is the state of evolving.

Just like you cannot catch the dream or waking or sleeping as a person or object, you cannot catch Brahman also, but you can be one with it, like you sleep or awake or dream by being one with those states.

When you are awake, you are awake only; when you dream, you are dreaming only; when you sleep, you are asleep only; and not different from waking, dreaming or sleeping states.

So also, when you are in Brahman, you are Brahman state only- quiet and contented, like when you have everything and do not want anything more.

What is this Brahman-state like? How to be in it?

You are already in it; but do not know of it.

How? And why?

You are yourself an evolving state; like an ascending state.

From a chemical agitation you have evolved now to become a human who talks and walks.

From a baby with no thoughts, you have evolved to have an ego, a story of yourself.

At every moment you are struggling to become better, trying to become more comfortable, trying to conquer diseases and death, and always hoping for a better future state.

That is Brahman in you, as you, trying to evolve.

That is the potential to become better; that is Brahman.

But you fail most of the time; because you lack the knowledge of the world that you are in.

You do not even know who you are actually, why you are born on this earth, why you are what you are and not a different person.

Evolving-state can evolve, if and only it can question.

Question anything and everything. Then, you are in Brahman for sure.

Be merciless in your reasoning; and stick only to the right information that is not a belief.

Belief is a lie in essence; it cheats and kills you.

Question each and everything and find out how much of it is real.

Discard the unreal like a fruit infested with a deadly virus.

Keep on raising questions.

Question what is an object, question who is seeing the object, question what is the seeing process, question why you are attached to parents and sons and relatives, question why god is there or not there, question how the world came to be there, question what was there before anything was there at all, question who you are, are you the body or something else, question birth and death,

question who is born and who dies, question why you want to reproduce, question why you are not happy when you get joys of the world also, question what is joy and what is sorrow, question who am I, and with all these questions kill that deceitful 'I' which is killing the Brahman in you slowly.

'I' is the 'AatmaHan' - killer of Aatman; state the Upanishads.

These questions push your 'evolving state' up and up to the higher level of existence.

Why evolve at all?

Whether you know it or not, you are always evolving; that is why Brahman is said to be your essence. Brahman is the potential in you to become better.

This evolving happens by the gathering of information alone.

But unfortunately, if you gather wrong information, you fall down also to the lowest rung of the ladder, and live as the inert body only, loving it, pampering it, feeding it, reproducing more of it and so on. Right information makes you evolve higher and higher.

What is right information?

Right information does not fall from the sky above, like a gift from heaven; you have to make an effort.

This effort is not defined as visiting temples, chanting hymns or reciting texts of Sanskrit.

This effort is 'thinking' and 'analyzing'.

You exist, because you are able to think; if you do not think, you are equal to just a cow or dog.

A cow does not understand what Einstein found out, or what the Brahman-knowledge is also.

You also do not know? Well; no comments!

Anyhow, to say it all in short, you evolve when you analyze things, and find answers to all the questions you ask about the existence of the world, and your own existence here.

The Sages of the yore also analyzed and questioned about this.

The answers they found out and the solutions that they got, are recorded in the Upanishads.

Upanishads are made of questions and answers alone.

That is why, they are considered as texts of highest knowledge, namely Brahman-knowledge.

Those Rishis asked the same question again and again-

"what was there before anything was there at all?"

That means, imagine some state where nothing of this was there; where nothing of the world had begun.

There was nothing at all then, not you, me or anyone else, not also a god, unfortunately.

What was there then?

What was there before space appeared as an expanse, and time appeared as the change?

Nothing? Or something?

Something was there ready to be all this.

Something was there - so quiet and silent, where silence was also absent!

And it just wanted to be all this.

It was hunger - the Upanishads say.

This hunger was for the information about itself.

There was no mind to think; no intellect to understand.

It just was, and wanted to grow; wanted to evolve.

The Rishis called it 'Tat'.

Since, it wanted to grow, they called it 'Brahman'.
 Since, it wanted to know, they called it 'Chit.'
 And it instantly was all this at once.

It was at once, all the worlds you can imagine as existing in the past, present or future with all the states of evolving and knowing, rising as information of all sorts.
 The Rishis called it as 'Bodha' - information that one knows.
 World is nothing but the flow of information - they quoted.

The 'Tat' which was a state that has to keep on evolving, was the state of evolution from the lowest to the highest, all at once.
 There was no time there, no space also, and no one also.
 The evolving state had to evolve as all this, to know itself.

It was at once, all the information and also the information-receivers as many.
 These information-receivers are known as Jeevas.
 Jeevas lived as information seekers, and became information themselves.
 The body which is just an information, became the person with a life-story.
 Every Jeeva stopped at the body-information, and stopped evolving.
 Their potential to evolve was at a full-stop. They were dead matter only; and had stopped thinking.

Very few evolved further and found out answers to their questions.
 Through them, the Brahman the evolving state, evolved and evolved and evolved, higher and higher and higher, and knew itself.
 It discussed itself through many evolved states of Rishis, and found out what it was.
 Then its became silent, with its quest over.
 Then it stayed as the Jeevas, who knew it as their essence.
 Those Jeevas were known as 'BrahmaJnaanis'.
 Their Jeeva-states dissolved off in the knowledge of the essence.
 They stayed as 'that which was there before anything'.
 The hunger was gone.
 It was the 'silence knowing itself' state.
 Nothing at all was there, before!
 And it knew its nothingness as a Jnaani-mind.
 Now, the Brahman-state had reached its end as it were.
 The evolving-state had reached its perfection in a Jnaani.

A Jnaani is Brahman in its peak evolution state - says Vasishtha.

Who can describe what his experience is like to be Brahman!
 What it is to be there where nothing is there! Only Brahman knows!
 Can you also make the Brahman in you to evolve to its highest point of existence?
 Why not?
 It needs just effort in thinking, and holding on to the truth alone!
 Not so difficult!
 After all, you are already Brahman! Just know it! That is all!

BRAHMAN IS ITI-NAAMIKAA

Brahman the nameless state of Reality is 'ITI Naamikaa', can be referred to as 'ITI' (इति) at least.

'Iti Naamikaa' is a term used in Upanishads to refer to the realized state of Brahman.

Brahman understands itself as itself, and becomes 'Iti Naamikaa', and gets named as 'Iti'.

'Brahman-state of evolving knowledge', which sees itself as a 'Jeeva seeing the world', sees itself as no-Jeeva and is 'Iti'.

When the 'idiot Brahman' becomes the 'Knower-Brahman' it is known as 'Iti'.

When the Reality evolves to know itself, it is known as 'Iti'.

Reality-state that is variously referred to by human-invented terms of Brahman, Aatman, Chit etc is a bubbling state of 'Knowing' only.

When 'you' are knowing anything as any thing, that is Reality state knowing the object, as you.

This 'body-you' is not the 'real you'; but 'that you' is the 'real you'.

There is no one there; nothing is there! When this is known, it is a full stop to all the stupidity and that 'known' state is known as 'Iti'.

'Iti' means - 'enough of it all!' 'So it is'!

Lord Shiva explains all this in Jnaana Vaasishtam to Sage Vasishta; and Vasishta to Rama.

Reality has no name. It is not 'named' as Brahman or Chit.

Brahman is not an entity or heavenly abode of a deity.

Brahman is an evolving state of 'knowing'.

So, it is referred to by the sound-forms of Brahman (growing) and Chit (knowing).

'Evolving' has no form; 'knowing' has no form. 'You are That!'

When 'you', the 'evolving knowing Brahman' know this as your real state, as an established truth, then that state is referred to by the sound-form of 'Iti'

Upanishads call the Reality state -

as 'TAT' (That),

as 'TVAM' (the real you) and

as 'AHAM' (the real 'I' which is not the 'I' of the body, and which does not have an 'I' also).

They call it also as 'ITI' (finished with)!

ITI!

Brahman is referred to as ITI, when it knows itself!

What is 'ITI'?

'Iti' is a meaningless term or sound-structure in Vedic language, which is used always as the end of a sentence or paragraph or words uttered by some one.

'Iti' means; something is over with, something is no more, something has finished off, nothing any more, nothing at all, the silence of it all, the emptiness of it all, and a full stop to the lie called the world-existence (Samsaara).

ITI!

What gets finished off? Something which never started!

When this truth is understood, you are said to be liberated.

You enter the deep sleep state as it were.

‘SVAPITI’ - it sleeps off.

(ItiNaamikaa- स्वपिति (sleeps) (Chaandogya) (स्वं अपि इति) (has gone to its own Self)

The ignorant man sleeps with dormant desires and attachments; and dreams the dream of the world where he has a body, parents, children, friends, rulers, scientists, Sages, gods, ghosts, hells and heavens and what not! The Knower, who is established in the vision of Reality also sleeps off, and is awake in the truth of his existence.

Like the ignorant man who is asleep, is not aware of the world outside (because the brain is shut off and is in rest mode), the realized Knower also is not aware of the world while awake also (not because the brain is shut off and is resting, but because the world is not there at all actually) (though his brain keeps decoding the world-scenes as usual).

World is after all, the array of imagined images (including your own so-called body) seen on the pixel-screen of space-time, which the Upanishads refer to as the agitation of the Praana, the power to vibrate that is rising as the mind-agitation.

The mind-agitation is the world you see.

The objects you see, the people with whom you interact with as moving images, are all produced by your brain as its agitation-patterns.

It is like writing the face on the floating cloud in the sky, and falling in love with it.

It is like living as a mirage-form inside a mirage city.

When this foolishness is gone; what is left back? ‘Iti!’

ITI!

That’s all!

That is all what it was; just nothingness seen as something!

The Jnaani laughs not with the face imitating the ape-grin of baring the teeth, but as the ‘Iti’.

It is over with.

The foolishness of seeing reality in the brain-coded images is over with.

So what does he do?

Walk through the wall, or float in the sky?

No!

He still sees the world that is coded by the brain he is connected to as a gadget fixed on his head, and sees the world like all the others; but he knows that there is no solid world out there; that the body is just a vehicle he has to move to produce the space; the people there are as unreal as the dream-people, including his own name and form they know him as.

ITI!

All gone! All attachments gone! All desires gone! All anxieties gone! All fears gone!

No more the idea of birth and death as imagined by the stupid mind!

Death is just a myth and no one dies; for no one can die.

Everyone is dreaming of death and birth, though they are deathless and are sleeping in the bed of ignorance (the lack of knowledge of the truth).

World is real only for the dreamer; not for the one who has woken up and is in the state of ITI.

ITI!

The body is no more there as the 'I'.

How does the Jnaani see the body as?

You must have seen the potter rotating the wheel, at least on a TV screen.

Though the wheel is rotating fast, you will see the wheel as stable only, and as an image that is permanent and not rotating.

Body is also is like a potter's wheel only; suggests Vasishta.

Body is an image coded by the brain -

on the moving pixels of atoms (emptiness or probable states),

or on the 'Aakaasha' which allows you to see images there,

or on the space which rises as any object picture,

or on a mist of cloud which allows you to see some particular shape on it.

Body is just a 3D image like a table, chair or a tree.

It is just 'matter'; something which gets produced at some time and perishes later.

Body is not a conscious thing. Body is inert like a log of wood.

When the brain agitates, the world (including the body-image) appears as its counterpart.

When the brain stops functioning, the world is gone and vanishes off into nothingness.

When the brain is dead, the world coded by the brain is gone, like the movie stopping when the projector fails. Neither the brain is real, nor the world is real. World is just a process of the brain.

Brain and the world exist as one; each producing the other. Body is just a part of the world.

Body-image exists in its all probable states of movement; standing, sitting, eating, drinking, jumping, walking, running, and what not!

The body is always moving from one probable state to another, without stop.

It is like the rotating wheel of a potter, moving non-stop from one image-form to another.

But the foolish brain sees the body as stable only, like seeing stability in a rotating potter's wheel.

When this foolishness is gone; it is the state of ITI.

The brain and its world are not 'you'; it is a picture seen on the emptiness-screen.

Similar to being connected to a digital figure in a video game, you are connected to the body-image on this earth. All the possible states and futures of your body and experience are already present in an unmanifest form, much like a video game which already has all the maps of the levels and action-animations of the characters.

The video-image is not 'you'.

It is just an image with probable states of movements programmed by the software of the brain.

You are not that.

When you understand this, the body and the world become non-real for you, the real one.

You the real one, have no body.

Body is a 'nobody'.

You are the thinking power.

You are formless actually.

You are the powerful one who can play the video game of life, through the digital image of the body. Each and every one is just the 'evolving knowing Reality state' using the digital figures to play the game of life.

Game is not real. World is not real.
When you know that it is not real, you are free.
It is 'Iti state.

ITI!
All untruth gone!
All game over with!
All foolishness finished off!
All insanity cured!
All brain slavery done with!
To be free, more than the word freedom suggests, is the state of ITI!

Then you can look at 'death' and say like MahaaKavi (Jnaani) Bhaarati,
*"Hey (ghost) Kaala (Death)! Dare to come near me? I will kick you off with my feet!
(for you are not existent at all!!)"*

To know that you are deathless and body-less is the real you - the ITI-NAAMIKAA!

BRAHMAN CONTEMPLATION

How to contemplate on Brahman? How to know the self?
According to Sage Vasishtha, it is an idiotic question indeed!

Suppose...

there is a child sleeping on the lap of the mother and listening to a story narrated by her...
the child has so many things it wanted to become in the future...

a pilot, an actor, a doctor, an engineer, a bus-driver, a mountain-trekker, a handsome prince and what not..

his mother would daily narrate to him a story where he was a pilot one day, a doctor another day, an actor another day and so on.

even as the child listened to the story, he would imagine himself as that person, and dream of many adventures as that person itself...

but will wake up in the morning, would be back to his original self as usual, and play as a child only, all through the day...

but one fatal day...

it so happened that he forgot who he was, after waking up...

the dream of his being a prince and having many adventures of fighting demons and the wicked ones, had been such a real experience, that he continued to be the prince character even after waking up also...

he was dreaming in the waking state also..

he had not woken up at all, though it appeared that he had woken up ...

he was dreaming still...
 searching for his non-existent palace...
 crying for his parents in the dream-world...
 wanting the city which was never there...

he could not at all remember who he was...
 he was confused...
 he knew he was not the prince, but who was he?
 He wanted to know the truth of it all!

He asked his worried mother,
 'Mom, who am I?
 Should I contemplate that 'I am the boy, I am the boy?' and 'I am not the prince, I am not the prince'?
 Should I keep on saying, 'I am not the engineer, I am not the doctor, I am not the actor, I am not the prince'..and so on?
 Should I meditate on myself, to get me back?
 How to contemplate on myself?'

The exasperated mother was screaming in her full volume...
 "Child! Wake up wake up! Analyze and understand as to how, what you are believing is just a dream, and not at all there! Nothing at all happened as a prince! You never killed any demon, nor did you fight the wicked! The world you saw in the dream is your own imagination-extension, just emptiness!
 Wake up to your self.
 Understand that the prince-life is a dream; you will instantly be yourself.
 Analyze the truth of the dream! The truth will naturally dawn! You just have to wake up!
 How can you contemplate on yourself, child, for you are already there, but dreaming yourself to be another person.
 Wake up, wake up!
 Look around here; there is nothing but the bed and the room here.
 The prince-world is completely non-existent like a the life led by a barren woman's son.
 The world you saw is just inside your mind only.
 It is not at all real, and nothing happened.
 Analyze the lie and break it up; truth will naturally shine forth!"

The effort should be in removing the imagined nonsense; not in catching the truth!
 Truth is already there!
 If your room is dark, you do not have to contemplate on the sun to make it shine; you have to open the windows and doors that are blocking the sun. The sunlight which is already there will shine forth as it is.

So also, the Upanishads and great texts like JnaanaVaasishtam keep screaming aloud-
 'Wake up wake up! You are not this, you are not this!'

You cannot meditate on the self; it is already there!
 Your 'want' alone is lived by you as a life imagined by you.
 Analyze and understand the unreal nature of the dream; the self will naturally shine forth.
 You cannot remember it or think about it, like another object.

You are already there; but you are believing yourself to be a physical body born to some parents, and so are suffering like the child who is injured in fighting the demons in his dream. Wake up from this dream, which is as unreal as the dream you have in the REM sleep. This dream seems more logical and saner than the REM sleep dream, and prolonged too; but still it is a dream only; a better quality dream you can say!

The 'Unreal', whatever it is, illogical or logical, is unreal only.
 'Unreal' is just the mind imagining a world as per its needs.
 'You' alone who are dreaming this imagined world as another 'you', is real.
 When you stop dreaming, you are your original self instantly.
 When you wake up through the knowledge of the 'unreal nature of the world and also the I-fool', then you are instantly what you are, just the Reality-state which is not dreaming anymore.

Lord Shiva says: 'Life is a mirage-water drunk by a dream-person.'

Stop this foolishness immediately!
 Do not roll on the hot sand believing yourself to be bathing in the cool waters of this mirage-city. Understand that you are now acting as the dream-hero of your private-dream of the world, which is your own mind-agitation.
 Life you experience is just the translation of the fluctuation in the brain; the inertness translated as consciousness. Once you understand that the unreal is unreal, then the truth naturally shines forth. Remove the mist; light naturally shines forth!
 Never try to meditate or contemplate on Brahman!
 It is the extremity of foolishness! Says Vasishta.
 Do you daily meditate in the morning, 'I am so and so with so and so name and form; I am born to these parents; this is my family; this is my house' etc etc...?
 Are you not already 'you' without meditating on yourself?
 But it is the wrong 'you', like an insane person in the mental institution believing himself to be a cat and keeps chasing rats! Understand that you are not the cat, through the cure of reason; you will be instantly the real you.

You are already the Brahman or the Reality or the evolving growing state of knowledge.
 The unreal you with your life-story is just one probable state of this growing state of knowledge.
 You are just one tiny dream of Reality, which at once dreams itself as many.
 You are the Reality dreaming as your idiot-dream character of life, led by you now at present.
 You are the Reality state of 'growing and knowing state'
 You are knowing yourself as the name and form as this 'you' now.
 Stop this foolishness through reason.
 Wake up! Wake up! Wake up!

Can you hear the profound sounds of the Upanishads that are echoing from time immemorial, calling out to the Reality state (the real you), telling it to wake up from its infinite dreams?

Hey Brahman! Wake up!
 Hey Brahman! Stop dreaming!
 That Thou Art! 'Tattvamasi'!

See the mirage as the mirage! Waters vanish off!
 See the world as a mind-agitation; life vanishes off (along with its death-companion).
 ‘Just be’! That alone is the best of Brahman-worship or Brahman-contemplation!

ARE YOU A KNOWER OF BRAHMAN?

The thoughts presented here are extracted from the detailed instructions of JnaanaVaasishtam and Tripuraa Rahasyam texts only; and are not personal.

Realization of the self...?

Realization of the truth, or the realization of the self, is ordained as the goal to be reached by every thinking being, as per the Vedic tradition, and is vaguely named as Moksha, the freedom from ignorance.

And you, a sincere seeker of liberation, try hard to grasp the abstract instructions of the Scriptures like Upanishads and Jnaana Vaasishtam; try hard to develop the qualities of dispassion, calmness, contentment, etc; try hard to do Vichaara; and try hard not to believe in the reality of the ego and the world; and succeed also sometime and fail also many times.

It is a hard struggle indeed; like climbing the Everest mountain a million times; falling again and again by the drag of attachment to family members, gods and Gurus; stumbling again and again at every step because of lack of understanding; collapsing again and again with no hope of ever achieving the goal of Moksha as you intended to!

Yet many times, you feel that you have attained that great-state and feel glorified also.

Let us see where you foolishly think you have achieved the goal, and where you do not think that you are realized but are actually in the realized state.

You are not at all realized -

if you sit in meditation sessions *(against the instruction of the Upanishads; for they advise only the process of Vichaara which has to be done at every moment of your life-illusion, and they do not advise you to perform some hourly practice of sleep-like Dhyaana)*

and see coloured light, lustre, flames, darkness, god-forms *(as imagined by the earth-artists)*, and Guru-forms, temples etc; hear chants, Omkaara, voices, noises etc;

(Any experience that is experienced by you is not the state of Self and is not real; it is ‘outside of you’ only.)

if you feel horripilation, and shed tears of happiness while reading some Knowledge-article and while doing some Vichaara process of Upanishads or Vaasishtam;

if you are lost for some time in some kind of trance, where the world is forgotten and there is a feeling of some unique joy *(it is just the Laya state, the restful state of the brain)*;

if you think that you are sometimes in the self-state, and sometimes in the ego-state;

(There are only two states, staying as the real self or the mistaken state of the ego, you cannot keep jumping from self to the ego state, and from ego-state to the self-state.)

if you, as a student of Moksha, feel compassion for the entire world that is lost in various meaningless pursuits *(because the world is just a conception of the mind, and is not at all there as any solid real stuff, and there is no one there to feel compassionate towards)*;

if you believe that you are the luckiest person who are walking in the path of Moksha, and the rest of the humans are to be pitied, and so, you wish them also to be treading the noble path like you.

(Understand that there is neither you nor anyone else as any individual entity; and this world you experience here as a life-story is a net-work of want-fulfilment only, and the people you see are just the countless inert processes that rise up as the shapes with names, and the same inert process of 'wanting the liberation' has risen as your shape and name, and you are not really lucky or blessed. Only a Vaasanaa or want for liberation can reach the liberation state; all the 'people' cannot realize and attain liberation, because there are no 'people' anywhere at anytime.

Every one is just a probable state of Brahman-Reality, including you.

The inert objects and conscious entities are both in various levels of evolution, and are Brahman only in essence.

All are Brahman only, like the various flowers and leaves and fruits are the tree only, in essence.

Do not pity any one; but love them all as the various colours of the Brahman-rainbow, or as the various steps of the Brahman staircase.)

Realization is not...

Realization is not a magical trance state, which suddenly changes you from the ordinary human being into a semi-god like state.

Realization will not bestow you any supernatural power of floating in the air, reading other's minds, and will not decorate you with a halo on the head.

Realization will not make you free of all the difficulties you face in life; you have a brain that can solve the life- problems which are produced by itself; you do not need the 'realization' for that.

Realization will not bestow you with magical powers.

Realization will not make you ooze with some drugged type of intoxication, where you will always be smiling like a lunatic escaped from the mental asylum.

Realization will not make the world disappear and make you reach a place which is better than even a heaven.

Realization is not going to land you in some empty expanse where you alone are there, and everything is gone off in a puff.

Realization is...

Realization is a continuous growth, like the growth of the plant, and is an eternal process.

Aatman is not a thing to be reached or experienced like a trance state, but is a thinking state, the analyzing state.

Some chemical agitation of some broken piece of some star has evolved to be a human today, who is still a moving talking factory of chemicals only. When inside this chemical cauldron, the thirst for understanding the world and one's place in it rises, the Aatman wakes up as it were from its slumbering state of staying trapped inside the inert human body.

This thinking process when it rises from deep within, is the 'start' of the realization state, and continues without end, even if you reach the level of a Shiva.

The churning of the intellect to grasp the mystery of the world around, is known as the realization process.

All the thinkers of all times are in various levels of the realization process only; and all of them try their best to fathom the mystery of the universe.

All scientists (*only those pure thinkers who are not after name and fame*) and all philosophers are part of this realization process only.

And all do not think the right way, and end up in self-made theories, because of lack of self-control.

As long as the world is seen as a solid independent reality, the realization of the truth never gets attained; and once it is attained, there is no world at all left back to be analyzed; the Aatman stays quite and complete.

You are realized if and only...

you see the world not as any solid world surrounding you, but as the flow of information only; if you are able to see nothing but the flickering patterns of senses only as the ‘objects and also the space that fills them’, and are able to always visualize only the unique emptiness beyond these patterns of senses;

if you see the picture of the so-called body-image (*that is connected to you as the closest perceived object*) (*and of course you can always see its shape below the neck only, as some faceless flesh mass of an animal*) and the objects surrounding it as ‘outside of you’ (*you, the knowing emptiness entity*); and watch all the actions of the world as if performed on some emptiness-arena, by the mere will of yours; if you are not controlled by the chemicals that ooze out in the brain as a reaction to the outside objects of family, possessions etc that rise up as the varied emotions of affection, hatred, likes and dislikes; if you see the entire world as just an empty canvas only, where the brain draws meaningless haphazard lines and yet produces meaning in them;

if you see everything as something known by you the ‘knowing self’, and ‘know the ego-character’ also, as an outside pattern only;

if you are always alert and awake, and stay outside of the ego and its patterns;

if you ‘never remember’ the ‘I am the self’ idea, and just stay without any idea of ‘I’ at all;

if you just eat, sleep, work as per the demands of the life-story, by producing the right actions at the right time, to the utmost perfection, like a talented actor acting the role allotted to him to the best of his ability;

if you never entertain thoughts of the past (*just some molecular patterns in the brain that are translated as ‘already happened’*) or the future (*not happened at all*); but fully be in the present-information-sphere only, and do the needed action with perfect concentration of the mind and intellect.

(You do not have to worry that, if you do not remember the ‘Brahman I am, idea’ on the surface brain, the Brahman will go off and you will be lost.

Brahman is already there as your existence as a Knower knowing some mind-created movie always.

The surface brain is just the reception room of the mind; or rather the surface hole of the mind-pot.

The surface thoughts are just the dust particles covering the deep casket of the mind; so there is no need to maintain the ‘I am the Brahman’ statement always like a KG kid repeating the alphabets.)

Once you understand that the world is just a pattern-dance of the mind on the nothingness-stage, naturally all the wants and attachments have to drop off like the leaves from a snow-hit tree.

Brahman is not to be ‘remembered’; but the world is to be ‘deleted off’ as trash!

If you do not ‘remember’ Brahman as the self, but ‘understand’ the world as a memory-store only; then you do not ‘remember’ the world or the Brahman (self); but stay as just the ‘quietness of emptiness’, which quietly watches the ‘changing patterns of the perceived world’, like an amused adult audience watching a cartoon movie.

After realization...

Realization is the state where you have solved the mystery of the world-appearance, like finding out the trick used by the magician to fool you; and you are happy because you are not a fool anymore. This is the bliss of realization; to be not a victim anymore to the mind's tricks.

Realization state is the result of your trying to solve the mystery of the world-existence through a reasoning process, and it is surely not the 'going into some trance state of Brahman' at meditation time, and coming back to the ego-based world with more conceit.

Self is not 'attained'; but is understood as to what it is actually!

After understanding Aatman, ...what...?

Understanding Aatman is similar to understanding the numbers two and two as making a four, where you have to never remember this calculation again as a memory, but will have it as your essence within, always.

After you understand the world and the ego as an information flow, and have this state of quietness always without a gap, then what should you do?

What else can you do, but live the life you are stuck with as mind-story, like Rama or Krishna, or Janaka or Vasishta or Vishvaamitra did! Or stay in solitude like a Shiva or Vishnu!

Life cannot go away, and the perceived cannot vanish off!

Atman-Realization does not remove the picture of the world; but tells you that it is a lie; that is all.

What the mind started as the story has to go on, even if it lies dead by you realization process.

A realized man walks with the dead mind as his costume, like wearing the skin of the dead demon, like a Shiva. He lives story-less in a world made of stories only.

He stays like a woken up person in the dream-worlds of others.

Brahman can exist only as a mind-made picture of the world, like the gold has to exist only with some shape or other; and of course, false stories of gold can be there of armlets and bracelets.

Ignorant Jeevas exist only as the picture of the world.

Knower exists as the 'Brahman as a picture of the world' (*with the mind completely dead and inactive*).

After realization, do not give up learning, advises Vasishta to Rama.

Brain should not be made to rot, even after realization.

You are in the story of earth-evolution now, on an earth planet.

Spend each moment of yours in learning more and more about the world you live in; not the stories of others but the mysteries (of science) that form the basic structure of this world.

Never let the brain sleep off or become stagnant.

Keep it active always.

Religion nowadays is sought as an escape route only, by the people who are too lazy to use their brains.

Moving the hands and feet with various gestures, reciting some sounds as chants, imagining some shapes as gods, torturing the poor inert body in the name of asceticism, sitting off with closed eyes as if in trance, do not serve the purpose of attaining liberation in any way.

All these body-movements are just the inert actions of the inert body, as Ramana states, and give inert results only.

Action outside and inside is delusion; but to stay action-less within and do actions outside, is the state of a JeevanMukta.

Keep a single Vaasanaa alive even after realizing the self, or even after solving the mystery of the self; that is the 'thirst for knowledge'.

Train the brain to work to its full extent; keep on learning more and more about the world you are stuck with; and solve the mystery of the dream-world also, so that the dream you are stuck with is a better place for you to exist.

Keep on evolving! That is Brahman state!

Shiva himself is Shiva because he keeps learning more and more; and that is why he is the Lord of all. Knowledge is the wealth in the world of the realized.

Self-realization is just a basic state for all the realized Knowers; their different identities are there because of difference in learning only, and not because of the forms and the faces.

Shiva excels all by his wealth of learning and is the formless lustre of knowledge, the Jnaana-Linga!

OM NamaH Shivaaya!