

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्सगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FIFTY SIX

[MANU AND IKSHVAAKU DIALOGUE]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

वसिष्ठोवाच
Vasishtha spok

भवतामादिपुरुष इक्ष्वाकुर्नाम भूपतिः इक्ष्वाकुवंशप्रभव यथा मुक्तस्तथा शृणु। इक्ष्वाकुर्नाम भूपालः स्वराज्यं परिपालयन्कदाचिदेकान्तगतो मनसा समचिन्तयत्। जरामरणसंक्षोभसुखदुःखभ्रमस्थितेः अस्य दृश्यप्रपञ्चस्य को हेतुः स्यादिति स्वयम्। जगतो न विवेदासौ कारणं चिन्तयन्नपि। अथैकदा पृच्छदसौ ब्रह्मलोकगतं मनुं पूजितं स्वसभासंस्थं भगवन्तं प्रजापतिम्।

Hey you born in the dynasty of Ikshvaku! Hey Rama!

King Ikshvaku was the first one of your dynasty. Listen as to how he became liberated.

Once, King Ikshvaku who was the ruler of a vast kingdom, thought like this in solitude, by himself;

‘I observe that this world here is made of objects of various shapes and names, but all made of the different groupings of elements only; and all the living beings go through constant changes of the bodies like birth, old age and death; and all the beings for sure experience some joy or sorrow again and again.

It is as if everyone is caught by some unfathomable delusion and are not able to come out of it.

Why the world came to be about at all? What could be the cause of this world-existence?’

After analyzing for long also, the cause of the world-existence was not found by him.

Once he chanced to meet Bhagavaan Manu, the source of all Maanavas, when he had gone to BrahmaLoka.

Manu was seated in the assembly of the Knowers, and was adored and worshiped by all.

इक्ष्वाकुरुवाच मां योजयति धाष्टर्येन भगवन्करुणानिधे भवत्प्रसाद एवायं भवन्तं प्रष्टुमञ्जसा। कुतः

सर्गोऽयमायातः स्वरूपं चास्य कीदृशं कियदेतज्जगत्कस्य कदा केनेति कथ्यते। अहं कथं च

विषमादस्मात्संसृतिविभ्रमात्विमुच्येय घनास्तीर्णाज्जालादिव विहंगमः।

Ikshvaku spoke: Your grace alone prompts to be bold enough to ask you this question now, Bhagavan, hey ocean of compassion! How did this created world appear? What is its nature? How long will it stay? Whose, when, by what is it said to exist? How will I be freed of this terrible delusion of world perception, like a bird escaping from the thickly woven net spread out all over the ground?

मनुरुवाच
Manu spoke

अहो नु चिरकालेन विवेके सुविकासिनि वितथानर्थविच्छेत्ता सारः प्रश्नस्त्वया कृतः।

Aha! After a long time, you have asked a very sensible question which will destroy the harmful false phenomenon and which will fully blossom forth, only when a man develops full discrimination.

Not all can think and wonder about the world existence; it becomes possible only by the blooming of Viveka along with Vairaagya.

यदिदं दृश्यते किञ्चिन्नास्ति नृप किञ्चन यथा गन्धर्वनगरं यथा वारि मरुस्थले। यत्तु नो दृश्यते किञ्चित्तन्न किञ्चिदिव स्थितं मनःषष्टेन्द्रियातीतम्। यत्स्यादपि न किञ्चन। अविनाशं तदस्तीह तत्सदात्मैति कथ्यते। इयं तु सर्वदृश्याद्या राजन्सर्गपरम्परा तस्मिन्नेव महादर्शं प्रतिबिम्बमुपागता। भाः स्वभावसमुत्पन्ना ब्रह्मस्फुरणशक्तयः काश्चिद्ब्रह्माण्डतां यान्ति काश्चिद्गच्छन्ति भूतताम्। अन्यास्त्वन्यत्वमायान्ति भवत्येवं जगत्स्थितिः।

Hey king! What you see as the world is not there at all (except as your own conceptions produced in your mind). The world you see around you is like an illusory city of produced by Gandharvas adept in magic; or is like the misty mirage-river seen in the hot desert. It is just an appearance, produced as some sense-created knowledge. Though seen, it is not real. It is what is superimposed on that which is seen through the senses only. However, there is something else that is never seen. It alone exists I actuality, though it is not experienced by the senses. It cannot be seen (coded) by the mind as any object with a name and form. It cannot be sensed by the senses as smell, image etc.

It is there actually, but is not there as an object that you can perceive.

The wonder is, that what is seen is not there; but that what is not seen alone is there!

It does not perish like the sense-patterns known as the objects. There is never a time when it is not there.

That alone is known as the Aatman; that alone exists.

Hey Raajan! That Aatman alone exists like huge mirror-ness, and reflects all these succession of perceptions; and is capable of producing any perception of any time at any place.

Any perceived rises for the self and becomes an experience instantly. For whom? Itself!

The mirror alone experiences the reflections also, and is the reflections also.

It is the nature of the mirror to be with reflections.

It is the nature of the Aatman 'the knowing state' to exist as the 'known'.

All that you see as the objects of various shapes and names are just appearances; just the sense created pictures. Any perceived picture can rise as a probable state of this Aatman, like any reflection can rise from the mirror. It is the power of Brahman to rise as any perceived.

Some reflection gets seen as the Brahmaanda, some other as the grouping of elements inside it.

Any other thing that anyone experiences as something new, is also a probable state of the 'known' only.

This is how the world exists as a mixture of all probable states experienced by the Aatman itself.

न बन्धोऽस्ति न मोक्षोऽस्ति ब्रह्मैवास्ति निरामयं नैक्यमस्ति न च द्वित्वं संवित्सारं विजृम्भते। एकं यथा स्फुरति वारि तरङ्गभङ्गैः एवं परिस्फुरति चिन्नं च किञ्चिदेव। त्वं बन्धमोक्षकलने प्रविमुच्य दूरे स्वस्थो भवऽभवभयोऽभयसार एव।

Actually no one is bound, no one gets liberated, since no one is there other than Brahman and its shine! There is no bondage; no liberation. These are also conceptions only.

Only Brahman exists which is without afflictions. There is no one-ness or two-ness also.

Only the essence of 'knowing' shines forth with its entire splendor as this Jagat-phenomenon.

Just like the single stretch of water shines forth with varied curvatures of waves, Chit also appears as all these forms. There is not anything else.

You throw away far, the confusing ideas of bondage and liberation, and remain established in your own nature as the ego-less Aatman. Remain as the very essence of fearlessness, without the fear of 'Bhava'!

(Reflection if it thinks that it is separate, then it is delusion; and it feels bound and seeks liberation; but when it knows that it is the mirror only, then the confusions belonging to the separated reflection vanish off completely. It remains the mirror only always. When the Truth is known, it cannot be undone.

Mirror is never bound nor is liberated! It knows itself always and not the reflections as separate from itself. Being aware of this mirror-ness as a no-one, is the excellent state of existence!)

संकल्पोन्मुखतां याताः सत्यचिन्मात्रसंविदः आपस्तरङ्गत्वमिव यान्ति भूमिप जीवताम्। ते जीवाः संसरन्तीह संसारे पूर्वमुत्थिते। सुखदुःखदशामोहो मनस्येवास्ति नात्मनि।

Then, how does 'Jeevatva', the delusion state of living, comes into being?

Hey lord of the earth! Any Jeeva-experience is just a delusion produced through one's own conceptions (caused by the separation felt by the reflection). The pure power of 'knowing something' alone rises as the conceptions, and the consequent experiences get colored as grief and joy.

Like the water alone is seen as the waves that appear as if separated from the water-stretch, the Jeeva-ness rises as if it is separated from the Reality state. Jeevatva is a state sunk within the limitless heap of conceptions, where the truth of Reality is completely blocked.

These delusion-states called Jeevas (which have existence till only the knowledge rises) exist as the form-based identities, and keep flowing along as the sliding patterns of the Samsaara which is already there as a totality state of Viraat (like the waves of an already existing ocean).

The ideas of joy and sorrow belongs to the mind only, and not to the knowing state.

(For example, you receive daily some information or other about the deaths of so many people all over the world; but these deaths never affect you; but if the conception is there that the person who dies is your acquaintance or a relative, then you are overwhelmed by grief; so it is with the joyful experiences also.

All that you consider as 'mine' is precious for you, and you react to the information that concerns the 'mine'. Is it not the conception of 'mine' that is the cause of all this?

Is something important and precious just because it is connected to you? Is it not another form of conceit?)

अदृश्यो दृश्यते राहुर्गृहीतेन यथेन्दुना तथानुभवमात्रात्मा दृश्येनात्मावलोक्यते।

How to know the existence of this Aatman? *(Who experiences? Who knows the experience? Analyze!)*

'Raahu' who is not seen and is understood as existing, when only the moon is covered by the sudden blackness; so also, through the experience only, the Aatman gets understood as existing.

न शास्त्रैर्नापि गुरुणा दृश्यते परमेश्वरः दृश्यते स्वात्मनैवात्मा स्वया सत्त्वस्थया धिया। पथिकाः पथि दृश्यन्ते रागद्वेषविमुक्तया यथा धिया तथा एते द्रष्टव्याः स्वेन्द्रियादयः। एतेषु नादरः कार्यः सता नैवावधीरणम्। पदार्थमात्रताविष्टस्तिष्ठन्त्वेते यथासुखम्। पदार्थमात्रं देहादि धिया संत्यज्य दूरतः आशीतलान्तःकरणो नित्यमात्ममयो भव।

By just studying countless Scriptures, or by the magic touch of a Guru, the Supreme essence of all, cannot be seen. One has to probe himself as to who is experiencing any experience, and stay unconnected to the experience, as a witness of the experience only.

One must learn to stay outside of the Jeeva-ness that rises as the experience (of the seer and the seen).

How to practice such an outsider-state?

When traveling along a road, the travelers have to go through so many scenes of many varieties and meet many types of people also on the way, and even have to go through the sight of the good and bad scenes also; but they do not bother at all, and continue in their journey as if nothing has happened; they are not attracted by the gardens or repulsed by the dirty slums they have to cross through. The sense-patterns that rise as the world-scenes with people and objects (including your own ego-entity) also have to be ignored as some passing scenario that does mean anything to the real you.

No object should attract you or repel you, with the ascertained state of the witness, the eternal traveler.

How then to ignore the world scenes?

Just pay that much attention like driving a vehicle veering through a crowd; not more nor less.

All the objects and people (including the ego-entity with a body) are just patterns sensed by the senses; let them be there as they are; why react to them with attraction or repulsion; just go through any action as per the need of the moment like the passenger inside a moving vehicle.

Cast away far, the importance given to the objects like bodies, with the sharpened intellect.

Remain always cool within, bereft of all anxieties and reactions. Be always the quiet witness of all the actions of the body and mind, established in the state of Aatman-awareness.

देहोऽहमिति या बुद्धिः सा सम्सारबन्धनी न कदाचिदियं बुद्धिरादेया हि मुमुक्षुभिः। नकिंचिन्मात्रचिन्मात्ररूपोऽस्मि गगनादणुः इति या शाश्वती बुद्धिः सा न सम्सारबन्धनी।

The problem is not with the perceived objects. The intense connection to the body that 'I am the body' is the one that binds you to people and objects. A person who desires liberation should never give place to such an idea ever. To counter such a belief, always try to maintain the idea that 'I am not the body that is seen through the senses.' 'I cannot be the 'known object called the body. What 'I know' cannot be the real me! I am the 'knowing one'. I am subtler than space also, and cannot be sensed outside of myself.'

In this manner, one should again and again break the body-identity through Vichaara, and slowly get established in the silent witness state. Then, one does not get bound by the perceived.

यथा विमलतोयानां बहिरन्तश्च भावनं तेजस्तिष्ठति सर्वत्र तथात्मा सर्ववस्तुषु। संनिवेशांशवैचित्र्यं यथा हेम्नोऽङ्गदादिता आत्मनस्तदतद्रूपा तथैव जगदादिता।

When the water is taintless, the light shines both inside and outside without hindrance.

Aatman also permeates through the objects as their knower.

(What you see around you as objects (including the body) are at once known by you as existing.

That 'knowing you' is Aatman; and it permeates all the objects, and exists itself as all, since the awareness of anything is just the changeless awareness only.

Knowledge of the divided objects does not divide the knowing self.)

Gold alone exists as all the ornaments like bracelet etc, and yet is conceived as different for the one who sees just the shapes; but the gold itself is not divided, and stays always as the gold alone.

Aatman also is everything, but is not divided as many.)

विनाशवाडवाक्रान्तं भीमं कालमहार्णवं जगज्जालतरङ्गिण्यो यान्ति भूततरङ्गिकाः। तथाप्यद्याप्यपूर्णस्य यः पाता कालवारिधेः तमात्मानं महागस्त्यं राजन्भावय सर्वदा।

Kaala (Time/change/difference) spreads out like a limitless ocean with the high-rising turbulent waves of Jagat-states; and keeps swallowing all the rivers that enter it in the form of living things with their possessions. The Vadava fire as the annihilation of all burns everything;

The depth of this Kaala-Ocean is unfathomable and one can never reach its end.
Deeper than that ocean of Kaala which has not had its fill even now, is the more unfathomable depth of Aatman which keeps swallowing this Kaala-Ocean also.
Raajan! Contemplate on that Aatman as your true Self.
*(Unless you are there to watch the change as the changeless thing, how can change ever exist at all?
How can Kaala have its existence if Aatman is not aware of it?
You are the changeless stable knowing state which knows even the limitless state of Kaala.
Contemplate on that subtle state of the Self.)*

अनात्मन्यात्मतामस्मिन्देहादौ दृश्यजालके त्यक्त्वा सत्त्वमुपारूढो गूढिस्तष्ट यथासुखम्।

You are not identifying with the true self, but are identifying with a changing pattern of the body and its possessions in the form of objects and people, and are lost in the entwined net of Jagat-patterns produced by the senses and coloured by the mind.

(How can you be the changing thing? How can you observe even the changes that occur in the body, if you were that body itself? Then, who is aware of that change also? Analyze and observe the subtle state which is aware of even the bodily movements and its states of aging and ailments.)

Renounce this idea of the self in the non-self; be established in the pure Vaasanaa-less state; stay hidden from all as your own dear self, and live a life as you please as a recluse in the forest, or as a man of the world. *(Changeless self is not affected by any story of the changing body-image.)*

कुचकोटरसंसुप्तं विस्मृत्य जननी सुतं यथा रोदिति पुत्रार्थं तथात्मार्थमयं जनः। अजरामरमात्मानमबुद्ध्वा
परिरोदिति हा हतोऽहमनाथोऽहं नष्टोऽस्मीति वपुर्व्यये ।

Though so near to the self as one's own existence, the seeker after Aatman does not seem to catch its subtle state. He identifies the self with the body, its connected relatives, and the objects that are possessed as connected to the body; and searches for the Aatman elsewhere. It is as idiotic as a mother who forgets the child asleep in her bosom, and cries for the lost son. The one who searches for Aatman in caves and temples and hills is not able to know the Aatman which is birthless and eternal as his own existence-state; and laments aloud at the sight of any death, 'Ha! I am ruined! I am an orphan! Ha! I am lost!' and so on.

(No one ever dies, be he ignorant or a Knower; the dead man you see as a rotting motionless matter-thing, will not ever experience death, but will be seeing another world-picture as another entity as a man or animal as per his Vaasanaa-dominance, but will not continue as the same consciousness. He will just jump from dream to dream as a different character only. He is just a Vaasanaa-field and not a person. If you are only Vaasanaa-bound, then you will still be caught in its fulfillment-effort only; and will be just the different fulfillment states of Vaasanaas, as different entities only. But if seeking the Self as another Vaasanaa, then you will be doing the same thing as a single conscious entity till it is also fulfilled. A man in the Vichaara of the Aatman is already in the Aatman-state, and never will lose his continuous awareness or consciousness. His journey as a true seeker or a Knower will never be broken by any other worldly Vaasanaa interference. A Vaasanaa-less person does not jump through births and deaths, again and again.)

यथा वारि परिस्पन्दान्नानाकारं विलोक्यते तथा संकल्पवशाच्चिद्ब्रह्म परिवृंहति।

Though the ocean is just an expanse of water, its various movements appear as different shapes and are also named differently as waves etc. Chit-Brahman, the pure knowing state of Reality is also an undisturbed stretch of awareness only; yet the varied types of conceptions rise as the varied objects of the world. Jagat is a network of conceptions and imaginations only.

(A shapeless rock is conceived as a beautiful statue by a sculptor, so also the empty expanse of awareness takes on the form of the Jagat-statue because of the conception-sculptor.

What you see as the world is what you conceive as the world; and it differs variously from a worm to a Brahmaa.

In the very point of your awareness which is common to all (SattaaSaamaanya), is the entire network of conceptions of the entire perceived. Limited by a mind-screen, you as the Atman are aware of only a little of the perceived, and believe that only to be real.

You cannot know of other conceptions of other minds of the other times and places, and so the idea of limited space rises as another conception along with its counterpart of limited time.)

संस्थाप्य संकल्पकलङ्कमुक्तं चित्तं त्वमात्मन्युपशान्तकल्पः स्पन्देऽप्यसंस्पन्दमिवेह तिष्ठ स्वस्थः सुखी राज्यमिदं प्रशाधि। सर्गात्मभिर्विभुः स्पन्दैः क्रीडते बालवत्स्वयं संहारात्मकशक्त्याथ संहत्यात्मनि तिष्ठति। स्वयमस्य तथा शक्तिरुदेत्याबध्यते यया स्वयमस्य तथा शक्तिरुदेत्युन्मुच्यते यया।

Stay established as the pure unshaken state of Aatman only (as a witness only) with all faults of division gone; stabilize the Chitta (the perceiving mechanism), being freed of the belief in the conceived world; remain as your own true self (the true seer of all, bereft of the mind and the senses which are the furthermore conceptions); be happy in the true self-state unaffected by the pleasures and pains of the life; be free of quivering even the least, in this quivering state of the conceived world; and rule the kingdom without any apprehension.

(Why the quivering state of conception should be there at all?)

A child keeps on making various shapes out of the clay-heap and plays just for amusement, and has no purpose when he makes them or breaks them; (or he can just stay quiet also without playing).

Similarly you can say that the Brahman plays with these conceptions (flux) of creation and destruction, as just the states of delusion probabilities; and later as a 'Knower probability state' destroys everything through the power of knowledge, and stays quiet in itself as bereft of all probable states of conceptions.

His own power of conceiving binds him to the divided state of limited perception in the absence of true knowledge; and his own power to know oneself makes him free.

(Actually he is free always; but is deluded as bound.)

चन्द्रार्कवह्निसायोरत्नादीनां यथार्चिषः यथा पत्रादि वृक्षाणां निर्झराणां यथा कणाः तथेदं ब्रह्मणि स्फारे जगद्बुद्ध्यादि कल्पितम्। दुःखप्रदमज्ज्ञानां तदेवातदिव स्थितम्।

(Why the world has to be conceived as a disturbance in the undisturbed Reality?)

It is the very nature of Reality to be so!

The luster emanating from the moon, the sun, the fire, the hot iron, and the precious gems are conceived as different, though they are the same in essence. Like the leaves of the tree are nothing but the tree though seen as different, like the water drops of the waterfall are nothing but the waterfall itself, though seen as different, the Reality also is the same in all, though seen as different. It alone shines as the varied conception-fields for the ego-entities drowned in delusion where the ego is also a conception only!

(The Reality has to shine as the conception-possibilities only! It cannot be otherwise!

Either you know the truth and stay unaffected by the conceptions; or stay as a conception lost inside the conception-forest, like a dust-particle sunk inside a dust-heap.

You have however the freedom to know the truth and stay untapped by these conceptions, like a man who knows to swim is not in danger even if he is inside the ocean.)

For the ignorant, the world is an abode of miseries that is very real, and the agitation-less Reality is not known at all.

अहो नु विचित्रा मायेयं तात विश्वविमोहिनी सर्वाङ्गप्रोतमप्यात्मा यदात्मानं न पश्यति। चिदादर्शमयं सर्वं जगदित्येव भावयन्त्यस्तिष्ठत्युपशान्तेच्छं स ब्रह्मकवचः सुखी।

Aha! This Maayaa, the delusion which blocks the truth completely and presents a different view of Reality is indeed amazing indeed, dear one! The entire world is under the grip of this Maayaa. No one is able to grasp the immediate truth that the inert body cannot be the self which thinks and understands.

(Self as something that knows the world 'is'; and so, the body 'is' as known by it. The body is not the thinking self; it is inert matter, a shape that rises out of the combination of inert elements.)

The self which is just the power to know mirrors the world as per the tainted screen of delusion.

If one understands this simple truth, and keeps the wants and the conceptions away, then he lives happily by wearing the armour of Brahman-knowledge (as the pure self-state), and will not be pierced by the arrows of delusion. *(Is not the delusion-free life the true happiness?)*

अहमर्थविमुक्तेन भावेनाभावरूपिणा सर्वं शून्यं निरालंबं चिद्रूपमिति भावयेत्।

How to be aware of the self always?

One should always be without the idea of 'I' as connected to the body; and contemplate on oneself as just the 'knowing emptiness' that is nameless and formless, and which cannot be thought of.

Your existence is not dependent on the patterns created by the senses.

'Existence' as you, the 'knowing self' give meaning to the ego and the sense patterns.

Try to hold on to this state by analyzing the non-existence of the ego-entity, which is dependent on the body and other sense patterns as 'mine'. 'Self' needs no 'I' or 'mine' as its support. It alone is; and appears as the world-scenario as seen through the mind-screen.

इदं रम्यमिदं नेति बीजं दुःखसंततेः तस्मिन्साम्याग्निना दग्धे दुःखस्यावसरः कुतः। राजन्नभावनास्त्रेण रम्यारम्यविभागिना पौरुषातिशयेनाशु स्वेनैवान्तर्विलूयताम्।

(Why are you feeling sad and depressed as if you are trapped in some unbreakable perceived? Stop seeing all this as real; the truth will naturally shine forth as it is.)

The seed of the suffering is actually the ideas that you attach to the inert sense patterns (objects and people) as this is attractive, and this is not; and you get entrapped in the huge forest of suffering in no time. If you burn these ideas with the fire of equanimity, and get rid of these ideas of attraction and repulsion once and for all, then where is the chance for any sorrow at all?

Raajan! Wield the weapon of 'not seeing the objects as real'; and do not imagine some particular actions as conducive to Brahman Knowledge, and some as leading away from Brahman.

If you are always holding on to the 'knowing' only, and stay as a witness, with all your effort, what is good or what is bad, what is Brahman and what is not?

(Always see the unreal nature of all. If you think that you are not Brahman, then are you not creating yourself as the second reality that is not Brahman? How is it possible?)

Your very existence is Brahman-existence; the ego is just an added on imagination.

Be without the imagination, and stay as Brahman only.)

अभावेन भवनं विलूय कर्मकाननं परं समेत्य तानव्यं विशोक एव तिष्ठ भोः।

By not identifying with the ego and its connected objects and people (as 'I' and 'mine'), destroying fully the forest of actions by renouncing the doer-ship (do anything but do not maintain the idea 'I do'), and attaining the subtle state of the Supreme which is subtler than space by the unbroken awareness of oneself (not by remembering it, but by not-remembering the ego), remain without any grief, hey you!

भरितभुवनाभोगो भूत्वा विभागबहिष्कृतो गलितकलनाभासोल्लासो विवेकविलासवान् अधिगतपरानन्दस्पन्दः चिराय निरामयः शमसमसितस्वच्छाभोगो भवाभयचिद्वपुः।

The entire world is just the 'known of the knowing self'; fill up the entire world as the single state of existence that 'knows'. The world is filled with countless shapes indeed; but these shapes do not divide even the ordinary space; how can they divide the knowing you?

Discard the realness that is seen in these divisions. Always be aware of the divisionless knowledge that is shining as the countless objects that are known by you.

Dissolve off the misconceptions of division and limitation.

Be always with the discrimination of what is real and what is not real.

Be the blissful shine of the Brahman only as the true self; and see the world around you as your own shine.

Be unaffected by the afflictions of the world. Be pure and blameless like the white moon that is oozing nectar. Shine as the purity of the self alone. Do not hold on to the fear of death etc as connected to the body.

You are the conscious self; not the inert matter.

(He who knows the self alone is truly conscious; rest are just inert body-entities only, and are bound by the laws of Karma and Niyati.)

शास्त्रसज्जनसंपर्कैः प्रज्ञामादौ विवर्धयेत्प्रथमा भूमिकैषोक्ता योगस्यैव योगिनः। विचारणा द्वितीया स्यात्तृतीयाऽसङ्गभावना विलापनी चतुर्थी स्याद्वासनाविलयात्मिका। शुद्धसंविन्मयानन्दरूपा भवति पञ्चमी अर्धसुप्तप्रबुद्धाभो जीवन्मुक्तोऽत्र तिष्ठति। स्वसंवेदनरूपा च षष्ठी भवति भूमिका आनन्दैकघनाकारा सुषुप्तसदृशस्थितिः। तुर्यावस्थोपशान्ताथ मुक्तिरेवेह केवलं समता स्वच्छता सौम्या सप्तमी भूमिका भवेत्। तुर्यातीता तु यावस्था परा निर्वाणरूपिणी सप्तमी सा परिप्रौढा विषयः स्यान्न जीवताम्।

(What are the methodical steps that lead to such a state, listen I will tell you.)

In the beginning, one should develop one's understanding through the study of scriptures under the guidance of learned Knowers. This is said to be the first level of the Yogi who is aspiring for the Yoga (union) of the Supreme. Reasoning (Vichaara) is the second (it is a non-stop practice); the third is the feeling of disinterest towards the world that rises by the Vichaara (and not by any tragedy-experience in life).

Lamentation (of feeling trapped in the delusion, and the longing for liberation) is the fourth one, where the Vaasanaas dissolve off slowly, because of the extreme longing for self-knowledge.

The fifth one is where one is able to grasp the subtle state of the Self. The JeevanMukta stays here half asleep and half awake, as if slowly waking up in a dream. Once he starts waking up, he is already a JeevanMukta only.

The sixth level (Turyaa (witness state) is of the nature of Self-awareness (Self as the Brahman awareness). It is a dense state of unique bliss and is equal to the deep sleep state, where you are asleep to the world; but are awake to the self. You will be in the calmness-of sleep always, yet be engaged in the actions of the world. The inner calmness never is shaken.

The seventh level is equal-ness, purity and placidity. The Turyaa state also dissolves off here; it is a state of liberation alone, where even the world 'liberation' loses its meaning. The world loses its reality completely, and the witness-state also dissolves off; and Brahman alone shines forth as the single state of existence. The state of Turyaateeta (beyond Turyaa) is the state of supreme beatitude. It is the seventh and the fully matured state. It does not belong to the Yogis who still look at the body as a constant information. The body is non-existent for them; and the words 'Sadeha' and 'Videha' (with the body, and without the body) have no meaning for them. *(The Turyaa Yogi wears the costume of the ego centered body as his, and knows that it is a costume and so acts as the witness who wears the costume. Turyaateeta Yogi is not aware of the costume also, and is Brahman only always. The others may see his body; but he does not.*

There is no one there but the empty state of Brahman moving around the perceived as its kingdom.)

पूर्वावस्थात्रयं त्वत्र जाग्रदित्येव संस्थितं चतुर्थी स्वप्न इत्युक्ता स्वप्नाभं यत्र वै जगत्। आनन्दैकघनीभावात् सुषुप्ताख्या तु पञ्चमी असंवेदनारूपाथ षष्ठी तुर्यपदाभिदा। तुर्यातीतपदावस्था सप्तमी भूमिकोत्तमा मनोवचोभिः अग्राह्या स्वप्नकाशपदात्मिका। अन्तः प्रत्याहृतिवशाच्चेत्यं चेन्न विभावितं मुक्त एवास्त्यसंदेहो महासमतया तथा। यद्भोगसुखदुःखांशैरपरामृष्टपूर्णधीः सशरीरोऽशरीरो वा भवेत्येवंमतिः पुमान्। न म्रिये न च जीवामि नाहं सन्नाप्यसन्नयं आत्मारामो नरस्तिष्ठेत्तन्मुक्तत्वमुदाहृतम्।

The first three levels remain as a part of the waking state (Jaagrat) (which is actually a dream-like existence). The fourth is called 'dream (Svapna)'; where the world appears like a dream in the waking state.

The fifth state is known as 'Deep sleep' as it is dense with the bliss (of knowledge) (like the bliss when one is out of a delusion-trap). The sixth level is known as 'Turyaa' (fourth state), and perceptions are not seen as real in that level. The seventh level which is beyond Turyaa is the excellent state; it is beyond the grasp of the mind and words; and is a natural state that shines forth by itself with all the misconceptions dissolved off completely, where one is aware of the subtle state of the self always. *(The divisions of time and place dissolve off for him; he sees everyone and everything as a shine of Brahman only; and the ego does not exist in the least as any entity.)* Because of the complete withdrawal into one's true nature, there is no perceived phenomenon here and nothing gets perceived except the shine of Brahman as the self.

Because of the supreme level of Brahman-equality, he is liberated without doubt; for what is liberation for one who is never bound? In this level, one loses the idea of liberation itself.

Such a person is endowed with a stabilized state of pure intellect (attained by the extreme Vichaara-practice) and is untouched by the pleasures, joys and pains of the world, be he with a body or not, be he enjoying something or not. He is not the ego-entity; but Brahman moving about with a pure mind.

(Body is real for the ignorant only. Body-information stays even at the Turyaa state of witness; but not in the state that is beyond Turyaa. All the four states (Jaagrat etc) dissolve off here.)

He will be in the complete ascertained truth-level of deathless, birthless state of Brahman. He will exist yet not exist as a person of this world. He is completely in the awareness of the Self (Aatman, the pure knowing state) only. If a man can reach that state, then this will be the complete liberation state he will be in finally.

STATE OF A COMPLETE MUKTI THAT HAS TO BE REACHED BY A MUMUKSHU

व्यवहार्युपशान्तो वा गृहस्थो वाथवैककः अहं न किञ्चिच्चिदिति मत्वा जीवो न शोचति। अलेपकोऽहमजरो नीरागः शान्तवासनः निर्मलोऽस्मि चिदाकाश इति मत्वा न शोचति। अहमन्तादिरहितः शुद्धो बुद्धोऽजरामरः शान्तः समसमाभास इति मत्वा न शोचति। तृणाग्रेष्वम्बरे भानौ नरनागामरेषु च यत्तदस्ति तदेवेति मत्वा भूयो न शोचति।

A Jeeva will not grieve if he understands that he is not anything or anyone; but is the pure 'knowing' which shines as all, whether engaged in the worldly affairs or when alone in solitude, whether one is a householder or a recluse living alone.

A Jeeva will not grieve if he understands that he is the expanse of 'knowing' only; and that he is untainted by anything that is known as an action, or thought; and is not the matter-organism that grows and dies; and is without any Vaasanaa in the least; and is the purest state.

A Jeeva will not grieve if he understands that he is not any 'I' entity and has no inside or outside, is pure, awakened to the truth, is without the aging factor, is changeless and eternal, and shines equally as all.

A Jeeva will not grieve if he understands that all that he knows as anything is the essence of his knowing state only; and so he sees that essence only in the tip of the grass and the sun in the sky also, and sees the same essence in the Naagas, Naras and Amaras.

तिर्यगूर्ध्वमधस्तान्मे व्यापको महिमा चितः तस्यानन्तविलासस्य ज्ञात्वेति क इव क्षयी।

The essence of Chit-luster spreads through all, at the ground below, the sky above, and the underground also. When one knows the endless greatness of Chit as his own shine, how can he suffer as a body-entity that withers away continuously?

बद्धवासनमर्थो यः सेव्यते सुखयत्यसौ यत्सुखाय तदेवाशु वस्तु दुःखाय नाशतः।

If one is fully rid of all the Vaasanaas as connected to the limited identity, and still enjoys the objects, then he is unaffected by them, since he sees no realness in them, and is always enjoying only the self-awareness state of bliss always; but if one seeks pleasure for the sake of the imagined joy in them, then those objects yield misery only (by their impermanence and side-effects) and lead him towards ruin (by rising the addiction and attachment towards them).

अविनाभावनिष्टत्वं प्रसिद्धं सुखदुःखयोः तनुवासनमर्थो यः सेव्यते वा विवासनं नासौ सुखायते नासौ नाशकाले न दुःखदः। क्षीणवासनया बुद्ध्या यत्कर्म क्रियतेऽनघ तद्गन्धबीजवद्भूयो नाङ्कुरं प्रविमुञ्चति। देहेन्द्रियादिना कर्म करणौघेन कल्प्यते एकः कर्ता च भोक्ता च क इवाङ्गोपपद्यते। भावनां सर्वभावेभ्यः समुत्सृज्य समुत्थितः शशाङ्कशीतलः पूर्णो भाति भासेव भास्करः।

Joys and Sorrows are the unavoidable parts of the experiences. A man, who is slowly reducing the Vaasanaas, or is completely rid of all the Vaasanaas, when he enjoys any object, he does not feel any imagined joy from them, and when they are gone also, does not lament for them.

Hey Anagha! If one performs actions without the Vaasanaas, then those actions, like the burnt up seeds do not sprout again into more actions.

The actions are supposed to be performed by the tools of the body and the senses; dear one, analyze and tell me, how can one performs the work and the other enjoys the objects?

A Mukta who is always in the self-state sees nothing as real, neither the tools, nor the action, nor the doer. He has come out of the trap of realness seen in all these, and is always cool like the moon, yet shines as the sun who reveals all.

क्रियमाणा कृता कर्मतूलश्रीर्देहशाल्मलेः जानानिलसमुद्भूता प्रोङ्गीय क्वापि गच्छति। सर्वेव हि कला जन्तोः

अनभ्यासेन नश्यति। एषा ज्ञानकला त्वन्तः सकृज्जाता दिने दिने वृद्धिमिति बलादेव सुक्षेत्रव्युत्सशालिवत्।

Whatever action he performs or has done as the duties or enjoyments, like the fluffy flowers of the 'body Shaalmali tree' the doership rises away by the force of the 'Knowledge-wind', and goes off somewhere we know not where!

Why one is not able to hold on to this knowledge always? Because of lack of constant practice only!

Once you sow this knowledge-seed through the study of the Scriptures and the company of the Knowers, it has to be allowed to grow well-nourished, by constant practice of daily watering, like a seed sown in the fertile land has to be taken care of regularly by removing the weeds etc.

एकः स्फुरत्यखिलवस्तुषु विश्वरूप आत्मा सरःसु जलधिष्विव तोयमच्छम्। संशान्तसंकलनभूरिकलापमेकं सतांशमात्रमखिलं जगदङ्ग विद्धि।

Dear one! Aatmaa, the essence of Reality is one only, yet shines forth in the form of the entire perceived 'Vishvam' spreading through all the objects as their 'Knower', like the same water is there in the oceans and lakes. Jagat is nothing but the inter-woven conception-states of all the minds; be aware of their unreal nature always. Know that the Jagat, the changing patterns of the sense-inputs is the shine of the Reality (Sattaa) alone, which is you in essence shining forth as the 'Sattva state' of the mind.

यावद्विषयभोगाशा जीवाख्या तावदात्मनः अविवेकेन संपन्ना साप्याशा हि न वस्तुतः। विवेकवशतो याता क्षयमाशा यदा तदा आत्मा जीवत्वमुत्सृज्य ब्रह्मतामेमेत्यनामयः।

As long as there is the 'want of happiness from the sensed objects' which is known as the Jeeva, till then there is lack of discrimination (Aviveka); and one cannot differentiate between the real and the unreal. This want is there because of the realness seen in the objects, and this misconception vanishes off by the rise of Viveka; then the Aatman discards its Jeeva-state, becomes freed of all afflictions and attains the state of Brahman.

ऊर्ध्वादधस्तथाधस्तात्पुनरूर्ध्वं व्रजंश्चिरं मा सम्सारारघट्टस्य चिन्तारज्ज्वां घटीभव। इदं ममाहमस्येति व्यवहारघनभ्रमं ये मोहात्परिसेवन्ते अधस्ताद्यान्त्यधः शठाः। अस्याहमेष मे सोऽयमहमेवं तु यैः किल मोहो बुद्ध्या परित्यक्त ऊर्ध्वादूर्ध्वं प्रयान्ति ते।

In this water-well of Samsaara (sliding patterns of sense perceptions), do not be a clay pot (of ego with a body-identity) bound to the rope of worries, always going down from above, and going up from below, again and again, being not stabilized in the practice of dispassion.

'This is mine' 'I belong to this one'; those idiots who are always caught in such delusions and who are lost in the worldly affairs through ignorance, go down and down without control and are ruined forever. Those who have completely renounced the delusory ideas like 'I belong to this one' 'this one belongs to me' 'he is so and so' 'I am so and so', through the practice of rational analysis, go above and above till they reach their goal of Mukti.

स्वप्रकाशं स्वात्मानमवलम्ब्याविलम्बितं आस्व स्वसंपूरिताकाशं जगन्ति नृप पश्य हे। यदैवैवं चितो रूपं ततं बुद्धमखण्डितं तदैव तीर्णः संसारः परमेश्वरतां गतः। ब्रह्मेन्द्रविष्णुवरुणा यद्यत्कर्तुं समुद्यताः तदहं चिद्वपुः सर्वं करोमीत्येव भावयेत्। येषु येषु यदा यद्यद्दर्शनेषु निगद्यते सर्वमेवाङ्ग तत्सत्यं चिद्विलासो ह्यनङ्कुशः।

Hey king! Observe how everything is filled by the expanse of Chit alone, and stay immediately holding on to the self-shining state of the Aatman. The moment you understand the form of Chit as filling one and all without a break, then instantly the ocean of Samsaara gets crossed over, and one attains the state of the Supreme Lord, Brahman. (How?) One should contemplate like this; whatever actions are done by Brahmaa, Vishnu and Varuna, those are all actually the Chit alone doing those actions, and that alone is me. I am the same essence in all that which shine as those actions of those Devas and these actions done here also. Of course, Aatman is action-less; but it shines also as the conceived actions of all the conceived beings (Vishnu and others) as the limitless Brahman, as explained in the Scriptures of Knowledge; and it is true indeed. That alone shines in me also as the actions done here through this mind (Sattva-state).

चिन्मात्रत्वं प्रयातस्य तीर्णमृत्योरचेतसः यो भवेत्परमानन्दः केनासावुपमीयते।

What comparison can be there for the bliss of a person who does not have the agitated state of the mind, who has crossed over the death by understanding the deathless state of the self, and stays as only the Chit-alone!

नाप्यशून्यं न शून्यं च नाचिद्रूपं न चिन्मयं नात्मरूपं नान्यरूपं भुवनं भावयन्भव। एतत्स्वरूपमासाद्य प्रकृतिः परिशाम्यति न देशो मोक्षनामास्ति न कालो नेतरा स्थितिः। अहंकृतेर्विमोहस्य क्षयेणैवं विलीयते प्रकृतिर्भावनानाम्नी मोक्षः स्यादेष एव सः। प्रशान्तशास्त्रार्थविचारचापलो निवृत्तनानारसकाव्यकौतुकः निरस्तनिःशेषविकल्पविप्लवः समः सुखं तिष्ठति शाश्वतात्मकः।

This world is just Brahman (not the world as you deem it to be); it is not filled up, nor is it sheer emptiness; it is not something that is non-conscious, not also conscious; it is not the essence within one, and not any other thing also. When one attains this state, then he comes to rest in his original state; then there is no place or time or something called Moksha; not also any other state of existence.

By the destruction of the delusion called the ego-state, he dissolves off to his natural state and exist as that only. If anything has to be termed Moksha, then he himself is that which is the natural state of Reality. Then one has nothing more to study and understand through the Scriptures; is freed of all the curiosities that belong to the world-epics and stories; is completely rid of all confused states of world-events, and remains as an eternal state that is equal and blissful.

येनकेनचिदाच्छन्नो येनकेनचिदाशितः यत्रक्वचनशायी च स सम्मडिव राजते।

वर्णधर्माश्रमाचारशास्त्रयन्त्रणयोञ्जितः निर्गच्छति जगज्जालपञ्जरादिव केसरी।

वाचामतीतविषयो विषयाशादशोञ्जितः कामप्युपगतः शोभां शरदीव नभस्थलम्।

(How does he live in the world in such a state of being?)

He has to live among other dream characters; so, he will cover the body with something or other; he will eat whatever that is there; he will sleep wherever, for he has no cravings or choices as such. But still, he will shine like an emperor, for he owns the entire perceived as his shine. *(Of course he has to be dressed as per the situation, no doubt; but he actually is not so much worried about the appearance as such.)*

Nothing binds him anymore. He is out of the control of the systems of caste, duties, conducts and scriptural ordinances. He walks out of the cage of the world-prison bound by Karma and its fruits, like a courageous roaring lion walking out of the cage to roam freely in the forest.

What state is he in? How can one explain what state he is in with words that belong to the world-affairs?

He is absorbed in that which is beyond definitions. He is turned away from the experiences of senses, for he sees no object as real. He shines like the pure autumn sky and stays with unique shine of luster which cannot be seen with the physical eyes.

गम्भीरश्च प्रसन्नश्च गिराविव महाहृदः परानन्दरसाक्षुब्धो रमते स्वात्मनात्मनि।

Who can understand the depth of his thoughts? He is deep and pleasant like the huge lake inside the mountain. He is continuously experiencing the supreme blissful state and so is never agitated.

He enjoys the Self by the Self. World is Brahman; he is Brahman! What else is there as another to enjoy?

सर्वकर्मफलत्यागी नित्यतृप्तो निराश्रयः न पुण्येन न पापेन लिप्यते नेतरेण च।

स्फटिकः प्रतिबिम्बेन यथा याति न रञ्जनं तज्ज्ञः कर्मफलेनान्तस्तथा नायाति रञ्जनम्।

He has renounced all the fruits of all actions; for he is action-less. He is always satisfied.

He is not dependent on anything; for he has no 'I' or 'mine'.

He is not tainted by merit or de-merit or any other thing also like worries and anxieties about future.

Where is the future for the timeless one?

The crystal stone does not get colored by the reflection; so also, the Knower does not get colored by the fruit of the action. Reflection is the part of the crystal; and the actions shine from him, as his shine only; not as something done with the doership.

विहरञ्जनतावृन्दे देहकर्तनपूजनैः खेदाह्लादौ न जानाति प्रतिबिम्बगतैरिव।

निःस्तोत्रो निर्विकारश्च पूज्यपूजाविवर्जितः संयुक्तश्च वियुक्तश्च सर्वाचारनयक्रमैः।

When he moves in the crowd of people, some may ridicule him, some may adore him; he does not feel distress or joy by the body getting cut or worshipped, as if it is just a reflection of his own self, the Brahman.

He never is affected by praises when worshipped. He never feels disturbed if not worshipped.

He does all the actions and duties with involvement as if; yet is not involved.

तस्मान्नोद्विजते लोको लोकान्नोद्विजते च सः रागद्वेषभयानन्दैस्त्यज्यतेऽपि च युज्यते। प्रमेये कस्यचिदपि न रोहति महाशयः प्रमेयीक्रियते चापि बालेनाप्यदुराशयः।

He is not agitated by the world; or the world by him. Though he has no attachment, hatred, or joy, he still acts as if he has them outwardly, as befitting the situation. (He is not a timid fool who can be trampled by anyone.) In the level of knowledge, no one can surpass him; yet he is so compassionate and guileless that he can be surpassed even by a child.

तनुं त्यजतु वा तीर्थे वा श्वपचस्य गृहेऽपि वा मा कदाचन वा राजन् वर्तमानेऽपि वा क्षणे ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशयः। अहंभ्रान्तिर्हि बन्धाय मोक्षो ज्ञानेन तत्क्षयः।

Let him discard the body in a sacred place or in the house of a low caste, at any time or at the present moment, what matters? He is already liberated and has discarded the body, the very moment he attained knowledge; and is always without the body oriented mind.

The delusion of the ego (identification with the limited Self) is bondage.

Its destruction is through knowledge; and that is called liberation.

स पूजनीयः स स्तुत्यो नमस्कार्यः स यत्रतः स निरीक्ष्योऽभिवाद्यश्च विभूतिविभवैषिणा।

He (A Knower) is to be worshipped, praised, and saluted with all effort. He is to be waited upon and revered by one, who desires the riches of the highest prosperity, namely the Brahman-state.

न यज्ञतीर्थेन तपःप्रदानैरासाद्यते तत्परमं पवित्रं आसाद्यते क्षीणभवामयानां भक्त्या सतामात्मविदां यदङ्ग।

Dear King! Not through the performance of sacrificial rites, not by visiting sacred centers, not through penance and charities, can that supreme sacred state be attained, but only by the devotion towards those Self-realized Yogis who have got rid of the disease of 'Bhava'.

वसिष्ठोवाच एवमुक्त्वा स भगवान्मनुर्ब्रह्मगृहं ययौ इक्ष्वाकुरपि तां दृष्टिमवष्टभ्य स्थिरोऽभवत्।

Vasishta spoke: Having instructed king Ikshvaaku in this manner, Lord Manu returned to the abode of Brahmaa. Ikshvaaku also followed his advice and was established in the stable state of the Aatman.

रामोवाच एवं स्थिते हि भगवञ्जीवन्मुक्तस्य सन्मतेः अपूर्वोऽतिशयः कोऽसौ भवत्यात्मविदां वर।

Rama spoke: You are the best of those who have realized the Aatman!

You described the state of the perfect Mukti (or Mukta) hey Bhagavan!

If that is how it is, what special unique poser belongs to a JeevanMukta who is purest at heart?

वसिष्ठोवाच जस्य कस्मिन्धिदेवांशे भवत्यतिशयेन धीः नित्यतृप्तः प्रशान्तात्मा स आत्मन्येव तिष्ठति।

मन्त्रसिद्धैः तपःसिद्धैस्तन्त्रसिद्धैश्च भूरिशः कृतमाकाशयानादि का तत्र स्यादपूर्वता। अणिमाद्यपि संप्राप्तं तादृशैरेव भूरिशः यत्नेन साधितत्वात्तैर्नतरेणात्मदर्शिना। एष एव विशेषोऽस्य न समो मूढबुद्धिभिः। सर्वत्रास्थापरित्यागात् नीरागममलं मनः भवेत्तस्य महाबुद्धेर्नासौ वस्तुषु मज्जति। एतावदेव खलु लिङ्गमलिङ्गमूर्तेः

संशान्तसंसृतिचिरभ्रमनिर्वृतस्य तज्जस्य यन्मदनकोपविषादमोहलोभापदामनुदिनं निपुणं तनुत्वम्।

Vasishta spoke: The Knower's mind rarely will ever bother about any divine powers, since he is always satisfied. What can he want with powers? His mind is completely peaceful. He remains in the Aatman only. What great specialty is there in the sky-travel etc, which can be attained through the manifold methods of magical chants, penance, and other special prescribed rites?!

These powers can be mastered even by those who are ignorant and wicked also. All the achievements like 'Animaa' etc are also attained likewise through various methods practiced with effort by anyone.

What does a man of Self-realization want with those achievements?

The only specialty that belongs to a Knower of the Aatman is that he is not equal to the foolish intellects that fill the world. Since he has renounced completely the realness in any object anywhere, the mind of such a man of stabilized intellect is taintless being bereft of all the desires, and will not waver as any agitation ever; and will not sink in the objects anytime.

(How to identify a Knower of Aatman?)

A Knower of the Reality state has no particular characteristic feature as his identity; he has completely subdued the Samsaara which was holding him for long as a delusion, and cannot be defined as so and so with such and such a character. He is beyond the definition of form and its connected features. At the most, you can say that he has reduced all the other harmful tendencies like passion, anger, depression, confusion, and other faults that belong naturally to the ignorant. He has reached that final state of no-identity by reducing these faults each and every day by gradually developing dispassion through Vichaara. He is the Brahman without a form; and some Sattva state of mind is shining as some entity.

How can you define him or understand his state through any symbol? His state is beyond definitions.