

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पद्यगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART SIX
[BHUSHUNDA'S INSTRUCTION TO A VIDYAADHARA (2)]

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

भुशुण्ड उवाच

Bhushunda spoke to Vasishtha

ततस्तस्य मया ब्रह्मंस्तच्छ्रुत्वा पावनं वचः इदमुक्तं यथापृष्टं सुस्पष्टपदया गिरा।

Hey Brahman! After hearing his words rising from a purified mind, I explained to him in clear words everything he wanted to know.

भुशुण्ड उवाच

Bhushunda spoke to the Vidyaadhara

YOU HAVE THE THIRST FOR KNOWLEDGE

साधु विद्याधरादीश दिष्ट्या बुद्धोऽसि भूतये भवान्धकूपकुहराच्चिरेणोत्थानमिच्छसि।

Hey Ruler of Vidyaadharas! You have at last awakened to the false nature of the world, by your good fortune (rising from your merits), and it will indeed bring auspiciousness to you; for you want to come out of the dark deep well of this worldly existence, that too very fast.

(Since a person is made of the succession of the Vaasanaas only, when sometimes the Saattvic Vaasanaas dominate, and disinterest in the objects of the world also rises, and when the contact of a Realized Knower also is attained by chance, he is said to be meritorious, and as having good fortune.)

YOU ARE ENDOWED WITH VIVEKA

पावनीयं तव मती राजते घनरूपिणी विवेकेनानलेनेव कनकद्रवसंततिः।

उपदेशगिरामर्थमादत्ते हरिहेलया मुकुरे निर्मले द्रव्यमयत्नेनैव बिम्बति।

Your mind shines with extreme purity, and is dense with Viveka, like the molten gold that is fully enveloped by the fire, inside and outside.

(A mind which can discriminate between the real and unreal will become pure by itself, like the gold kept inside the fire. Like the molten gold, the purity will shine inside and outside, thus changing the entire personality of a person.)

Such a purified mind can easily grasp the abstract sense of the instructions given by a teacher, without effort, like the object is reflected in a taintless mirror, without any effort on its side.

YOU MUST HAVE FAITH IN MY INSTRUCTIONS

(Complete faith in my words becomes necessary when you listen to my words.

You cannot distrust the words because they are coming from a crow's mouth.

Do not question also, my method of teaching.

Do not ask questions for the sake of argument, and block the knowledge-flow.)

यदिदं वच्मि तत्सर्वमोमित्यादातुर्महसि अस्माभिश्चिरमन्विष्टं नात्र कार्या विचारणा।

(‘Aum’ is a sound that suggests full acceptance and agreement.)

Whatever I instruct, accept everything as ‘Aum’. Whatever I speak is the final conclusion that is arrived at after of years of studies and penance; and you should not entertain any doubt about its authenticity.

FIRST OF ALL, ANALYZE WHO YOU ARE

यत्किंचित्स्वदतेऽन्तस्ते बुध्यस्वाबोधमुत्सृजन् नासि त्वं चिरमप्यन्तः प्रेक्षितोऽपि न लभ्यसे।

(Analyze what you like the most within; you will find that you love yourself only.

Your love for yourself acts as the foundation for all your actions in the world.

Who this ‘you’ is, have you ever tried to analyze?)

Understand in the light of reason, that which you love as your self within you, leaving out all the false conceptions you have about your self (which you have so far entertained all these days).

You are not there at all. Even if you search for long, you will not be able to find the ‘Self’.

(If you believe that you are the body that gets perceived by the senses, or you are a collection of some ideas as the mind, or a collection of particular actions as an embodied Jeeva, or a part of some world-pattern as family, possessions etc, then you will not find your self, even if you search for long in this manner.

All the patterns of the world like your body-image, the family, friends, place, etc keep on changing. You who are aware of all these changes, must be a changeless one; but you cannot know the self, outside of yourself.)

YOU AND THE WORLD DO NOT EXIST AS TWO THINGS

नाहंत्वमस्ति न जगदिति निश्चयिनस्तव सर्वमस्ति शिवं तच्च न दुःखाय सुखाय ते।

Only when you understand that there is no 'I' or the world as two separate things, then you will find that instantly everything turns into the auspicious state of oneness. That state is not something painful as the loss of the 'I' or the world; nor will you gain something new as a joyous state.

(It is a state where you understand the truth of the non-existence of the 'I' and the 'world', and will be out of the false conceptions of joy and sorrow.)

IGNORANCE MEANS THE REALNESS SEEN IN THE WORLD

किमज्ञत्वाज्जगज्जातं जगतोऽथ किमज्ञता विचार्यापीति नो विद्म एकत्वादलमेतयोः।

(You are aware of a world from your birth, or from when your brain started to understand the conceptions. Was the world there before you started seeing the world, or did it rise along with your existence?)

What is the cause of this world? Analyze.

World is seen as real because of ignorance; or ignorance makes you see the world as real.

Realness of the world and ignorance mean the same thing!

Did the world appear because of ignorance, or did the ignorance appear because of the world?

However much we analyze, we do not know the answer, since both the states are the same.

'VISHVAM' HAS NO EXISTENCE AT ALL

मृगतृष्णाम्बुवद्विश्वमवस्तुत्वात्सदप्यसत्।यच्चेदं भाति तद्ब्रह्म न किञ्चित्किञ्चिदेव वा।

मृगतृष्णाम्बुवद्विश्वं न अस्तित्वं अथवा अस्ति च।प्रतिभासोऽपि नास्त्यत्र तदभावादतः शिवम्।

A mirage river is seen but is not really there. Though seen, you cannot drink water from it.

The 'changing pattern of experiences' is called the 'Vishvam' (the totality of all the mind-perceptions).

Vishvam is also like the mirage river only; is seen, but is not real.

Seeing a world as real is ignorance; when that is renounced through reason, then there is only the Brahman left back. What you see as the world is Brahman only.

That thing referred to by the term 'Brahman' is not 'any thing (as an entity or an object)'; or rather it alone is something. What else is there as anything but Brahman?

(To even compare the world to a mirage river is wrong; for there is nothing called the world at all.

How can an imagination-state exist at all?)

A mirage river is seen at least, and has that much existence value; but this Vishvam rather has no existence like even the mirage river; but exists as the Brahman alone.

The shine of the world is not at all there actually.

Since even the appearance of the world also is non-existent, there is only the 'Shivam' silence.

JAGAT-TREE AND THE 'AHAMTVA' SEED

विश्वबीजमहन्त्वं त्वं विद्धि तस्माद्धि जायते साद्रयब्ध्युर्वीनदीशादिजगज्जरठपादपः।

अहंत्वबीजादणुतो जायतेऽसौ जगद्द्रुमः।

(From where did this Vishvam rise then? Why do we see it still?)

You must understand that the seed of the 'Vishvam' is the 'I-ness'.

The ancient worn out Jagat-tree that is filled with the mountains, oceans, lands, and the seas where all the rivers end up, has risen from the 'I' seed alone. The minute atom of 'Ahamtva' (The 'I-sense' related to the ego) is the tiny seed from which rises the huge tree of 'Jagat'.

(Such a huge tree rises from the tiny seed of the 'I' sense. This 'I' sense is the confused state of imagining the Aatman, the Self-awareness sense itself, as the 'I am the body' sense.)

तस्येन्द्रियरसाद्यानि मूलानि भुवनानि हि।

The lowly worlds produced by the Vaasanaa-fields are its roots rich with the moisture of sense related joys, which keep growing downwards and downwards in search of more waters of sense pleasures.

(All the pleasure one enjoys in the world as family, relatives, friends, possessions, deities, objects of taste, smell, sound, touch and the images of the live and inert objects; are the waters that nourish the worlds produced for Vaasanaa-fulfillment, in each and every mind.

All that is 'mine' is the cluster of roots of this tree.

The Jagat-tree grows from every mind as its own conception of Jagat, and rises from the seed of the tiny agitation of 'I', and spreads out its roots as the 'mine' sense.)

DESCRIPTION OF THE JAGAT TREE

तारकाजालकलिका ऋक्षौघः कोरकोत्करः वासनागुच्छविसराः पूर्णचन्द्रः फलालयः स्वर्गादयो बृहद्वर्गा
महाविटपकोटराः मेरुमन्दरसह्यादिगिरयः पत्रराजयः सप्ताब्धयोऽग्रसुतयः पातालं मूलकोटरं युगानि घुणवृन्दानि
पर्वाणि गुणपङ्क्तयः।

(Though each mind has a private picture of the Jagat, the Jagat shines as the common conception of the Creator only, like many people inside a magic room having the same type of dream at once).

The hosts of stars spread out as the various constellations, are the countless buds with sharp ends, rising from the tree; bunches of Vaasanaa-flowers are spread out in all the branches; and the full moon is the cluster of fruits (of actions). The fourteen worlds namely heaven etc are the huge hollows in between the branches.

Mountains like Meru, Mandara, Sahya etc are its foliage. The seven oceans are its water-basins.

The nether world is the hollow where the roots fill up.

Yugas are the group of termites; the years, months, days etc are the knots in the branches.

अज्ञानमुत्पत्तिमही नरा विहगकोटयः उपलम्भो बृहत्स्तम्भो दवो निर्वाणनिर्वृतिः।

'Ignorance of the Self' is the ground where it rises from.

The humans (Jeevas) are the birds living in the tree.

The 'trust in the realness of the Jagat' is the huge strong trunk of this tree.

The 'attainment of the Nirvaana' is the forest fire that burns it fully.

रूपालोकमनस्कारा विविधामोदवृत्तयः वनं विपुलमाकाशं शुक्तिजालं मुखत्वचः।

The perception of the world produced by the senses, and the mind-conceptions that are superimposed on those sense perceptions, are the various fragrances that emanate from the Vaasanaa-flowers.

The forest where it grows is the entire expanse of emptiness (nothingness). The various contours of the facial skin in happiness and sorrows are the panorama of the blooming flowers.

विचित्रशाखा ऋतव उपशाखा दिशो दश सम्बिद्रसमहापूरो वातस्पन्दो निवर्तनः।

The seasons are its many branches. The ten directions are its sub-branches.

The self-consciousness (in all), is the moisture that fills it all over (and sustains it).

The movement of the wind (breath) is the one that prevents it from its destruction.

चन्द्रार्करुचयो लोला मज्जनोन्मज्जनोन्मुखाः रम्याः कुसुममञ्जर्यस्तिमिरं भ्रमरभ्रमः।

The beautiful sun and the moon which keep on rolling, and which keep appearing and disappearing are its beautiful clusters of flowers. The darkness that follows these flowers, is the swarm of bees hovering behind these flowers.

पातालमाशागणमन्तरिक्षमापूर्य तिष्ठत्यसदेव सद्वत्। तस्यानहन्ताग्निहतेऽहमर्थबीजे पुनर्नास्ति सतोऽपि रोहः।

This tree covers the nether world with its roots, spreads out in all the directions with its branches, grows upward covering the entire space, and looks very real; though it is not real.

If the seed namely 'the meaning designated to the I', is destroyed by the fire of 'Anahamtaa' (No I-ness), then it cannot rise up, even if it is deemed as real.

विद्याधर धराधारो गिरिकन्दरमन्दिरः दिगन्तराम्बराचारसंचारचञ्चुरः।

Hey Vidyadhara! This Jagat-tree is supported by the hard ground (the field of experience that rises from the Vaasanaas). It is well-grounded by the hard rocks of the mountains all around its base (as the belief in its solidity), and cannot be shaken off easily. It grows fast in all the directions in the emptiness without control.

(Brahman is the name given to the Reality which exists as the expansion of information (Bodha) only. Just think how much information this world is made up of from the beginning of time, even in this tiny earth-pedestal, the tiny dust mote in the perceived! Can you ever stop this information expansion? From the tiny world of a worm which had just a tiny information as its world, the earth has evolved to know the information far beyond the galaxies also. Is there an end to this Jagat-tree? Never! It can keep on growing by producing more Vaasanaas at the root-level, and more Vaasanaa-fields at the branch-level.)

ईदृशोऽयं जगद्ब्रह्मो जायतेऽहंत्वबीजतः बीजे ज्ञानाग्निनिर्दग्धे नैव किञ्चन जायते।

This is how the Jagat-tree is; and it rises from the seed of 'Ahamtva'. If the seed is fully burnt by the fire of knowledge (rising from Vichaara), nothing can rise out of it ever.

DESTRUCTION OF THE 'AHAMTVA-SEED'

(If you want to destroy a tiny seed that is buried deep inside the ground, then you must first search for it, and then burn it fully so that it does not sprout at all.

Observe carefully as to where this 'I' is; but surprisingly, when you search for the 'I', it is not there at all!

When the seed itself is not there, how can the tree be there?

So where is the Jagat-tree? Why are you still seeing a Jagat-tree, which never sprouted?

If there is no 'I', then there is the state of 'no-I' alone left back as real.)

प्रेक्ष्यमाणं च तन्नास्ति किलाहंत्वं कदाचन एतावदेव तज्ज्ञानमनेनैव प्रदह्यते।

When observed properly (through Vichaara), then there is no 'I' ness at all. This is the practice of knowledge. This is how the seed of the world gets burnt fully.

अहंत्वभावाच्चाहंत्वमस्ति संसारबीजकं नाहंत्वभावान्नाहंत्वमस्तीति ज्ञानमुत्तमम्।

By the idea of 'I' sense, the 'I' ness exists, and acts as the seed for the worldly existence.

By not having the 'I' sense, if one realizes that there is no 'I' at all, then that is the excellent knowledge.

सर्गादावेव सर्गस्य किलास्याभावयोगतः कुतोऽहंत्वं कुतस्त्वंत्वं कुतो द्वित्यैक्यविभ्रमः।

The Jagat that is experienced, rises from this 'I' seed only.

When the seed itself is not found, then where is the Jagat?

(If the 'I' is non-existent, then there is no 'you' also.)

Where is the 'I' ness, where is the 'you' ness, where is the delusion of the duality and oneness?

(Whatever is left back after the 'no-I' state is achieved, is just the silence of Reality.

This silence is not the silence of the noise, or the absence of sound; but is the silence where ignorance remains destroyed. This silence is the silence of relief, the bliss of solving the mystery of the existence.

'Pure existence without the disturbance of ignorance' is the quiescent state of the Mukta.

When the 'I' as a mind-entity is non-existent, and when Vaasanaas are fully gone, then what is left back is just the silent awareness of self-existence without the 'I'.)

YOU HAVE TO EXPERIENCE IT BY YOUR OWN REASONING EFFORT

समाकर्ण्य गुरोर्वाक्यं यतन्ते ये स्वयत्नतः संकल्पत्यागमामूलं पदप्राप्तौ जयन्ति ते।

रन्धनाज्जयमाप्नोति स्वशात्रे सूपकृत्कृते विवेकी स्वविवेकित्वं यतनादेव नान्यथा।

Those who trust and follow the instruction of the teacher, and strive hard by their own reasoning practice to destroy the conceived Jagat-tree along with its roots, they indeed will attain the goal of the Supreme state. A cook, who has learnt from a teacher the many ways of cooking delicious healthy food, has to try again and again by himself, and (after many sessions of failures and hard earned lessons) become a master of cooking by his own effort.

A person who has discrimination cannot attain the knowledge just by listening from a Guru; but has to think it out himself and make the knowledge rise from himself. Just knowing something as the word of mouth from another person, does not make you realize it, unless you yourself try hard to realize it.

CHIT-CHAMATKAARA, THE CHIT-MIRACLE

चिच्चमत्कारमात्रं त्वं जगद्विद्मिह नेतरत्।नाशासु न बहिर्नान्तरेतत्क्वचन विद्यते।

Understand that the Jagat you see is a miracle or a magical feat that is produced from the 'Chit' (Self-awareness); and nothing other than that. The Jagat as an independent reality does not exist anywhere at all; not in the directions, not in the outside, not in the inside.

(What you know as the Jagat is what you are aware of, through this particular mind. It does not matter, whether this tiny earth is God-created, or randomly created, or a virtual world of some intelligent beings out there. In the basic level, each person sees a private world rising from his awareness only. The world you see is your own Self-awareness shining as your particular world-experience. The others are seeing their own Jagat-pictures as per their minds, from a worm to a Brahmaa, as their self-awareness states. Each mind has to dive within itself to stay as the 'Self-awareness'. For a Mukta, there are no 'others' at all.)

WORLD IS JUST WHAT YOU BELIEVE IT TO BE

संकल्पोन्मेषमात्रेण जगच्चित्रं विलोक्यते तदनुन्मेषविलयि चित्रकृच्चित्तचित्रवत्।

Like a picture conceived by an artist is within his mind, the picture of the Jagat also is seen by the opening of the conception and dissolves off when the conception does not open up.

(How does a world arise out of each mind? How can any conception become a real experience like this? Suppose, an artist conceives some picture in the mind. The picture conceived by him is seen by his mind-eyes alone, within himself only. It is his private vision. It is inside his mind only, and not anywhere outside. Similarly whatever the mind conceives, instantly it gets experienced by that mind. Mind is after all, another name of the Chit alone. Whatever you desire as the Chit-state of the Self, instantly it rises as your experience-field, like an artist's conception of a picture. The same Chit when experiencing a world goes by the name of the mind, intellect, Jeeva etc. The Conception of any mind instantly becomes an experience, giving out the results of joy or sorrow. Even the anxiety state of fearing the tragedy itself causes the tragedy sometimes. Every thought that rises in you is a Chit-ray, and it will be realized as an experience for sure. That is why 'Chitta-Nirodha', the thoughtless state of the mind, is said to be very important. Chit is a magic gem that produces experiences of any sort. The time and place measures are just the delay-sense that lies between the conception and experience. For an ordinary artist it may not be so real, but for Chit, what rises out of it is an instant experience. The Chit is seeing its own conception like an artist, through all, as all, in all. And Chit is what shines as your own self-awareness. It shines as the world and the false-I, because of ignorance.)

POWER OF CONCEPTION

(To understand how a conception can be made; here is given an example of conceiving the Jagat itself as a huge arched hall or 'Mandapa'. Just close your eyes to this world, and see the entire world as described below. From the level of Brahman itself, conceive the entire perceived phenomenon as a huge Mandapa and observe how it looks from that level.

Stay as an artist-Brahman and conceive the Mandapa of the world in your own mind. Imagine the entire perceived phenomenon as a huge Mandapa, an arched pavilion.)

मण्डपोऽस्ति महास्तम्भो मुक्तामणिविनिर्मितः बहुयोजनलक्षाणि कान्तकाञ्चनचित्रितः।मणिस्तम्भसहस्रेण वृत्तोऽग्रे प्रोतमेरुणा इन्द्रायुधसहस्राद्यकल्पसन्ध्याभ्रसुन्दरः।स्त्रीबालपुरुषादीनां वास्तव्यानामितस्ततः क्रीडार्थं स्थापिता यत्र नानारचनयान्तरे भूतबीजपरापूर्णास्तमोरिपुसधुंघुमाः तमःप्रकाशचित्राख्या लोकान्तारसमुद्रकाः।

There is a huge Mandapa, the arched pavilion of Samsaara.

The space that is in-between the land and the sky which is filled with objects and people all around, is the huge pillar that supports this arched pavilion; and it is made of pearls, namely conceiving minds of many creations.

The Mandapa spreads all around for hundreds of Yojanas to limitless distance.
(As much as the distance that is conceived as the space, it can extend that much.)

It is engraved with many golden carvings which look beautiful, namely the knowledge that rises in many ways. Thousands of jeweled pillars all over are supporting the perceived (in the form of Brahmaas, the Creators).

These pillars are all stuck by the tiny gum of Meru Mountain.

(Imagine the hugeness of the Mandapa, if Meru Mountain itself is of the size of a tiny drop of gum. Meru Mountain is actually very huge, and forms the support of a single Brahmaa's created world; but it also is just a tiny drop of paste, by which the Brahmaa-pillar is stuck to the ground (as his mind-field). Such pillars fill all over the Mandapa, gapless!)

The clouds are indeed huge and are the dissolution clouds; and with the twelve destruction-suns looming about, they give rise to thousands and thousands of huge rainbows at once (like the illusory worlds seen by countless minds).

For the entertainment of all the men, women, and children living there, the Mandapa is spread out with caskets all over. These caskets contain three sections one above the other, in the form of heaven, earth and nether worlds. These sections are filled with many objects like rivers, mountains, forests, elephants, horses, insects etc. The residents keep jumping from one section to the other and keep playing always. They are filled with the seeds of elements which group into various shapes of objects. The caskets are noisy with the wicked activities of darkness (ignorance). They look beautiful with the brightness and darkness appearing again and again, in the form of day and nights.

आमोदसुभगा लोलजलदावलिपल्लवाः लीलापद्माकरे स्त्रीणां विलूनाः कल्पपादपाः।

There is a lotus lake for the womenfolk to engage in the water sports.

(Woman, 'Stree' is a word used in the Scriptures to refer to the body-identity only, since the physical body is 'Prakriti, a feminine word. 'Stree' here means the spreading of ignorance.

Waters are the experiences. Lotus lake refers to the Creator or Brahmaa with his conceptions,)

The bank of the lake is filled with many Kalpa trees (Vaasanaa-fulfilment states), on top of which the hanging clouds (dormant desires) rest like the leaves; and from which pleasant fragrance (joys and sorrows) rises from its beautiful flowers made of varieties of precious stones (perceived worlds).

The pretty women throng these trees and pull at the branches harshly, competing with each other to pluck the flowers that are made of pearls and precious stones.

(The embodied Jeevas vie with each other to fulfill their own desires rising from the Vaasanaas.)

बालनिःश्वासचलिताः कन्दुकानि कुलाचलाः।

Kula Mountains move by just the breath of children, like light balls.

(The entire world with its Kula mountains comes into being inside the immature minds, with the movement of Praana, which alone rises as the mind-agitation).

WORLD IS A SMALL GAMBLING HALL INSIDE THE MANDAPA

सन्ध्याम्बुदाः कर्णपूराश्वामराः शरदम्बुदाः।कल्पान्तकालजालजलदास्तालवृन्तपदं गताः भूतलं द्यूतफलकं वितानं तारकाम्बरम्। भूतशारपरावर्ते द्यूतेऽक्षाः शशिभानवः व्योमाजिरे जगद्भासपणे गृहनिवासिनाम्।

Evening clouds oscillate as if they are the beautiful ear ornaments worn by the direction-ladies.

The huge white autumn clouds are the chowries held by them.

The dark terrifying Kalpa clouds of the dissolution time are the dry Taala-leaf fans they hold in their hands.

Earth-pedestal is a gambling board. The sky is the beautiful canopy decorated by the stars.

In the gambling hall of the space, betting about the creation or destruction of the worlds, Devas like Brahmaa play the game. The beings are the coins which die and get born again and again as the game goes on; the moon and the Sun are the dices that are tossed to fall here and there.

(Such gambling rooms fill the Mandapa all over.)

इति संकल्प एवान्तश्चिर्भावनया यथा अग्रस्थदृश्योपमया सत्यतामिव गच्छति।

तथैवायं जगद्रूपः संकल्पैः सुसमुत्थितः चिच्चमत्कारमात्रात्मा चित्रकृच्चित्तचित्रवत्।

In this manner, conception or imagination alone becomes a real scene in the front, by prolonged thinking. Similarly, this form of the Jagat rises as real, through conceptions only.

World-picture is just the magic of the mind, like the picture seen by the mind of an artist.

UNREAL ALONE IS SEEN AS REAL

असत्यमेव स्फुरति सर्वमस्ति नास्ति च असदुत्थित एवायं कुतोपीव समुत्थितः। हेम्नीव कटकादित्वं संसारोदरकोटरः चिच्चमत्कार एवायमविकल्पनसंक्षयः। अत्यन्तमेव स्वायत्तो यथेच्छसि तथा कुरु।

That which is unreal alone, shines forth like this.

Everything exists, and does not exist also.

The falseness alone has risen like this and risen as if from somewhere.

Like the bracelet imagined in the gold, the magic of Chit fills the belly of this 'Samsaara', and will lose its realness when not conceived as real.

What you see as the world is your own doing. Now you can deal with it in the proper manner.

PRACTICE THE TRUTH-VISION

यश्चान्नपानदानादावनादरमुपेयिवान्तस्येदं पश्चिमं जन्म न स कर्म समुञ्जति।

(A Mukta does not experience any joy from the objects of the world. He does not strive to do meritorious actions, seeking some after-life pleasure. He has nothing to gain or lose by doing any action, or not doing any action. He does not renounce the action outwardly.

He will be engaged in the works till the body-life lasts.

After that, he does not get bound by any other life-story, forced by the Vaasanaas.)

When a person does not expect any joyous outcome by the normal actions of eating, drinking etc in this world; and does not do meritorious actions like charity etc; for him there is nothing to lose or gain from any action, and he does not make effort to renounce the actions outwardly, since he sees no actions at all.

For such a person, the present life will be his last.

प्राप्तो विवेकपदवीमसि पावनात्मन् पुण्यां पवित्रितजगत्त्रितयां द्वितीयाम्।

नाधः पतिष्यसि पुनर्मनसाऽमुनेति जानामि मौनममलं पदमुत्सृज त्वम्।

Hey Vidyaadhara! Your mind has indeed become sacred and pure.

You have attained the 'sacred state of discrimination' which is highly meritorious, which purifies all the three worlds, which is attained by getting rid of the ignorant state of non-discrimination.

You will never fall down again with this state of mind; so do I know.

Take shelter in the silent state of the Self, and discard the belief in the realness of the perceived world.

अबुद्ध्यमानश्चेत्यादिचिद्रूपमपि चानघ शान्तचिद्धन एवास्व निर्मलाप्स्वन्तरंशुवत्।

When the hot rays fall on the clear waters, the brightness alone is left back, not the heat of the sun.

When the world with its varied actions and reactions touches you, just remain as the dense state of quietness (reaction on the surface level only, but staying only as a witness of the ego-based actions and reactions), not accepting even for a second, the realness in that.

अचेतनं चेतनान्तश्चेतनादेव विद्यते स्वेऽसादृश्येऽपि सदृशं पयोराशौ यथानलः।

What you (awareness of the Self), are seeing outside, as the world (as the world-awareness) is inert and non-conscious. It is within your own awareness-state, and rises because you are aware of them.

It looks different from oneself, no doubt; but it is the same like the Vadava fire in the Ocean (or like the bracelet in the gold, or like the reflection in the mirror).

सचेतनाचेतनयोर्हेतुश्चित्त्वात्तथैव चित् विनाशोत्पादयोर्वह्निज्वालायाः पवनो यथा।

When you are perceiving the world, it looks as if divided into two categories; something as conscious and something that is not conscious, namely the ego and the world.

But what is the source of these two states, namely the conscious entity and the inert world?

Chit (Self-awareness state that is neither conscious nor non-conscious) is the source from which both the conscious and the inert categories rise up. The Chit alone rises as the division of the conscious ego and the inert world scene.

The outside world is just the inert information produced by the senses.

The reaction to it by another inert-mind is known as 'conscious'.

Both rise from the Chit alone! It alone empowers the rising and setting of these two, like the wind alone helps the flames to rise from the fire, and the same wind extinguishes the fire also.

(Chit alone shines as the world also; is seen divided as the ego and the world for the ignorant; but not for the Knower.)

नाहमस्तीति चिद्रूपं चिति विश्रान्तिरस्तु ते ततो यथा यादृशेन भूयते तादृशो भव ।

Practice Vichaara and arrive at the state of 'Naahamtaa'(no I-ness).

When the ego-I is completely destroyed, and there is no feeling of 'I' at all, there will be left back only the dense state of existence of the Self. It is a word-less state; there is no 'I' word there to refer to it.

Rest in that state always.

Then whatever rises as the world scene as per your present life-story, you continue as before doing the same things; but the difference is, you were seeing a world as different from you when ignorant; but now you, the Self will yourself shine as the world itself, without the idea of difference.

चिद्रूपः सर्वभावानामन्तर्बहिरसि स्थितः प्रसन्नाम्बुभरस्यान्तर्बहिश्चैव यथा पयः।

As the Chit-state, you will be inside and outside of all the objects; like the milk covered by the water inside and outside (without getting separated as two).

नाहमस्तीति चिद्रूपं चितौ चेल्लग्नमङ्ग ते न चान्यच्चेतितं ब्रह्म रूपं केनोपमीयते।

When you know that 'I as the I, does not exist'; and exist only as the pure awareness state of your existence alone, as Chit; and it is always stuck to you as the natural state of the mind, then dear one, there cannot be the realness of anything else as another. You will be the Brahman shining forth as the world.

What matters what the world-scene is? It is all 'Chit alone'! What can it be compared with?

ससुरासुरपातालभूविष्टपभिवोषितं नानाभावाजवीभावक्रियाकालमिवाकुलं यथा रङ्गमयं कुड्ये जगन्मौनमिव स्थितं तथा चिच्चित्रकचितं खे कुड्ये चात्मसंस्थितम्।

The world that you see as a Vidhyaadhara-mind is filled with Suras, Asuras, and the tri-world scenes of the Bhoomi, Paataala and Svarga, with all its varied activities of enjoyment, battles etc, and which is busy always with something or other.

Observe it like the moving scene-patterns seen on a canvas.

The painted picture is silent only, while resting on the silent canvas.

Similarly, the Jagat also is silent and motionless; and is actually the canvas of Chit shining as the Jagat-picture in the emptiness of oneself. *(Where is anything happening at all in the painted picture?)*

तेनैव भूयते भूरि यच्चित्तं कचितं स्वतः अचेतनं चेतनं वा यथेच्छसि तथा कुरु।

Whatever shines as the world by the particular mind-conception, that is Chit alone shining in that manner.

Chit alone is the world you see through your own mind-window. The Self-awareness alone shines as the world-awareness, by itself, as its very nature, as the conscious or the inert.

You can change the conceptions and see a different world-scene if you wish so.

(You can just continue as a king and be seeing the same world for eternity, with no end of that story.

You can renounce all, and live as a Rishi inside a cave or forest.

You can discard the body, or sit in Samaadhi forever without seeing any world-scene.

You cannot stop shining as the Chit ever; you can be silent with the outside also silenced in the Samaadhi state; or be a part of the world-scene, yet be silent with the noisy world still shining on you.

The silent canvas is not affected by any picture drawn on it, or not drawn on it.

A liberated mind has the freedom to choose the life-scene as per its fancy.)

चिच्चमत्कृतयो व्योम्नि स्फुरन्त्येता जगतया अर्कांशुवदरोधिन्यः स्वच्छा विदितवेदिनाम्।तिमिराक्रान्तदृष्टीनां यथा केशोण्ड्रकादि खे स्फुरत्येवं जगद्रूपमनात्मन्येव तिष्ठताम्।एवं जगत्वमहमित्यवबोधरूपमाभासमात्रमुदितं न च नोदितं च।अर्कांशुजालरचनानगराभमत्र कुड्यादि सत्यमिदमस्ति न खे लतेव।

(The emptiness and the world-objects that fill the emptiness; both are made of the emptiness of the Chit only).

The magical state of the Chit alone shines forth in the emptiness like the world-scene.

For the Knowers of the truth, the Jagat shines as the pure sunrays (of Chit) and not as the realness of the mirage world of births, deaths, ailments, bondage, liberation etc. They do not see the mirage at all.

For those stuck by the 'Timira infection of the eye', the sight is filled with the hair-balls, double moon etc; so also, for those who are not established in the Truth-vision of the Self, the world is seen as real, and every scene affects them as real (not for the one who sees the world as just a succession of some information rising from his own awareness state).

In this manner, the Jagat-state which is a conception-field connected to the 'I', is just an appearance (like a mirage or a rainbow) that has risen; and it is not risen at all for those with the knowledge of the Reality.

Like a mirage city with its people and objects, it is seen as real and solid, though it is just an appearance produced by the hot sunrays.

Actually nothing exists at all, like a creeper seen in the sky through imagination.