

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्सगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART SEVEN
[BHUSHUNDA'S INSTRUCTION TO A VIDYAADHARA (3)]

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 Vidyaadhara

THERE IS NO DIVISION OF THE CONSCIOUS AND THE INERT

विद्धि त्वं चेतनादेव चेतनेतरचेतनं जलेऽग्निरिव चिज्जाड्ये नातो भिन्ने मनागपि।

(The most popular belief is, that the ego-entity is a conscious one and the world it interacts with, is an inert non-conscious one. When the Supreme state of Self-awareness (pure consciousness) alone shines as the world-awareness, how can there exist the division of the conscious and the non-conscious?)

The world exists as a part of your awareness only, as your awareness-state only.)

Understand that the world which is said to be non-conscious (inert independent physical reality) is a conscious expression of the (self) consciousness alone. There is not the least difference between the conscious and the inert, like the fire reflected in the water is water only.

(Water alone contains the reflection of the fire also; and is not divided into fire and water.)

तद्वेदनावेदनयोरभेदात्स्वस्थमास्यतां निर्यन्त्रमेव चित्रस्थज्ञसिवद्व्योममध्यवत्।

(Why are you worried about the world that is attached to the awareness?)

What harm is there in the perceived?

World is not something that is outside of you, which binds you to a limited existence.

The world shines as your own shine of the self-awareness.)

Remain free of perturbations, because there is no difference between the perceiving and the non-perceiving states of the world. A picture conceived by an artist in his mind is not different from his conceiving consciousness. The picture seen inside his own mind, and is not inert; but shines as the extension of his consciousness only. When a city is imagined in the empty sky, the city does not exist apart from the consciousness that imagines it.

BRAHMAN HAS NO AVIDYAA OR VIDYAA

ब्रह्मण्यशेषशक्तित्वादचित्त्वं विद्यते तथा अक्षुब्धे विमले तोये भाविफेनलवो यथा।

न कारणं विनोदेति जलात् फेनलवो यथा न कारणं विनोदेति सर्गादि ब्रह्मणस्तथा।

न च कारणमस्त्यत्र सर्गवृत्तावकारणे नातः संजायते किञ्चिज्जगदादिर्न नश्यति।

अत्यन्तं कारणाभावान्न किञ्चिज्जायते। जगत्मराम्बिव नास्त्येव दृश्यमप्यग्रतो जगत्।

In the clear unperturbed waters of the lake, the foam-piece exists within it, as its future state.

(The water is always clear; and the foam never exists actually, unless a taint disturbs the serene waters.

Brahman is always pure, and is bereft of the perceived state.

Jagat is like the foam that rises only with Avidyaa taint; and is not there at all in the Brahman.)

Foam looks different from the clear water; but it rises from the water alone.

Why the foam has to rise from the waters? There is no reason for it.

There is no reason as to why the 'perceived state' rises from Brahman.

The power of Brahman is limitless; and the perceived phenomenon exists as a shine of its power.

There is no cause for the appearance of the world (with a beginning and an end) in the causeless Brahman.

Therefore, nothing gets born; nothing gets destroyed.

Since there is not a cause for sure, nothing gets produced as an effect with a purpose, as separate from it.

Even if you perceive a world-scene in front of you, the world does not exist at all, like the water cannot exist in the desert.

'SELF-AWARENESS' DOES NOT GET BORN OR DIE WITH THE BODY

ब्रह्मानन्तमजं शान्तमतोऽस्तीदं न सर्गधीः कारणाभावतस्तेन ब्रह्मैवेदमखण्डितम्।

अतः शिलोदराभोऽसि व्योमकोशोपमोपि च ब्रह्मैकघनरूपत्वादजोऽनवयोऽसि च।

जोऽसि किञ्चिन्नकिञ्चिद्वा निःशङ्कमलमास्यतां अचेतनचिदाभासे शाम्यतामात्मनात्मनि।

The Reality state called the Brahman, does not end and cease to be (along with the body's cessation).

Brahman does not get newly produced with the birth of the body.

Brahman is the quiet state of Reality. How can it think and imagine some Creation?

There is no cause at all for Brahman to create a world that is separate from it.

What you see as the world made of divisions, is Brahman alone which is undivided.

Brahman is the quiet state of awareness of existence; and that alone is your true state; not the body-state. Therefore, know that you as the Self-state, are like the silent motionless belly of the rock, or like the silent hollow of the empty sky. *(Contemplate on such a silence to know how it could be!)* Since you are the dense state of Brahman (Self-awareness), you are not the body that is produced at birth and that is endowed with limbs. You are unborn and without limbs. You are the Knower of yourself. You are 'something' as the common essence of all as their own self-awareness state. You are 'not anything' at all, since you cannot be perceived like an object. Remain freed of all apprehensions. Be established in the state which is without the mind and the world- appearance. Subside the Self (world-conception) in the Self (Aatman).

(Sink deep within your own awareness state, and be established in that awareness, even when experiencing the perceived. Be like the clear water, with the foam of the world concealed and unmanifest.)

JAGAT IS NOT CREATED BY SOME ONE

नित्यानन्दतयाऽजस्य कारणं नास्ति कार्यकृत्सर्गाद्यसंभवे। तस्माद्यदस्ति तदजं शिवम्।

(You are blissful because you exist; but you are confusing the body-existence as your-existence, and therefore are a victim of delusion. You are birthless. You as the 'Self-awareness', were there even before the body was seen by you, as yours. You never cease to exist also. Existence is blissful.)

The unborn (Brahman) is always in the blissful state. This state is causeless. Therefore there exists neither a cause, nor an entity which creates the world with some purpose. *(When already it exists as complete state with no fault, why should it create a world for some fulfillment?)* Since there is no possibility of a world at all that can rise out of this 'ever-blissful state of quietness', there is just the 'unborn auspicious state'.

IGNORANT CANNOT UNDERSTAND THE SELF-AWARENESS

अजो येषां तु चिद्रूपो नास्ति मौर्ख्यविलासिनाम्। सर्गनाशे समुत्पन्ने किं तेषां प्रविचार्यते।

(Why then does a world gets perceived?)

For those idiots who are dominated by ignorance, there is no unborn state of Chit; and they do not know of it. They can never grasp the abstract state of Reality. They believe themselves to be physical bodies, and believe in the realness of a world with a beginning and end.

They exist as body-awareness only, like the animals.

(They will experience only the 'I' and the 'Vaasanaa-fields' as their perceived state.

They are like the men who are blindfolded and are lost in the forest that is full of deep dark holes; they fall into a hole at every step, and scream in pain; even then they refuse the sight of knowledge. They are happy to be deluded; and they love the anxiety states. They are afraid to wake up from their nightmares.)

Why would they bother to analyze the state of the Self?

Why would they aspire for liberation, when they are satisfied with their suffering state?

This supreme subtle knowledge is inaccessible for those ignorant 'body-entities'.

SEE THE BRAHMAN-STRING BEHIND THE JAGAT-PEARL

यत्र यत्र परं ब्रह्म तत्र सन्ति जगन्ति हि जगच्छब्दार्थरूपेण मुक्तान्येवंविधानि च।

तृणे काष्ठे जले कुड्ये सर्वत्रैव परं स्थितम्। सर्वत्रैव सर्गाद्यः परिप्रोतः स्थितो मिथः।

In a string that holds the pearls, the string alone exists as the support, wherever the pearl is seen on the surface. Wherever you see the perceived phenomenon as the mind conceived world, that and all is Para Brahman only, that gets seen in that manner. Without your awareness, how can any object exist at all? The 'Jagat-word' with its meaning, shines as the 'conception-pearls' threaded on the string of Brahman. The Supreme alone exists everywhere, in the grass, in the stick, in the water, in the solid wall. Everywhere the hosts of objects in the world stay entwined with each other, and present a solid picture of the world. *(Brahman stays invisible in the perceived world, like the string remaining invisible in a pearl garland.)*

BRAHMAN HAS NO NATURE OR QUALITY

ब्रह्मणः कः स्वभावोऽसाविति वक्तुं न युज्यते अनन्ते परमे तत्त्वे स्वत्वास्वत्वात्यसंभवात्। अभावसव्यपेक्षस्य भावस्यासंभवादपि पदं बध्नन्ति नानन्ते स्वभावाद्या दुरुक्तयः। अस्वत्वाभावयोर्नित्येऽनन्तेऽत्यन्तमसंभवात् स्वत्स्वभावेषु सिद्धेषु स्वभावोक्तिर्न तिष्ठति।

(Is the world the nature of Brahman? Can we define the world as the nature of Reality?)

No! It is not possible to define the Reality as having some particular nature as belonging to itself.)

It is not proper to analyze the 'nature of Brahman'.

There is not at all the possibility of declaring something as 'one's nature and something else as not one's nature', in the endless Supreme principle of Brahman.

Nothing as its nature can be presupposed; nor is it possible to invent some such nature as existent; hence, the misconceived words like 'one's nature' do not have reference to the endless one.

'Not one's nature' and 'one's nature'; both these states are not at all possible in the 'eternal endless principle'. The words like 'one's nature' do not apply to those which exist by themselves.

GETTING RID OF THE 'I'NESS

नाहंत्वं लभ्यते साधो बुद्ध्यालोके निरीक्षितं असदेव कुतोऽप्येतद्द्वालयक्ष इवोदितम्।

When intellectually analyzed, the 'I' ness never gets attained.

The 'unreal' alone appears somehow like this world, like the ghost for the child.

मुक्तं त्वहंत्वशब्दार्थैर्लभ्यते यच्च तत्परम्। युक्तं त्वहंत्वशब्दार्थैः प्रेक्ष्यमाणं विलीयते।

That which is freed of the 'word' and 'meaning connection' of the term 'I' ness, is the Supreme state.

If one is joined to the 'word' and 'meaning connection' of the term 'I' ness, then it melts off by just observing (intellectually).

BRAHMAN MEANS JAGAT

भेदो जगद्ब्रह्मशोरभेदः पर्यायशब्दार्थविलासतुल्यः संकल्पमात्रं कथितो न सत्यो यथानयोर्वै कटकत्वहेम्नोः।

The difference between the states of Brahman and the world, (that gets stated while instructing) is actually not there as the difference. The difference is just that much alone, which is between the two synonymous words (as the sound-difference).

The difference is only mentioned as an imagined concept (like saying Raahu's head) and not actual.

The difference is just that much alone that exists between the gold and the bracelet.

STATE OF A MUKTA

शस्त्राणि दयिताङ्गानि लग्नान्यङ्गे निरम्बरे यो बुद्ध्यमानः सुसमः स परस्मिन्पदे स्थितः। तावत्पुरुषप्रयत्नेन धैर्येणाभ्यासमाहरेत्यावत्सुषुप्तोदेति पदार्थोदयनं प्रति। यथा भूतार्थतत्त्वज्ञमाधयोऽग्रगता अपि न मनागपि लिम्पन्ति पयांसीव सरोरुहम्।

Weapons removed of the sheath are not attractive, even if they are shining and sparkling; similarly women also who are removed of their covering are not attractive, for the Knower of the Self.

Whether it is sharp weapon that pierces the body, or a pretty woman who embraces him, he treats them both as equal, and remains established in the state of the Supreme. *(He never swerves from the awareness of his Self, to drop down into the state of the ego, even for the span of a wink.)*

To attain such an ego-less state, one has to strive hard with full effort in Vichaara; and he should be courageous enough to accept the truth of the unreal nature of the world.

Dispassion should not arise out of disgust or frustration, but out of sharp reasoning practice.

When will one know oneself as ego-less?

When you know that you are as if asleep even when awake, then you are said to be truly awake to the Self. You will be unaffected by the world-events, as if asleep.

Even the least affectation that rises in you by any event of the world, is a sign that your practice is incomplete. Whatever happens, whatever the life-story brings as its events, a Saadhak should immediately reason out the unreal nature of the events, and stay unperturbed within, though outwardly acting the part.

If you know the truth about the objects of the world, the mental afflictions that rise in front of you, cannot touch you in the least, like the lotus is not touched by the tainted waters of the lake.

(When you understand that there is nothing out there, but just some information rising from your own self-awareness, how can you get affected by it a joyous event or a tragic event?)

शस्त्राङ्गनानभांस्यङ्गलग्नान्यलमसंविदं अलग्नानीव शान्तात्मा यः पश्यति स पश्यति।

The information-sets rising as the world-concept do not affect a Knower in the least, and they fall off without touching him in the least, by losing their meaning.

Tragic events may attack him like sharp weapons, joyous events may bring joy like the contact of a pretty woman, the space may be all around him revealing the absence and presence of objects; but none of these make a slight dent in the Jnaani who is established in the awareness of the Self always, and who wears the shield of reasoning always. Such a person who is always unshaken in the quiescent state is the one who has the right vision; rest are all the blind ones lost in the wilderness, who scream and shriek at every step, by stepping on the thorns.

POISONOUS WORM OF IGNORANCE

विषं यथा स्वान्तरेव दुर्घुणीभवति स्वयं न च दुर्घुणता नाम विषादन्यास्ति काचन।

Actually, the objects and events are not harmful in anyway; since, whatever is seen as an object or person is just the 'Bodha (knowledge)' rising from the Self-awareness state.

The ignorance of the Reality alone is the real harm, which needs to be treated.

Ignorance is like a poisonous worm that has entered the taintless Chit-state.

When already such a harmful worm is inside you, you do not have to worry about the other harms that rise from wasp bites or scorpion bites; the worm inside you itself will do all the harms that belong to these other things. Similarly, for a person who is ignorant, the ignorance itself will produce the suffering at every moment of his life; the other imagined tragedies and sorrows are nothing compared to the pain inflicted by the poison of ignorance. What can affect a person more than the foolishness he holds on to as the wisdom?

स्वरूपमजहत्त्वेवं जीवतामधितिष्ठति तथात्मा तत्परिज्ञानमात्रैकप्रविलापिनीम्।

Without discarding one's own nature, the Aatman (Self-awareness) takes on the ignorant state of a Jeeva, which can dissolve off by the knowledge of itself.

Jeeva is actually the awareness of one's existence, which never ceases to be; yet the Jeeva abides in the ignorant state where it is aware of the ego-based world only, and not its own essence.

This ignorance is the poisonous worm that makes Chit believe in its limited state.

Jeeva identifies with the body, and starts believing the changes that occur to the matter-lump as belonging to itself, and suffers.

The essence of 'existence-awareness' or the Chit, does not change or waver in the least; yet, it takes on the form of the inert matter as its essence and suffers for long till the knowledge of the Self rises in it through Viveka.

जीवो भवति दुर्घुणोऽमृत्यात्मैव यथा तथा अत्यजन्ती निजं रूपं चिज्जडं रूपमृच्छति।

The Chit-state which is contaminated by the poisonous worm of ignorance, is the embodied Jeeva state. The poison stays deathless while bringing about the illusion of death to the Chit.

The 'inert poison which never dies' becomes the 'life-form which dies', and the Chit state attains the inert state without swerving from its changeless state.

ब्रह्मण्यनन्योऽप्यन्याभो दुर्घुणः क्वचिदुत्थितः।

Brahman is second less; yet, somehow the poisonous worm which is different from Brahman, has entered it from somewhere.

(How did the worm enter in this taintless Chit?)

Brahman is second-less! How can a second thing in the form of a worm enter the Brahman, and make it diseased? Why, and what for?

To find an answer, one must rise to the state of Brahman itself.

What is experienced by you at present as a Jeeva-state, is the ill-effect of this poisonous worm.

Somehow the worm has come to be there inside you, who are in essence the Chit alone.

Treat it with Vichaara and get rid of it first.

The world that you perceive, the idea of bondage, the idea of the ego caught in the world, and the very idea of the infection itself is the poisonous infection, in truth.

It is as if the Chit hallucinates that it is hallucinating. Chit sees a world also as if stuck by this hallucination.)

तत्स्थः स एवास इवाप्यतत्स्थ इव सर्गकः विषं विषत्वमजहत्यथा स्वान्तः कृमिः क्रमात् न जायते न म्रियते म्रियतेऽपि च जायते।

Jeeva is Brahman in essence, and is not different from Brahman.

Yet, the Jeeva sees the world as real, and becomes a part of it, as if it is not Brahman.

The poison of ignorance does not get treated through knowledge, and the hallucination of birth and death continues.

Since Brahman itself is its true essence, the ‘wretched worm-like Jeeva’ does not go through births and deaths again and again; but as the poison-infected state, it dies also and gets born also.

GETTING RID OF THE IGNORANCE-POISON

स्वेनैव संविदर्शन पदार्थामग्नरूपिणा तीर्यते गोष्पदमिव न तु देवाद्भवार्णवः।

(To get rid of the poisonous worm and to stop hallucinating the life of a worm as yours, you must try hard to analyze the true self. No one else can bestow it as boon, or think for you instead.

You know that you exist; this sense of existence is too subtle and abstract.

It is not the feeling of ‘I exist’, that is expressed in language.

It is just the awareness of existence without wording it in any language.

This alone is known as the Brahman, Aatman, Chit etc.

This Aatman is in no way connected to your ego, which is just an imagined entity.

Ego does not exist; but Aatman exists because it is the only thing you know always as your existence.

This Aatman is changeless and does not get born or die with the body.

Body is just some information that is constantly reflected in this deathless Aatman.

This you have to analyze yourself, and stay as the Aatman only, always.

Either you have to exist like a wretched creature hallucinating birth and death, or be rid of the poison through Vichaara, and stay as Aatman, the supreme essence of Reality.)

One has to analyze one’s own self as to what it is.

When you search for the ‘I’, you will find that it is not there at all.

You will understand that the Aatman is not the ‘I’, by the non-stop Vichaara practice.

You should renounce mentally all that is ‘I’ and ‘mine’.

There is no ‘I’ except as a conception, and there is no world except as the sense-information.

You cannot own anything, because you as an ego are not existent at all.

If such a rational state is attained, the limitless turbulent ‘Ocean of worldly existence (Bhava-Saagara)’ gets crossed over easily like crossing the span of a cow’s footstep.

Destiny, meritorious actions, goodness of heart, deity’s grace; nothing of these can save you from this fatal disease of ignorance, except the Vichaara done by oneself.

WHY DO YOU RESIST THE VISION OF TRUTH?

सर्वभावान्तरावस्था सर्वभावातिशायिनी अन्तःशीतलता यस्मिंस्तस्मिन्किमिव हेलनम्।

(Can one feel really restful, if everything is proved to be non-existent?

What do you want in life, but the excellent joy that is possible, and the complete cessation of all miseries.

If that state is already attained and you just have to know it through Vichaara, then why feel apprehensive about it?)

That utmost state of happiness which is scattered in all the objects of enjoyment, that which excels any joy that is experienced from any object, that which is free of all miseries and is cool; if such a state is attained by the mere reasoning practice, then what is there to feel contempt for it? What more can you want?

जगत्पदार्थसत्तान्तः सामान्येनाशु भाविते मनोहंकारबुद्ध्यादि कः कलङ्कोऽमलात्मनि।

यथा घटपटाद्यर्थान्पश्यस्येवं शरीरकं तथाहन्त्वमनोबुद्धिवेदनाद्यपि पश्य हे।

जगत्पदार्थसार्थोघमनोबुद्ध्यादि संस्थितं ज एवासंविदंस्तिष्ठ परिनिष्ठितनिष्ठया।

(What matters, if the mind and intellect continue to do their regular function of perceiving a world, after realization also?)

After the essence of all the objects is realized as within oneself, then even if the mind, ego, and intellect continue to be there as before, how can they taint the taintless Aatman?

When you look at any object like a pot or cloth or anything else, you observe them all as disconnected to the 'I-ness'; and do not identify them as the 'I'.

Look at the body also like an inert object without identifying with it.

Look at even the 'actions of the mind and intellect' that are connected to the ego, like the inert objects; and do not identify with them.

Remain only as the Knower of the Self, and stay always in the natural state of the Self (as the awareness of the Self alone); and do not observe any objects of the world as real.

Stay as a witness alone to all the actions of the mind and intellect.

JNAANI'S STATE

न केनचित्कस्यचिदेव कश्चिद्विषो न चैवेह गुणः कदाचित्।

सुखेन दुःखेन भवाभवेन न चास्ति भोक्ता न च कर्तृता च।

After getting established in the Self-state of witness, what matters what information rises as the world-scene? Nothing is there to complain or welcome.

From no one, for no reason, anything gets conceived as blameworthy, or praiseworthy.

There is nothing that affects as any joyous or sorrowful feeling, by the absence and presence of things (inert or living). There is no one there as an ego-entity to experience anything as the 'I-ness'.

There is no one doing any action at all, so the results of the actions do not affect a Knower in any way.

'I' IS JUST A CONCEIVED IDEA ONLY

ख एव व्योम संपन्नमिति संकल्पनं यथा भ्रान्तिमात्रमसद्रूपं तथाहंभावभावनम्।

(Space-expanse or Aakaasha is another name for the sheer emptiness which stretches limitless.

But when we look up at the space, we conceive another sky that covers the earth like a canopy.

The emptiness of space gives rise to the empty sky, by our imagination.

Both refer to the same emptiness; but the division gets imagined.

The space does not actually gets divided into the space and the sky.

The 'I' also gets conceived like this sky only.

Aatman alone is there as 'Self-awareness'; but an 'I' as the self, gets conceived falsely)

The empty expanse of space is conceived as a sky-canopy; the 'I' sense also is conceived in the empty expanse of Chit, and is just a delusion of the mind, and so is not real.

The space is imagined as divided, as the sky and the space, whereas the space alone is actually there.

The Aatman also is imagined as the divided 'I', in a similar manner, though there is only the Aatman in the form of pure awareness of existence.

खे खं जातमिति भ्रान्तेरहं कल्पयिता यथा तथा निर्व्यपदेशात्म सदस्त्यसदिवाततम्।

The empty space getting seen as the empty sky is conceived by the 'I' alone.

Who then conceives the I, if there is no 'I' at all before the conceiving process?

There is no I; but the Aatman itself that is covered by Avidyaa, is the one that conceives itself as the 'I'.

Something which we cannot define, something which exists as just the awareness of existence, something which alone exists, has spread out as this false conception of 'I' and the world.

'That alone' is seen as 'this' because of the absence of knowledge.

खे खात्मैवास्ति चिद्रूपं तत्स्वकं बुध्यते वपुः भासते यदिदन्त्वेन नाहमस्मि न चानहम्।

The emptiness called the space, is conceived as the emptiness of the sky; but actually there is the undivided emptiness alone. The emptiness is divided and broken by the conceiving person, who himself gets conceived as a state of Avidyaa.

Aatman alone can understand something.

It understands itself as the 'I' because of Avidyaa, lack of self-knowledge.

The empty sky exists as real for a fool alone, who is unable to understand the limitless space expanse.

The lack of knowledge divides the undivided Aatman into the 'I' and the 'not I'.

The pot though filled with the same undivided space inside and outside, is divided as the pot-space and the outside space.

Similarly the 'Avidyaa state' exists as the limited 'I' stuck to a form, and the outside world as the 'non-I'.

Actually, there is the oneness of Aatman alone that exists as the undivided 'Ahamtaa' (total 'I' of the self-awareness).

This 'Ahamtaa' is divided as the inside and the outside; the conscious me and the non-conscious world. The cause of this false conception is the idea of oneself existing in a space-point as some limited form. The Aatman limits itself to a space-point and understands itself as the 'I'. But actually, there is nothing called the 'I'; there is nothing called the 'non-I'. The space (Aakaasha) is also not divided actually as the space and the sky; Aatman is also not divided as the 'I' and the 'non-I'. There is only just the awareness of existence which is undivided, and exists as the perceived state of division.

(Reality is nowhere at no time, but is existence itself that can exist as any perceived state. It exists both as the probable states of knowledge and ignorance of itself. A Jeeva -entity is not ignorant, but the ignorant state exists as the countless Jeevas existing as the false 'I's. A person is not a Knower, but the probable state of knowledge exists as the countless Mukta states. Reality is like some nothingness, but is the only something that exists. It is the common essence in all, as the 'existence awareness'. It is very subtle, and cannot be grasped by the intellect, like understanding some puzzle. Reality cannot be defined or designated with a name. It just is there; and all the perceived experiences exist as its essence. Therefore nothing actually exists, but the Reality-state which can exist as any experience. What you are experiencing as a Jeeva state is just some probable state of experience, which is within the emptiness of Reality. Your experience is nothing but emptiness alone. You deem it as real, because of the absence of self-knowledge. You are the Reality state which is ignorant of itself; so you the Reality state, conceive the 'I', like conceiving the sky-canopy in the space.)

ततश्चिद्रूपमस्तीदृग्गत्र स्थूलं खमप्यलं अणाविव महामेरुस्तत्संवित्तिर्हि खादिता।

Therefore, this is how the Chit-state is!

It is too subtle a state; there is not an iota of grossness in it.

Aatman permeates all without a gap, like the material space; but it is subtler than even the material space which permeates all without a gap.

It is more subtle and more abstract, and cannot be grasped even like the material space.

It alone exists as one single state of existence, which reflects all the 'I's as their mind-worlds.

It is like the space which permeates countless pots of Jeevas at once.

Behind each 'I' that has risen through Avidyaa, the same Reality shines as their awareness of existence.

How subtle is it? How difficult it is to grasp?

If the atom can be imagined as the subtlest of all, and if the huge Meru Mountain, the supporting pillar of the three worlds can be imagined as the most solid structure of all, then the material space itself is the most solid structure like a Meru Mountain when compared to the subtleness of the Aatman.

That Aatman is the emptiest of all; and it alone conceives the emptiness of the world, as the Avidyaa state.

घनस्ततोऽचिदाभासः खादप्यतिरामणुः जानाति यत्स्वभावं तदेतत्सर्गतया स्थितम्।

That is why, the non-chit state namely the world, is dense (with information or Bodha).

The subtle state of Aatman which is subtler than the space, knows itself as the self limited by the space; and that alone rises as the world-perception.

Chit which is subtler than the space, shining as the solid appearance of the world, knows itself as solid and divided because of Avidyaa; that alone makes the world appear solid and real like this.

अहंताखादिताद्यात्मविदः प्रसरणं जगत् अम्भोद्रवप्रसरणं यथावर्तादि वेष्टनम्।

अचित्प्रसरणं शान्तमस्पन्दीव जलद्रवः निस्पन्दपवनाकारमाकाशहृदयोपमम्।

When the water spreads, it instantly rises as the circular patterns.

When the Aatman spreads through Avidyaa, it instantly exists as the world-patterns all around it.

Jagat rises as the expanse of the Aatman-awareness which understands itself as the limited 'I' that is located at some place and also as a tiny part separated from the expanse of outside space, namely the world.

Avidyaa makes the Aatman perceive itself as a small 'I' located at some place-point inside a huge world that is outside of it, and which was already there before its existence as a body-entity.

When this non-chit does not spread out as the world through the absence of Avidyaa, it is like the dissolution state, and everything is quiet like the motionless water, like the motionless wind, and like the innermost state of the space itself.

‘TIME AND PLACE’ DO NOT EXIST INDEPENDENT OF BRAHMAN

न देशकालादिजगत्प्रसरेषु च युज्यते घनाच्छून्यान्निराभासाच्चिन्मात्रविसरादृते।

It is not proper to hold that the time and place factors exist independently, outside of the Self itself; since the world is inert, dense, empty, cannot shine by itself, unless the Chit itself spreads out as the awareness of the world.

चिन्मात्रे प्रसृते काष्ठे व्योम्नि नावि जले स्थले निद्रायां जाग्रति स्वप्ने भवेज्जगदिवोदितम्।

Only when the Chit-awareness that is covered by Avidyaa, spreads out into the wooden stick, into the sky, into the boat, into the water, into the land, into the sleep, into the waking state, into the dream state, as the awareness-state, then it appears as if the Jagat has risen with a beginning and end.

प्रसरणाप्रसरणे न च संभवतो विदुः खादप्यत्यन्तस्वच्छत्वादक्षोभादेः सदैव हि।

(The word ‘spreading’ also does not apply to the Self-state, the awareness-state.)

Actually, there occurs no spreading out or withdrawal of awareness, since the Chit is always purer than the empty space, and never moves as such.

JNAANI’S STATE

ज्ञश्चेतति न भोगादि न चैवात्मन्यसावहं द्रवत्वमम्भसीवान्तरद्वितीयः परे स्थितः।

धीर्हीः श्रीर्भीः स्मृतिः कीर्तिः कान्तिरित्यादिकं गणं न पश्यति विसंकल्पस्तमसीव पदान्यहेः।

The Knower, who is established in the Chit-state, actually does not see any joy in any sense-experience, and stays in the Supreme state without the second, like the liquidity in the water.

The worried thinking, the apprehension about the opinion of others, the anxiety connected to any event, the memories of the past, the want of fame, the attraction of the worldly glories; all these ‘mind-affectations’ are not present in a Knower who has stopped imagining all these, like the day cannot have the faults of darkness.

BRAHMAN-MOON AND THE JAGAT-MOONLIGHT

ब्रह्मेन्दुबिम्बस्फुरितचित्तज्योत्स्नांशामृतद्रवः दिक्कालासंभवात्सर्गो नेश्वरादतिरिच्यते।

Brahman is the moon, which is the source of the nectar which rises as the Bodha (understanding some information) of the world. Jeeva-states are like the moon rays, each endowed with a separate mind-eye.

The moonlight of Jeeva-awareness is not different from the moon of Brahman.

The very same nectar of Brahman rises as the understanding of the world also.

The nectar of Brahman alone is the world that is seen as framed in time and space measures.

The world that is made of passing time, and the spreading directions, exists only because the awareness-state is aware of it. But for the Brahman-awareness shining in each Jeeva, the world has no existence. The perceived world cannot exist independent of the Supremacy, namely the awareness of existence, the Ishvara.

(Brahman alone is seen as the world also.

Who sees? No one!

The moon is the nectar, the moon is the abundance of moonlight; the moon is the world that rises by the moonlight. No second thing is there.

The very idea of oneself seeing a world is a delusion.

Delusion is also conceived only. It also is not there.

Brahman alone is; and the world rising and disappearing in time also is delusion only.

Nothing happens at all as any creation. World is just a hallucinatory effect of the Avidyaa disease.

The ‘diseased one’ is just a state of Avidyaa; the vision gets blurred; the mind remains deluded; and the world gets seen as real. like a diseased man seeing some hallucination as real.

Rather the disease itself produces a Jeeva who is hallucinating a world experience.

Avidyaa alone is the diseased state of Jeeva; and that alone exists as the hallucination of the world.)

AVIDYAA-DISEASE

आधिमान्यः स्फुरत्येवं परे स्फुरति भासुरं जगदाद्यात्मकं चित्तं चक्रौघत्वमिवाम्भसि।

The diseased Jeeva-state that rises as a state of Avidyaa, shines from the Supreme alone.

But, unable to know the source, the 'diseased Jeeva-state' exists as the 'world-perception state' of the mind only, like a host of continuously forming circular patterns on the water-surface.

These circular patterns do not differ from the water.

However, Brahman is not the inert water, but is a 'state of awareness' only.

Therefore, the 'Avidyaa-patterns of Jeevas' that rise from the Brahman, are aware of just their own limited identities; and see a solid independent world-state because of that.

JAGAT IS A MIRAGE-RIVER

मज्जनोन्मज्जनारावैर्विवर्तावर्तवेष्टनैः अच्छिन्नानुपदं क्षीणा भाति सर्गसरिच्चिरम्।

Observe the mirage river called the world; so many people are bathing, diving, and swimming here and there, accompanied by loud shouts and shrieks. The whole thing is just an effect of the 'Avidyaa-heat'.

Even you, who are observing the mirage, is a part of the mirage only. When there rises the 'Instant realization of the undivided state of the Aatman-essence', the 'world mirage-river' vanishes immediately.

BRAHMAN-WATER WITH ITS CIRCULAR PATTERNS OF INFORMATION

यथावर्तैः पयो भाति धूमो भाति यथा घनः तथा जडात्मकतया तृतीयः सर्ग एतयोः।

The water covered by countless circular patterns looks dense with turbulence only.

The smoke lines when joined, look dense like the cloud.

Similarly, the totality of all the Jeeva-patterns appears like the world-state.

The world-appearance is inert (is not aware of itself); is just a third thing that rises out of the Brahman and the hosts of mind-states (like the turbulence of water or the denseness of smoke).

JAGAT IS THE JOLT OF BRAHMAN-WOOD HIT BY THE AVIDYAA-AXE

दारुणि क्रकचच्छेदे यथावर्तादिकं तथा अदिगादौ परे सर्गस्तदतद्रूपवानयम्।

The world-appearance rises like a jolt instantly, by the Avidyaa-axe hitting the wood of Brahman, like the sudden jolt and the numbness that is felt when the wood is cut by the axe.

That is how the world exists in the Supreme which is free of the directions and the space-limitation.

The effect of Avidyaa makes the Brahman to be conscious and inert both.

The Brahman gets divided and exists as the conscious one experiencing an inert world; which is just an effect of not knowing one's true self.

JAGAT PLANTAIN TREE

संसारकदलीस्तम्भाद्विना संकल्पपल्लवं मृदुनोऽपि दृष्टकूरान्न किंचिल्लभतेऽन्तरम्।

The worldly existence, the flowing patterns of senses (the Samsaara), is like a plantain trunk.

The trunk looks strong and hard, and is difficult to cut.

But analyze what this Samsaara plantain tree is made up of.

The plantain trunk of the world is made only of thin delicate leaves of conceptions overlapping each other; and thus looks like a hardened trunk, which is not there at all actually.

The leaf layers of the plantain tree are indeed very soft, and do tear off easily if removed one by one.

But, because of the overlapping, they look like a hard trunk which cannot be torn off so easily.

Therefore, there is no difference between the hard stone-like trunk of Samsaara plantain tree, and the soft leaf-like conceptions that produce the trunk.

(Everyone tries hard to destroy this Samsaara through difficult practices of asceticism, and imagine the Aatman-realization as a very difficult process. Just analyze and destroy the conceptions once and for all; and the Samsaara will not be seen as existing at all.)

JAGAT-PAINTING

सहस्रखुरमूर्धाक्षिकरवक्त्रेहितोहितं नानाद्रितनुदिग्देशसरित्प्रादेशमात्रकं

अन्तःशून्यमसारात्म बहुरागोपरञ्जितं स्फुरद्विरागविहितमार्जनामात्रतर्जनं

ससुरासुरगन्धर्वविद्याधरमहोरगं जडात्मपवनस्पन्दि परचेतनचेतितं

पटे चित्रमहाराज्यमिव भासुरसुन्दरं परामर्शासहं चारु विकल्पस्फूर्जितं जगत्।

Jagat is like the beautiful painted picture of a huge kingdom that is drawn on the canvas (of Chit). It is filled with thousands and thousands of feet, heads, eyes and hands that are engaged in various actions; thousands of faces that are expressing various emotions of likes and dislikes; varieties of mountains, various types of living bodies like insects, animals, birds, humans, Devas and others; many directions, many countries and lands, many Rivers and many types of regions. It is empty inside; and has no essence as such. It is painted with varieties of colours (desires). It can be erased off by wiping it with the color-less (desire-less dispassion) paint, which can act against any colour (desire). It is filled with many types of beings like the Suras, Asuras, Gandharvas, Vidyaadharas, and great serpents. It is inert and moves by the wind (Praana-force). It comes into existence when it is seen by another conscious entity (or the awareness state). It cannot stand the force of rational analysis. It rises only as a reflection of the agitating mind.

OIL DROP ON WATER

स्पन्दात्मनि विकल्पांशे पतिताऽसत्यरूपिणि संवित्प्रसरति भ्रान्तौ तैलबिन्दुरिवाम्भसि हल्लेखाजालविसरैः
सर्वावर्तविवर्तनैः विसरत्स्नेहसंमिश्रजडानुदयचर्वणैः।

The mind which is agitating (by the Vaasanaas) rises as the falseness of the world; and the awareness (Chit-state) falls on it and spreads out as all the experiences of the world, like an oil drop falling on the water-surface; with the lines of wrinkles forming in the mind, with various types of desires rising as colorful patterns; spreading out by tasting the inert sensations that are not there at all, and by getting mixed with the oil of attachment.

BRAHMAN AND JAGAT ARE SYNONYMOUS WORDS

अहमित्यादिचिद्रूपे विकल्पेनोन्मुखी सती न पराद्यतिरिक्तैषा जलत्वादिव तोयता।

Even though the Chit-state takes on the limitation of the 'I', and is turned towards the agitation-state of the world as the Avidyaa state, the 'Supreme state and the Jeeva state' do not differ from each other like the words 'Jala' (water) and the word 'Toya' (water) do not differ in meaning.

CHIT-SUN AND THE JAGAT-SUNLIGHT

चिदादित्यः स्व आत्मैव सर्ग इत्यभिधीयते भूत्वाहमिति तेनान्यो न सर्गोऽस्ति न सर्जकः।

The Jeeva which shines forth as the 'I' with a name and form is Brahman itself, that is without a second; and the world conceived by the Jeeva is also Brahman only.

Brahman alone is the Jeeva, Brahman alone is the Jagat also.

The Chit-sun shines forth by itself, and is known as the perceived world, by conceiving itself as the 'I'. There is no other perceived world that is there other than the Brahman, and there is no other Creator also.

BRAHMAN FLUIDITY AND THE FLOWING PATTERNS OF JAGAT

स्पन्दात्मिकायां सत्तायां यथा स्पन्दो जलद्रवः तथा चिदात्मा व्योमत्वे न व्योमत्वादि वेत्ति हि।

देशकालादिनिर्माणपूर्वकं वेदनं विदः सर्गात्मकत्वात्तेनाम्बुद्रवसाम्यं न दूरगम्।

The water in essence is the fluidity, like the Jagat is in essence the awareness as Brahman.

The water appears as a succession of circular patterns, like the self-awareness exists as the experiences framed in the time and place measures.

Though the patterns are on the surface, the fluidity has no connection with these patterns.

It is always stable as its own state.

The fluidity of water is motionless even when the surface is seen as moving; so also, the Chit-Aatman does not know of the empty space and the world, though it is seen as the space and the world (as the Avidyaa-state) (like a screen does not know of the pictures seen on it, or like a rock does not know what is conceived as its shape).

If a question is posed as to, whether the Chit remains without the Creation-awareness before the Creation and after the dissolution, then the answer is that there is no possibility of the creation-sense in the Supreme ever. The idea of 'before' and 'after' rise in the Avidyaa state alone.

The conception of space and time itself requires, another boundary of space and time.

The comparison of Brahman with the liquidity of water is not improper; since if the liquidity itself has to be a pattern, then it cannot exist at all without another support which is not a pattern.

Brahman cannot be a state which is before something and after something like another pattern of experience.

CURE FOR THE AVIDYAA-ILLNESS

मनोऽहंभावबुद्ध्यादि यत्किञ्चिन्नाम वेदनं अविद्यां विद्धि यत्रेण पौरुषेणाशु नश्यति। अर्थ मिथःसंकथया भागः शास्त्रविचारणैः आत्मप्रत्ययतः शिष्टमविद्याया निवर्तते। चतुर्भागात्मनि कृते इत्यविद्याक्षये क्रमात्समकालाच्च यच्छिष्टं तदनामार्थसन्मयम्।

The conception of the Jagat rises as real, because of these three channels, namely the mind-agitation as the Vaasanaa-taint, the 'I sense' as connected to the limited form with a name, and the intellect which is clouded and is unable to analyze the truth of the Self. Whatever rises as the Jagat-appearance by the 'combination of the mind, I-sense, and the intellect', is just a state of Avidyaa.

The false conception of Jagat perishes by taking resort to extreme effort.

(The effort to destroy Avidyaa, is to be divided into three types of practices.)

Half of this Avidyaa perishes by conversing and discussing with the Knowers and clearing the doubts; and half of the remaining half through the study of Knowledge Scriptures; and what is left back, goes off through the non-stop practice of analyzing the Self, based on the knowledge obtained from the teachers and the Knowledge texts.

If all these three type of practices are followed simultaneously with effort, with the sole purpose of getting rid of Avidyaa, then what is left back is the supreme state of pure existence-awareness, which is nameless and indefinable.

रामोवाच

Rama spoke

अर्थ मिथसंकथया भागः शास्त्रविचारणैः आत्मप्रत्ययतो भागः कथं तस्या निवर्तते।

समकाले क्रमाच्चेति मुनिनाथ किमुच्यते तदनामार्थसच्चेति सच्चासच्चेति किं वद।

Hey MuniNaatha! How does half the ignorance perishes by conversing and discussing with the Knowers; and half of that through the study of scriptures; and the rest goes off by the analyzing of the Self?

What is the meaning of saying that it should be done at the same time and in the proper manner?

Explain what is meant by the statement, 'the supreme state of Existence is nameless and indefinable'.

If it is real, then is it an opposing part of the unreal, and exists along with the unreal?

Is it real or unreal, or both?

वसिष्ठोवाच

Vasishta spoke

सुजनेन विरक्तेन संसारोत्तरणार्थिना सह चाप्यात्मविदुषां संसृतिं प्रविचारयेत्।

यतःकुतश्चिदन्विष्य सविरागममत्सरं जनं सज्जनमात्मज्ञं यत्रेनाराधयेत्बुधः।

संपन्ने संगमे साधोरविद्यार्थं क्षयं गतं विद्धि वेद्यविदां श्रेष्ठ ज्येष्ठश्रेष्ठदशोदयात्।

First of all, one must be endowed with noble qualities; and should develop dispassion through Vichaara, and should have the mission of his life as the crossing over the 'Ocean of Samsaara'.

He must be familiar with the knowledge texts, and should discuss the truths mentioned in the Scriptures with the Realized Knowers, and clear all his doubts.

(How to identify a realized Knower?)

A realized Knower can be recognized as having utmost dispassion, and as freed of the qualities of envy (has no pride and conceit, and is easily approachable), and as having noble qualities, and as established in the state of the Self.

It is not easy to find such a Knower; but somehow keep on searching, and you may come across such a person by chance. Without offending him in any way for his looks, gender, status or language, a Saadhaka should please him with his sincerity, and approach him with complete faith.

Hey Best of the learned! Understand that when the guidance of a realized man is attained, then half of the Avidyaa indeed vanishes; and the first excellent level of knowledge rises, where one is fully established in the journey towards Moksha.

अर्धं सज्जनसंपर्कादविद्याया विनश्यति चतुर्भागस्तु शास्त्रार्थैर्चतुर्भागं स्वयत्नतः।

एकोऽभिलाष उत्पन्नो भोगेभ्यश्च निवार्यते तत्क्षये यात्यविद्यायाश्चतुर्थांशः स्वयत्नतः।

Half of Avidyaa perishes by the company of the Knowers; half of what is left over goes off by studying the scriptures with sincerity; and the other half of that through one's sincere effort at Vichaara and mind-purification. The desire for liberation becomes so intense that the other desires connected to the world diminish slowly. When the disinterest develops for the worldly objects and people, then the one fourth of Avidyaa that is left over, gets removed through one's own effort.

साधुसङ्गमशास्त्रार्थस्वयत्नैः क्षीयते मलं एकैकेनाथ सर्वैश्च तुल्यकालं क्रमादपि।

By all of these methods namely, the company of the Knower, study of the knowledge-scriptures, and one's own effort in developing dispassion and discrimination, the taint of Avidyaa gets removed, whether all these get practiced simultaneously or one after the other slowly. Through the sincere practice of all these, the ignorance gets destroyed, whether one practices them one by one or at the same time.

यदविद्याक्षयैकात्म न किञ्चित्किञ्चिदेव च शिष्यते तत्परं प्राहुरनामार्थमसच्च सत्। ब्रह्मेदं घनमजरायनन्तमेकं
संकल्पस्फुरणमविद्यमानमेव। बुद्ध्वैवं व्यपगतमानमेयमोहो निर्वाणं परिविहरन्विशोकमास्व।

When the state where the Avidyaa is completely gone is attained, then nothing of the world is seen as before; but there is indeed something left back which is beyond the expression of words.

That state is said to be the Supreme one.

That alone is said to be the Supreme state which has no name referring to it as its definition.

It is both non-existent (as an object of perception that is outside of you); and is the only thing that exists as the pure awareness of existence (namely, the supreme state).

This state is Brahman alone.

It is the dense state of bliss, is changeless, does not grow old, is endless, and one without a second.

The Jagat which is seen by the Jeeva-state is just a burst of conception; and is non-existent actually.

Understand this truth; and be free of the delusion of the 'I' conceit, and the limitation-sense; be free of all the covering sheaths of delusion by getting established in the Nirvaana state; and be free of all the suffering.