

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 NINE
[BHUSHUNDA'S INSTRUCTION TO A VIDYAADHARA (5)]

Sanskrit text, Translation and Explanation

by

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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

'I' IS THE SEED FOR THE SAMSAARA-TREE

भ्रमस्य जागतस्यास्य जातस्याकाशवर्णवत् अहंभावोऽभिमन्तात्मा मूलमाद्यमुदाहृतम्।

The 'I' ness produces a false entity in the form of the ego-self; and is said to be the foremost cause that forms the root for the tree of the worldly existence, like the illusion of the blueness seen in the empty expanse of the sky.

'JAGAT TREE'

वासनारससंस्क्रादहंबीजकणादयं ब्रह्माद्रौ व्योमविपिने जायते त्रिजगद्द्रुमः।

तारकापुष्पनिकरो विलीनाचलपल्लवः सरित्सारशिरापूरो वासनासारतत्फलः।

The 'tree of the tri-world' grows in the forest of emptiness (of Brahman), on the mountain of Brahmaa; sprouts from the tiny seed of 'I' ness, which is sprinkled with the waters of Vaasanaas.

The stars are its clusters of flowers; the hills that are covered by forests and enveloped by the mist, are its leaves; the water-filled sinews are the rivers; and it yields the fruit of Vaasanaa-fulfilment.

THE 'I' LAKE

अहंत्वसलिलस्येदं जगत्स्पन्द उदाहृतः चिच्चमत्करणस्वादुर्वासनाविसरद्रवः तारकासीकरासारो

नभोनन्तनिखातवान् भावाभावमहावर्तो नानागिरितरङ्गकः त्रिलोकीविलिखल्लेखो विलोलालोकफेनिलः

ब्रह्माण्डबुद्बुदोद्भेदः कवाटापीडपीवरः भूपीठदृढडिण्डीरपिण्डश्चिद्धनमद्गुमान् चित्राजवं जवीभावमज्जनोन्मज्जनात्मकः

जरामरणमोहादिवीचीचयचमत्कृतिः उत्पन्नध्वंसिदेहादिबिन्दुवृन्दैकबन्धुरः।

This 'Jagat' is said to be the quiver of the 'I' waters.

The water is tasty by the magic of Chit, and is experienced as the quality of joy in the sense objects; the essence of these waters is the Vaasanaa, the want of something (and the joy rises as the delicious taste).

The stars are the drops of water in the spray, that rises from the splashing waves.

Its hollow as the expanse of space, goes deep without any end.

The appearance and disappearance of the objects, are the huge whirlpools.

The huge mountains rise as its tiny waves.

The lines that are seen on the surface, are the movements of the Jeevas filling the tri-worlds.

The white foam is the appearing and disappearing shines of the moon and the sun.

The bubbles are the momentary appearances of Brahmaandas.

It is restrained by the hard wall of delusion which blocks the way to Moksha; and so has become very huge in content, being held up ignorance.

The 'earth pedestal' is the hardened stone made of fish bones.

Jeevas that rise as conscious beings are the water crows; and the water keeps splashing because of these crows diving in and out of the waters.

The delusion states of aging, dying etc as identified with the body are the beautiful waves that decorate the surface. Hosts of water-drops rise up from the waters as the bodies that appear and disappear instantly, and indeed present a charming sight.

'I' MEANS THE 'JAGAT'; 'JAGAT' MEANS THE 'I'

('Knowledge of Brahman', or 'liberation' means the appearance of x-ray eyes, or the knowledge-vision. The world will not disappear by the attainment of knowledge, and the body will also not melt off; but the mystery of the worldly existence remains solved, and you will stop existing as an inert part of the world-pattern, will always be outside of the world-pattern as the true conscious self.

Knowledge is abstract. You cannot physically dissolve the 'I' and the world, by knowing its secrets.

Jagat stays dissolved in your mind only; and you will revert back to your original self-awareness state.

Yet, you have to exist only as some 'I' ghost, when dealing with the world-affairs; but it is just a make-believe 'I' and is like the momentary mist that forms on the surface of the mirror when you breathe on it.

The entire world-story of yours is an expression of your 'I', namely the firm identity with the ego-character. You have to wear it as a mask, even as a Knower; but will not identify with it as the Self.

You will live forever with a 'dead-I', kept alive by your wish.

When you dis-identify with the ego, namely the name and the form, and observe it as just a mind-construe and realize that the ego is just a part of the perceived world, then you are said to be liberated.)

अहंत्वपवनस्पन्दो जगदित्यवगम्यतां अहंत्वपद्मसौगन्ध्यं जगदित्यवबुद्ध्यताम्।

Understand that this world is the light quiver of the wind called the 'I' sense.

Understand that the world is the fragrance emanating from the lotus called the 'I' sense.

नाहंत्वजगती भिन्ने पवनस्पन्दवत्सदा पयो द्रवत्वमिव च वह्निरौष्ण्यमिवापि च।

The 'I' sense and the world do not differ from each other like the wind and its movement, like the water and its fluidity, like the fire and the heat.

जगदस्त्यहमर्थेऽन्तरहमस्ति जगद्बुद्धिं अन्योन्यभाविनी त्वेते आधाराधेयवत्स्थिते।

The meaning of the word 'I' is actually the 'Jagat'. The 'I' exists as the essence inside the 'Jagat'.

Each cannot exist without the other; and each supports the other.

('I' and the world' is ignorance; 'non-I and the world' is knowledge.

'I' and the world' is some inert pattern that belongs to the perceived, and no one is there as you, but just some information-wave rising and disappearing again and again. The connection of all these appearing and disappearing information-waves is known as the Self. This Self is not an information.

This connecting conscious something alone is the real conscious observer, the real 'I', who is not any 'I'.

The 'Perceived world' is just a non-stop flow of information-patterns; the ego is also a part of the perceived world only. Ego is just some 'information-collection' that you have imagined yourself to be.

This 'ego-I' is not a solid reality; it is not bound and it needs no liberation.

It is not ignorant also; for it is not there at all.

Who is ignorant? No one! Who is liberated? No one!

When the Reality rises as the 'perceived pattern of information', the ghost of 'ego-I' rises as a 'collision shock'. If this is understood, then naturally the ego-ghost though seen is ignored as some non-existing stuff.

Then, what is left back? Silence! Silence of the ego-noise!

The Brahman who is not any Brahman also, is left back!

How the ghost of 'I' comes into existence, if it is not there in Brahman?

The joint state of the 'continuous flow of information pattern (world-scenes)' and the 'conscious Self as the observer', produce a ghost called the 'I' which is not at all there actually.

The 'I-ghost' is produced by the ascertained belief in the realness of the ego and the ego-connected world.

The 'I' dominates as the Self and hides the real Self.

This 'I' is a product of ignorance. 'You' as anybody are not there actually.

When you understand that you are not there at all as anybody, then the 'I' less state' rises by itself.

When the ignorance is gone, you understand that the 'I ego' is just a worthless ghost which is not at all there.

The 'ghost you' are gone, and there is some 'real you' who is not any 'you'.

Then you take over as the real Self, and run the show of the perceived.

You keep the 'I' as just a part of the perceived and do not own it as your self.

'I' becomes a costume you don for the drama of the world.

The world does not vanish, the body does not vanish, and no magical powers are gained; but the ownership changes. The perceived is now owned by the true conscious self and not the inert ego rascal of a ghost.

You do not cry and lament as an information bound to appear and disappear; but stay as that Self which forms a connection to all these appearing and disappearing patterns called the Jagat.

You remain as the connecting point only, as the author, the Director, the producer, the dialogue writer of the ego-story staged on the world-stage; but not as a part of the drama. This is the witness state.

Instead of remaining as the appearing and disappearing pattern of the perceived, you remain as the conscious changeless self always. You always act from the Self-level only; this is liberation.

What harm is there when 'you' know the 'ghost-you as the ghost' and the 'real you as the real you'?

Why fear liberation? Why feel afraid of dispassion?

Love everyone as yourself; not with the possessiveness of the ego.

Do not live as a ghost in the ghost world; be a producer of the ghost-movie.

Love all that is there as a part of the movie; the evil, the good, the horror, the wisdom, the angel, the devil, the good, the bad. Everything is just a magical panorama made of amazing information patterns.

Enjoy the perceived like a producer enjoys the movie, where he loves every character of the movie; where he applauds every scene of a movie.

Be both the producer and audience of the movie; but never become one with the movie.)

जगद्बीजमहंत्वं यो मार्षि बोधादवेदनात् अलं चित्रं जलेनेव तेन धौतं जगन्मलम्।

The seed of the 'Jagat' is 'I' ness. When one erases off the 'I' concept, through the awakening of knowledge and stops perceiving realness in the world scenes, then the world-dirt gets washed off, similar to where the entire painting is washed off by pouring the water on it.

HOWEVER, THE 'I' DOES NOT EXIST AT ALL

अहंत्वं नाम तत्किंचिद्विद्याधर न विद्यते अकारणमवस्तुत्वाच्छशशुङ्गमिवोदितम्।

Hey Vidyaadhara! There actually nothing called the 'I' ness that exists as a real thing that needs to be destroyed. You have to understand that the 'I' is just an illusion caused by the ignorance of the truth.

'I' ness has no cause also, since it is not real.

(Seeing a ghost is a result of foolishness; therefore there cannot be a cause for the existence of the non-existent ghost.)

The hare's horn is just a word with meaning; and does not really exist anywhere; 'I' is also just a sound with meaning, and does not exist as any entity.

WHY 'I' CANNOT EXIST?

ब्रह्मण्यतिततेऽनन्ते संकल्पोल्लेखवर्जिते अहंत्वकारणाभावान्न कदाचन सन्मयम्।

The supreme expanse of Brahman (the Aatman-essence that is blocked by the 'I') is limitless and can exist as any perceived experience; but is completely removed of all the conception-pictures, since it is not a Jeeva with a Vaasanaa-filled mind. There is no cause for the 'I' to rise in such a Brahman-state.

Brahman has no need to refer to itself as any 'I', since it is without a second. Therefore, 'I' is not real.

अवस्तुन्येति सर्गादौ न संभवति कारणं अतोऽहंत्वादि नास्त्येव वन्ध्यासुत इव क्वचित्।

तदभावाज्जगन्नास्ति चित्त्वं जगदभावतः शिष्टं निर्वाणमेवातः शान्तमास्व यथासुखम्।

अभावादुपपत्तिस्थादेवं जगदहंत्वयोः रूपालोकमनस्काराः शान्तास्तव न चेतवत्।

That which is not there cannot have a cause, and so, the creation also has no cause as such.

Therefore 'I' and the 'I' based conceptions do not exist at all, like the son of a barren woman.

Therefore, since the 'I' is non-existent, 'Jagat' is also not there.

What is left back is the state of pure Chit alone. That alone is 'Nirvaana'.

Just remain quiet and blissful as the true self.

Since the non-existence of both the 'Jagat' and 'I' ness' has been proved through reason, all the sense-related perceptions, and the mind-conceptions that get superimposed on the sense-perceptions are proved as unreal for you; there is nothing else that can trouble you in any way, other than the 'Jagat and the I-ness'; and when that itself is destroyed through knowledge, there is no more suffering for you.

Remain in the quietness that is left back.

यन्नास्ति तत्तु नास्त्येव शेषं शान्तमसि ध्रुवं संप्रबुद्धोऽसि मा भूयो निर्मूलां भ्रान्तिमाहर।

व्यपगतकलनाकलङ्कशुद्धः शिवमसि शान्तमसीश्वरोऽसि नित्यः खमपि भवति पर्वतोपमानं जगदपि वा परमाणुरूपमेव।

That which is not there is not there actually.

Whatever is left back is 'you' the 'Awareness of existence', which is quiet and firm.

You are now fully awakened to the knowledge. Do not ever give way to delusion which is baseless.

Hey Vidyaadhara! Purified by the washing of the dirt of delusion that rises as the 'I' ness and the Jagat', you are now the auspicious state of knowledge-vision. You are the Ishvara, the essence that is within all.

You as the Aatman will never cease to be.

In your subtle state of 'Self-awareness', the emptiness of space itself equals the hardness of the mountain, or the huge Jagat made of countless world-perceptions equals the subtlest atom.

कथयत्येवमप्येवं स विद्याधरनायकः आसीत्संशान्तसंवितिः समाधिपरिणामवान्। प्रबोध्यमानोऽपि मया भूयोभूयस्ततस्ततः न पपात पुरोदश्ये परं निर्वाणमागतः। स प्राप परमं स्थानं तावन्मात्रप्रबोधवान् केनचिन्नाधिकेनाङ्ग यत्नेनातिशयैषिणा।

Even as I was speaking like this, that king of Vidyaadharas remained absorbed in the quiescent state of pure awareness of the Self, and entered the unperturbed state of Samaadhi, with all his inner and outer limbs motionless. Though I tried to wake him up again and again in many ways, he did not fall into the perception level and was in the state of final beatitude.

Dear Vasishtha! He attained the Supreme state, by listening intently to just a few words of knowledge spoken by me, and not by the excessive practice of any discipline prescribed for an aspirant.

वसिष्ठोवाच

Vasishtha spoke to Rama

अत उक्तं मया राम यदि शुद्धे विचेतसि उपदेशः प्रसरति तैलबिन्दुरिवाम्भसि।

That is why I told you Rama that in an extremely pure mind, the advice spreads all over like the drop of oil inside the water.

नाहमित्यस्ति ते नान्तर्मेनं भावय शान्तये एतावदुपदेशोक्तिः परमा नेतरास्ति हि।

There is nothing called 'I' as a separate entity in you. Do not identify with it; and remain peaceful. This is the supreme essence of all instructions; nothing else needs to be told.

एषैवाभ्यमनसि पतिता प्रविलीयते उत्ताने मसृणादर्शं मुक्ताफलमिवामलम्।

भ्य्ये तु शान्तमनसि लगत्यभ्येत्यविच्युतिं प्रविश्यान्तर्विचाराख्यामर्चिरर्कमणौ यथा।

The same instruction when falling into the undisciplined mind, rolls over and slips off like the taintless pearl falling on an upright (arrogant) slippery mirror.

The same instruction, when falling on the disciplined quiet mind (which accepts the instructions with all humbleness and with complete faith), makes contact, sticks well, enters inside, and does not slip from the mind; but lights up the flame called 'Vichaara' and burns off the entire forest of ignorance, like the sun ray entering the sun-stone and producing a flame.

भुशुण्ड उवाच

Bhushunda spoke to Vasishtha

अहंभावनमेवोच्चैर्बीजं दुःखाख्यशात्मलेः ममेदं तद्वदादीति शाखाप्रसरकारणम्।

अहमादौ ममेत्यन्तस्तत इच्छा प्रवर्तते इदमर्थशतानर्थकारिणी भवभारिणी।

(This 'I' is supposed to be the matter-lump that you identify in a mirror, for no one can know what their face looks like without a mirror. One's face is always imagined or remembered only.

Self has no face; the face-picture rises as some 'sensed information' only.

You always are the faceless-self; but always identify with the face-information, and believe it to be your identity; like an actor identifying with the costume and the character of the story portrayed on the stage.

The sense of possession alone rises as the varied possession-ideas as my body, my family, my friends, my house, my country, my god, my Guru, my ideas, my philosophy and so on.

Try for a change to love everyone that you see without the idea of 'mine'; and observe how blissful it is to have no attachment to anyone or anything; but offer pure love bereft of all connections of family, friend etc.

When some one known to you dies, you feel sad and lament for their death.

Here also 'mine' alone plays its evil role.

The information that rises as people and objects are valuable for you because 'you' know them. Therefore you lament and cry for the death of anyone 'you' know. Imagine from the Brahman level! How many deaths and how many births, the Brahman is aware of as all the Jeevas! How many worlds have come and gone like the foam bubbles of the ocean surface! Why do you not cry for all the dead? Because you do not 'own' their information! Because you have no access to their information! You cry for only those who are connected to you through the ego-I! What a facade of goodness! How selfish it is! How idiotic it is!

The 'I' sense is the main seed for the Shalmali tree of suffering. Similarly, the ideas of possession as 'mine', grow as the branches of desires. At first, the 'I' alone acts as the seed. The idea of 'mine' acts as the actions related to the 'I', and the seed starts sprouting; and soon grows into a huge tree as the increasing ideas of possession. Then the branches rise up as the countless desires (Vaasanaas). Thousands of conceptions rise up to join to make a world-conception, which leads to many sufferings of the mind and the body; and becomes a burden of worldly existence.

एवंविधा मुनिश्रेष्ठ मूढा अपि चिरायुषः भवन्त्यनियमो ह्यङ्ग दीर्घायुष्यस्य कारणम्।

Hey MuniShresta! In this manner, hey great Sage, even fools who live as the body-entities, can have a long life-span. The cause for long-life is not conditioned by any rule.

(The life-span extends as much as the Vaasanaa-fulfillment time. Unfulfilled Vaasanaas also extend the life as many body-forms; and the ignorant suffer through untold pains. Knowledge alone makes one free of death by the realization that the death is just a concept maintained by the fools. The Knower can exist with or without the body forever, with the perceived or without the perceived. Siddhas exist as the identity-less identities, with the knowledge-content alone as their identity.)

अन्तःशुद्धमनस्का ये सुचिरायाभयप्रदं मनागप्युपदिष्टास्ते प्राप्नुवन्ति परं पदम्।

Those who are pure in the mind attain the Supreme state which bestows sanctuary from all sufferings for ever, even by the least of instructions.

वसिष्ठोवाच

Vasishta spoke

मेरुमूर्धनि मामेवमुक्त्वा स विहगाधिपः तूष्णीं बभूव मुक्तात्मा ऋष्यमूक इवाम्बुदः।अहमापृच्छय तं सिद्धं विद्याधरमथो पुनः प्राप्त आत्मास्पदं राम मुनिमण्डलमण्डितम्।एतत्त्वाद्य कथितं बलिभुक्कथोक्तं विद्याधरोपशमनं लघुबोधनोत्थम्।अस्मिन्भुशुण्डविहगेन्द्रसमागमे मे चैकादशेह हि गतानि महायुगानि।

That 'King of birds' Bhushunda, who was in the ever-liberated state, spoke to me like this on the summit of the Meru Mountain; and became silent like the cloud in the RishyaMooka Mountain.

(Clouds do not make any thundering noise at the RishyaMooka Mountain, afraid of Sage Matanga's curse.)

I took leave of that great Siddha, the Bhushunda-crow, then later went to the abode of Vidyaadhara and met him; then returned my own abode in the heaven, that was adorned by other noble Sages. Rama! Today I have related to you the story told by the crow (one who eats the offering of rice/BaliBhuk) as to how the Vidyaadhara attained the Self-state immediately by listening to the short discourse given to him. Some eleven MahaaYugas (Yuga-span of Devas) have passed for me in this Kalpa after that meeting with the bird-king Bhushunda.

(Measure of time-span differs for each level of Jeevas, from a worm to Brahmaa. A momentary conception of a creation of a Brahmaa is countless four-yuga sets for the humans.)

NON-IDENTIFICATION WITH THE EGO

अनहंवेदनादेवं शुभाशुभफलप्रदा संसारफलिनी नूनमिच्छान्तरुपशाम्यति।

अनहंवेदनाभ्यासात्समलोष्टाष्मकाञ्चनः भूत्वा शान्तभवापीडो न नरः परिताम्यति।

In this manner, through the non-identification with the 'limited ego which leads to good and bad results and yields the fruit of worldly existence', the mind is removed of all the desires and subsides for sure. By the practice of 'non identification with the limited ego', one looks equally at the clay lump, stone piece and gold. Such a man is freed of the harassing worldly existence, and never chokes under its pressure.

(Every thing is just but some Bodha-state or some set of information only!

What is valuable, and what is not valuable, when any object or person is just some set of information only?)

'I' RISES FROM NOWHERE, AND DISAPPEARS SOMEWHERE, THROUGH VICHAARA

अहंतापुटकोड्डीनपरबोधबलेरितः अहमित्यर्थपाषाणो न जाने क्वाशु गच्छति ।

After rising up from the funnel of 'I' ness, and getting thrown far off by the strong knowledge of the Supreme, I do not know where goes fast the stone namely, the meaning attributed to the 'I'!

अहंतापुटकोड्डीनो ब्रह्मवीरबलेरितः अहमित्यर्थपाषाणो न जाने क्वाशु गच्छति।

After rising up from the funnel of 'I' ness, and getting thrown far off by the strong powerful state of the Supreme, I do not know where goes fast the stone namely, the meaning attributed to the 'I'!

अहंतापुटकोड्डीनो ब्रह्मवीरबलेरितः शरीरयन्त्रपाषाणो न जाने क्वाशु गच्छति।

After rising up from the funnel of 'I' ness, and getting thrown far off by the strong powerful state of the Supreme, I do not know where goes fast, the stone namely, the body-machine!

अहमर्थहिमं त्वन्तरनहंता चिदर्चिषा उड्डीयेव विलीनं सन्न जाने क्वाशु गच्छति।

The snow-flake, namely the meaning attributed to the 'I' which resides in the mind, evaporates and dissolves off instantly inside the mind, by the hot ray of the Sun of Chit, which is in the form of 'non-identification with the limited ego'; I do not know where it went off!

अहंसो विलीनोन्तरनहंता चिदर्चिषा शरीरपर्णादुद्वर्णान्न जाने क्वाशु गच्छति।

शरीरपर्णान्निष्पीतस्त्वहंभावरसासवः अनहंताकर्मार्गेण परतामधिगच्छति।

The moisture namely the 'I' evaporates and dissolves off instantly, and vanishes from the body-leaf and makes it fade away and dry up, by the hot ray of the Sun of Chit, which is in the form of 'non-identification with the limited ego'; I do not know where it went off!

The moisture-essence namely 'I' ness, evaporating away from the body-leaf, moves through the path of the Sun namely the 'non-identification with the limited ego', and attains the subtle state of the Supreme.

WHERE IS THE 'I'? EVERYWHERE AT ALL TIMES!

शयने कर्दमे शैले गृहे व्योम्नि स्थले जले स्थूला सूक्ष्मा निराकारा रूपान्तरगतापि च यत्र तत्र स्थिता सुप्ता प्रबुद्धा भस्मतां गता धृता नीता निमग्ना च दूरस्था निकटा सती शरीरवटधानान्तःस्थिताहंत्वनवाङ्कुरा शाखाजालं तनोत्याशु संसाराख्यमिदं क्षणात्।

In the bed, in the mire, in the hill, in the house, in the sky, on the land; whether gross or subtle, whether without shape or changing to other shapes; wherever it stays, dormant or awake, or burnt to ashes; whether held, carried, or drowned, whether kept far or close by; the fresh sprout of 'I' ness hidden inside the hollow seed of the body-fig tree, instantly manifests its network of limitless branches, namely this worldly existence. *(Analyze, what information of the world is not connected to the 'ego-I'?)*

BODY-TREE RESTS INSIDE THE 'I' SEED

अहंत्ववटधानान्तःस्थितदेहबृहद्द्रुमः संसारशाखानिवहं यत्र तत्र तनोत्यलम्।शाखाशतेद्धदलपुष्पफलद्रुमोऽस्ति बीजोदरे ननु दृशा परिदृश्यतेऽसौ।देहोऽस्त्यहंत्वकणिकान्तरशेषदृश्यसंवित्परीत इति बुद्धिदृशैव दृष्टम्।

The huge tree namely the body which stays inside the tiny hollow of the fig tree seed, namely the 'I'ness, manifests this weighty worldly existence wherever it is, for sure.

A huge gigantic tree consisting of hundreds of branches shining with leaves, flowers and fruits, is inside the hollow of the seed. It cannot be seen with the ordinary eye. Similarly, inside the subtle seed of 'I'ness rests the body shining with its endless perceptions all around, and can be visualized through the eyes of the intellect alone.

(Observe the entire world that you experience as concealed within the seed of 'I'.

See your own body as the trunk of the tree with the entire world as its branches.

The world is just the rising and disappearing information-patterns that you are aware of newly, at each and every quiver of the mind.

Analyze, who is aware of all the information patterns including the body and the 'I'.

Stay as that only!)

देहादहंत्वमनवासवतो विचारैश्चिद्व्योममात्रवपुषो वपुषोऽथ वोच्चैः।

नाहम्वत्त्वबीजजठरादसतोऽभ्युदेति संसारवृक्ष इह बोधमहाग्निदग्धात्।

For him, who has not got the identification of the ego with the body through the practice of proper analysis of scriptural truths; and who is in the form of Chit-expanse alone, whether he is with his body or without his body, the tree of Samsara is burnt to ashes by the huge fire of 'Knowledge-vision'; and does not ever falsely grow from the belly of the 'I'ness.

(Where is the worldly existence, where is bondage, where is liberation, when the 'I' is gone!

Who at all is there as anyone?!)