

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART TWELVE
['JNAANA' AND 'AJNAANA']

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

ABOUT THE AUTHOR

Narayanalakshmi

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

वसिष्ठोवाच
Vasishta spoke

JNAANA BANDHU/ RELATIVE OF KNOWLEDGE

(Who is a relative of knowledge, but not a true Knower?)

ज्ञानिनैव सदा भाव्यं राम न ज्ञानबन्धुना अज्ञातारं वरं मन्ये न पुनर्ज्ञानबन्धुताम्।

(A 'relative' is a person who is close enough, but still distant.)

One should remain always as the true Knower Rama: not as a 'relative of knowledge'. It is better to be an ignorant person rather than be in the state of the 'relative of knowledge' (JnaanaBandhu).

रामोवाच
Rama spoke

किमुच्यते ज्ञानबन्धुर्ज्ञानी चैव किमुच्यते किं फलं ज्ञानबन्धुत्वे ज्ञानित्वेऽपि च किं फलम्।

Who is the relative of knowledge? Who is said to be a true Knower?

What is the consequence one faces if he is just the relative of knowledge?

What is the fruit of being a Knower?

वसिष्ठोवाच
Vasishta spoke

व्याचष्टे यः पठति च शास्त्रं भोगाय शिल्पिवत्यतते न त्वनुष्ठाने ज्ञानबन्धुः स उच्यते।

When a person recites and talks about the Scriptures just to fulfill his want of enjoyment, like name, fame, wealth etc, without practicing anything that he talks about, is known as 'JnaanaBandhu', the 'relative of knowledge'. A 'JnaanaBandhu' can beautifully recite the Scriptures and talk in a charming manner; but the scriptures are not alive for him. He is like a sculptor who makes a beautiful sculpture out of the stone.

(A relative, who is related to you, is just a relative, and cannot be 'you' in character. If you are noble and learned, the idiot relative pretends to be great, just by standing close to you always.

He quotes what you quote; but never understands anything himself.

Knowledge-Scriptures were revealed for the attainment of liberation, namely the knowledge-vision through the analysis of their statements; but a person who just studies the Scriptures on the surface-level only, and recites the texts for making a living, and who never practices Vichaara to attain the Knowledge-vision, is to be considered as 'lower in wretchedness' than the ignorant man who does not bother to study the Scriptures. This JnaanaBandhu is good at oration only, and attracts people through his oratory skill; and is like a sculptor who expertly sculpts a lifeless statue and lures people, to gain fame and riches.

कर्मस्पन्देषु नो बोधः फलितो यस्य दृश्यते बोधशिल्पोपजीवित्वाज्ज्ञानबन्धुः स उच्यते।

It is observed that the 'knowledge of the Scriptures' is constrained only to the literal meaning of the words, and does not get translated as the actions (like Vichaara, mind-control etc) in such a person. He pretends to be highly learned, and discourses on the Knowledge-topics, to attract crowds and entertains them with his oratory skill. For him, the Scriptural statements are like a costume worn by the actor on the stage, who is imitating the character of a Jnaani; but he is his own idiotic self when outside of the stage. Such a person is known as 'JnaanaBandhu', the relative of knowledge. He also does not benefit by such a discourse, and those who hover around him also do not benefit by listening to him.

वसनाशनमात्रेण तुष्टाः शास्त्रफलानि ये जानन्ति ज्ञानबन्धूंस्तान्विद्याच्छास्त्रार्थशिल्पिनः।

These 'JnaanaBandhus' are not after the fruit of Knowledge as prescribed by the Scriptures.

For them, the study of Scriptures is just a livelihood. They are satisfied with the cloths, foods and other gifts of land, gold etc that they get showered upon by the ignorant who are fooled by their oratory skills.

You must consider them like the skilled actors on the stage; they explain the Scriptures as if they are great Knowers, and fool the gullible people.

प्रवृत्तिलक्षणे धर्मं वर्तते यः श्रुतोचिते अदूरवर्तिज्ञानत्वाज्ज्ञानबन्धुः स उच्यते ।

A person is known as a 'relative of knowledge', because he actually studies the Scriptures by following the prescribed disciplines; yet is engaged in achieving only the materialistic ends; but still, if he strives hard to understand the inner meanings of the Scriptures and follows them, the knowledge is not very far for him. That is why he stays a 'relative of knowledge' only; close enough, but distant.

आत्मज्ञानं विदुर्ज्ञानं ज्ञानान्यन्यानि यानि तु तानि ज्ञानावभासानि सारस्याऽनवबोधनात्।

The worthy knowledge that one has to strive for is AatmaJnaana, which should be the main goal of life. Whatever other knowledge-forms are there as connected to the world appear like knowledge, are useful in that particular life-existence, but do not solve the mystery of one's existence. One cannot free oneself from the misery of existence through any other knowledge but AatmaJnaana. These ordinary knowledge-forms of course cannot be neglected, and prove beneficial for living a life in the world, but do not reveal one's true essence.

(Sciences and skills that are beneficial for the betterment of life have to be mastered as a part of life; but the main goal of any thinking being should be the 'Knowledge of the true self'.)

आत्मज्ञानमनासाद्य ज्ञानान्तरलवेन ये संतुष्टाः कष्टचेष्टं ते ते स्मृता ज्ञानबन्धवः।

Those are known as the 'relatives of knowledge', who do not bother to attain the AatmaJnaana through Vichaara, but strive hard to master many other knowledge-forms connected to the world, and are satisfied by that tiny amount of knowledge itself. They do not use their sharp intellects to analyze the mystery of existence, and thus waste their lives.

ज्ञानादितज्ज्ञेयविकाशशान्त्या विना न संतुष्टधियेह भाव्यम्। त्वं ज्ञानबन्धुत्वमुपेत्य राम रमस्व मा भोगभवामयेषु।

Rama! You should not remain satisfied in the mind by any other achievement or knowledge that is connected to the world, and should not rest till you attain the complete peaceful state, where all the perceptions, internal and external, along with all that is to be understood through the appearances displayed by the senses, are subdued (and do not delude you as real). Rama! You should not remain as relative of knowledge and enjoy the pleasures of the world, which are actually miseries disguised as joys.

अत्राहारार्थं कर्म कुर्यादनिन्द्यं कुर्यादाहारं प्राणसंधारणार्थं प्राणाः संधार्यास्तत्त्वजिज्ञासनार्थं तत्त्वं जिज्ञास्यं येन भूयो न दुःखम्।

(This is how you should live in the world.)

Here in this world, one should perform those actions only which are faultless (as approved by the scriptures) to obtain food (and other worldly necessities). One should eat only that much food to hold the Praana inside the body (so that the body is alive and functions properly). Praanas are to be held, so that one can enquire about the truth of the Self. That truth has to be analyzed, by knowing which, there occurs no suffering once again.

JNAANI-KNOWER

(Who is said to be a Jnaani, Knower, and not a JnaanaBandhu)?

ज्ञानेन ज्ञेयनिष्ठत्वाद्योऽचितं चित्तमेव च न बुध्यते कर्मफलं स ज्ञानीत्यभिधीयते।

ज्ञात्वा सम्यगनुज्ञानं दृश्यते येन कर्मसु निर्वासनात्मकं ज्ञस्य स ज्ञानीत्यभिधीयते।

(Anyone who is striving for that attainment of knowledge is a Knower, and is in some level of realization.)

The Knower, in whatever level he is in the realization of Aatman, knows firmly the goal he has to strive for. He is firmly established in the attainment of the goal, namely the Knowledge-vision. Of course, he has to experience the results of the actions of his previous births as some 'mind-conceived situations', but still he observes the worldly-experiences as some 'passing patterns of sense-experiences', and is not shaken by them. He performs actions as if with a mind; but still is without the mind-agitation within.

(Once he ascends to the higher level of realization, he remains as a person with stabilized intellect.)

He is known as 'Knower' (Jnaani), who is firmly established in the knowledge of the Self.

He never swerves from his existence-awareness, even while living amidst the perceived objects.

He allows any perceived seen (good or bad) to just pass through him as some 'Brahma-Bodha' only.

He has no Vaasanaa that open up the ‘Vaasanaa experience-fields’ forcefully for him. He just allows the mind and body to act as per the demand of the situation, and remains as a witness-state only.

अन्तःशीतलतेहासु प्राज्ञैर्यस्यावलोक्यते अकृत्रिमैकशान्तस्य स ज्ञानीत्यभिधीयते।

As observed by the men of excellent wisdom, a ‘Knower’ is never agitated by any situation of life, and is always quiet and cool within, though acting the part on the outside, when dealing with the world-affairs. The peace within him is not some artificial calmness brought about by some deity-love, or Mantra-recitation, or music, or the sight of the beauty of nature; he is naturally quiet within and is never agitated by any event, good or bad. His quietness is natural, as the original Self-state. (*He never acts as the ego-based ‘I’.*)

JNAANAM/KNOWLEDGE

अपुनर्जन्मने यः स्याद्बोधः स ज्ञानशब्दभाक् वसनाशनादा शेष व्यवस्था शिल्पजीविका।

What is the knowledge that makes one a ‘Knower’ par excellence?

Jeeva is a miserable state of continuous opening of Vaasanaa-fields, without a gap.

The ignorant suffer as various identities, with no permanent state of stability.

They rise and disappear with each Vaasanaa eruption.

This alone is the re-birth state which entraps an ignorant Jeeva.

(*In a single life itself, one takes many a births and dies many a deaths as ‘Vaasanaa-states’.*)

True knowledge that is to be definitely sought for, should free one of this miserable state of re-birth as Vaasanaa-states.

The understanding which does not lead to the re-birth alone is fit to be termed as ‘knowledge’ (Jnaanam).

The learning connected to the world is also necessary; but such knowledge-forms like mastering of some art or science, just help in making the life comfortable by providing the means for getting food and clothing.

प्रवाहपतिते कार्ये कामसंकल्पवर्जितः तिष्ठत्याकाशहृदयो यः स पण्डित उच्यते ।

He alone is a ‘Pandita’ (a Jnaani, who has gained control over the senses), who goes through all the actions belonging to his position and status without any desire and conception; and whose mind remains taintless like the autumn sky.

अकारणं प्रवर्तन्त इव भावा अकारणात् अविद्यमाना अप्येते अविद्यमाना इव स्थिताः।

Whatever is perceived as objects by the Jnaani, are not produced by the Vaasanaas; but by the presence of the other Jeevas who exist as the Vaasanaa-fields.

The Jnaanis just go through the motions of action, like an actor going through the role he plays on the stage. Nothing in particular causes their perceived world as such. Since the objects that they perceive do not have a cause, the objects do not really exist for the Knowers. Objects that they perceive come into existence without any cause; and the Jnaanis also stay as if non-existing, since their egos are non-existent,

(*Jnaani is like a traveler who just keeps walking the life-road without any expectation; and just enjoys the path of life as the Brahman- revelation, whether thorns prick his feet or flowers shower over his head.*

He does not conceive anything as liked or disliked. Anything that rises as any perception is blissful to him as the manifest Brahman-state.)

आविर्भावतिरोभावैर्भावाभावभवाभवैः पश्चात्कारणतां यान्ति मिथः कारणकर्मभिः। असतः शशशृङ्गादेर्मृगतृष्णाम्भसो

यथा आलोकनादलभ्यस्य कीदृक् स्यात्किल कारणम्। असतः शशशृङ्गादेः कारणं मार्गयन्ति ये वन्ध्यापुत्रस्य

पौत्रस्य स्कन्धमासादयन्ति ते। असत्यप्रतिभासानामेतदेवाशु कारणं यदनालोकनं नाम समालोकक्षणक्षयम्।

(*Mere scholarliness in Scriptures leads nowhere.*)

The scholarly minds which are sunk in the words and meanings, wallow in the terminologies and invent many terms to explain the cause for the world, like the appearance/ disappearance of the world; the presence/ absence of the world; the created world/ dissolved world etc. They observe the world as an effect produced by some cause, and make narratives of its beginning and end. (*Actually the world is what the Jeeva produces instantly as its mind-content; and there is no cause for the world, except delusion.*)

How can the hare’s horn and the mirage-waters have a cause, for they never exist at all as real.

How can one find the cause for something which is non-existent?

Those who search for the cause of a hare’s horn are indeed climbing on to the shoulder of the great grandson of the son of a barren woman!

For all the unreal appearances, only one thing forms the ‘cause’; and that is, the state of ‘not-understanding’ (ignorance)! True understanding destroys the perceived phenomenon in a second.

परमात्मायते जीवो बुध्यमानस्त्वचेतनं चेतनं बुध्यमानस्तु जीव एवावतिष्ठते। परमात्त्वैव जीवोऽयं बुध्यमानस्तु अचेतनं आम्र एव रसापतेः प्रयाति सहकारतां चेतनं बुध्यमानस्तु जीव एवातिष्ठते। जीवो जीवितजीर्णेषु जातिजन्मसु जर्जरः।

When the Jeeva stops identifying with the ego, and realizes that the ego is non-conscious and is just a mind-made entity, it remains as it is in its original state of the Supreme Self; When it identifies with the inert ego as a conscious entity, it remains as a Jeeva only (as the forgotten state of the Self.)
The mango tree is asleep and does not look like the mango tree at all in the winter, like the Brahman stuck to the delusion state as a miserable Jeeva. When the spring arrives, the same tree is filled with blossoms and yields delicious fruits, and stays befitting its name of ‘Sahakaara tree’; like the Brahman stays only as Brahman at the rise of knowledge.
(*What is a Jeeva state of delusion?*) Jeeva is a state where it gets shattered by the deterioration of life, and suffers through many identities of many varieties forced on it through Vaasanaas.

ACTION IS INACTION FOR A JNAANI

ये परां दृष्टिमायाता विद्धि तेषामपामिव अरूपालोकमननं स्पन्दमस्पन्दनं सदा।

ये परां दृष्टिमायाता दृश्यश्रीपारदर्शिनः न विद्यमानमप्यस्ति तेषां वेदनमाततम्।

ये परां दृष्टिमायाता विद्धि तेषामपामिव स्पन्दमस्पन्दनं सर्वमवेदनवशादिह।

(*For the Jnaanis, who are endowed with the vision of truth, the world is seen like a burnt rope. Though seen, it is not really there.*

Though they appear as if engaged in many actions, they are completely action-less within.)

Understand that, for those who have attained the Supreme vision of knowledge, there is always the state of quivering and non-quivering as seen on the water-surface, and the realness is not felt in the perceived objects, though they react to the objects in the proper manner.

Understand that, for those who have attained the Supreme vision of knowledge, and who see beyond the perceived grandeur of the world, there is no sensation of the world as real, though it seems to be there.

Understand that, for those who have attained the Supreme vision of knowledge, everything is the state of quivering and non-quivering as seen on the water-surface, because of not sensing any object as real.

अरूपालोकमननवेष्टिता मुक्तदामवत्बुधाः कर्मसु चेष्टन्ते वृक्षपत्रेष्विवानिलः।

The noble ones with the truth-vision, are not enveloped by the realness in the perceived phenomenon, and are freed of the binding rope of delusion. They smoothly go through the actions of their life, like the wind moving through the tree-leaves, and are not affected by anything.

ये परां दृष्टिमायातः संसृतेः पारदर्शिनः न ते कर्म प्रशम्सन्ति कृपं नद्यां वसन्निव।

Those who have attained the Supreme vision, and who see beyond the world-appearance have nothing to gain from the performance of actions, nothing to lose also by the non-performance of actions.

What more is there for them to achieve after the attainment of Brahman-Knowledge?

Even when they go through the necessary actions of life, they are not bothered about the results much, and maintain equanimity always. They do not much bother about the ‘results to be gained by the performance of actions, or rites’ (as ordained by scriptures), like the man who lives near the river flowing with fresh waters ignores the well which contains stagnant water.

IGNORANT ARE CAUGHT IN THE ACTION-TRAPS

ये बद्धवासना मूढाः कर्म शम्सन्ति तेऽनघ श्रुतिस्मृत्युचितं तेन विनाबोधं प्रयान्ति ते।

इन्द्रियाणि पतन्त्यर्थं भ्रष्टं गृध्र इवामिषं तानि संयम्य मनसा युक्त आसीत् तत्परः।

Hey Anagha! The ignorant are foolish and act as forced by the Vaasanaas only.

They do not have any knowledge about the Self-state; and act from the ego-level only. They always perform the actions (rites) ordained by the Shrutis and Smritis (Vedic rules and the other human authored rules), for the attainment of some result only. They are bound to the actions by the force of desires.

(Why are they bound by actions?) Their senses pounce over the objects like the vulture pouncing over the meat-piece which is fallen on the dirty ground.

One should hold them under control and should be absorbed in the attainment of the Self-knowledge only.

THE WORLD IS NON-EXISTENT FOR A KNOWER

नासन्निवेशं हेमास्ति नासर्गं ब्रह्म विद्यते किंतु सर्गादिशब्दार्थमुक्तं युक्तमतेः शिवम्।

Gold cannot exist without a shape; but a goldsmith is always aware of the gold only, and ignores the shape of the gold. So also, Brahman (Reality) cannot exist as the 'no-world state'.

(The bracelet seen in the gold is caused by the desire to wear the bracelet; and it is not caused by the gold as an effect. Desires exist as the many ornaments seen in the gold, but the gold is not affected by the shapes that are made out of it. Brahman alone is seen as the many world-pictures by the deluded minds; but is not affected by those pictures.)

The perceived state is the auspicious state of Brahman only, and is free of the terms like creation etc, for the one whose intellect is established in the vision of Reality only.

(The Jnaani appears as if he is living inside a Jagat; but sees no Jagat at all actually. He does not also do any action, though he appears as if doing actions inside a world.

He is the Self-awareness state always; and is Brahman itself which is motion-less, yet moves as the world.)

BRAHMAN-REALIZATION IS THE DISSOLUTION-STATE OF THE JAGAT

एकान्धकारे संपन्ने व्यवहारो युगक्षये निर्विकारो निराभासो यथा ब्रह्मघने तथा।

The entire world with its objects dissolves off at the time of dissolution, and there is only the complete darkness that remains with nothing in it. When the intellect is dense with the Brahman-awareness, and sees only the Brahman everywhere, it is somewhat similar to the dissolution state, and is without the division of objects, and without the appearance of the conceived world.

BRAHMAN IS BOTH THE QUIVERING AND NON-QUIVERING STATES

अभ्रोदरे भ्रमाङ्गानां स्पन्दास्पन्दमयी यथा स्वसंविदात्मिका सत्ता भूतानामीश्वरी तथा।

जलस्यान्तर्जलांशानां द्वैताद्वैतमयो यथा स्वसंविदात्मा सुस्पन्दस्तथा ब्रह्मणि भूतदृक्।

यथांबरेऽंबरांशानां द्वैताद्वैतकृतात्मनि अनन्या सृष्टिराभाति तथाऽनवयवे शिवे।

When the sky is fully covered by the floating dark clouds, the sky which is seen at the cloud-intervals looks as if moving, though not actually moving.

The self-awareness state is motionless, and exists as the support of all the beings.

The water in the lake is motionless, yet quivers with tiny ripples, and is both the dual state and the non-dual state (remaining motionless and yet moving as it were); so also, the self-awareness state as Brahman-awareness is motionless and yet quivers as the perception-state of the beings.

Though the sky is not divided, it appears divided as if by the directions, and is both the dual state and the non-dual state. The creation also shines forth as divided in the divisionless auspicious state of Reality.

JAGAT EXISTS AS THE 'I'-STATE

जगतोऽन्तरंरूपमहंरूपान्तरे जगत् स्थितमन्योन्यवलितं कदलीदलपीठवत्।

Jagat exists inside the 'I' sense; and the 'I' sense exists inside the Jagat; both stay entwined around each other, like the leafy layers of the plantain trunk.

(Can you know anything of the world, without the 'I' term, trailing behind everything?

Can anything exist without the 'I know' sense? 'World' is the 'I know' state.

Ignorant exist as the broken pieces of 'I know' states.

A Jnaani exists as the 'Knowing' of the 'I know' states.)

The non-quivering state of the 'Knowing' alone exists as the quivering of 'I know' states.

This 'Knowing' of the 'I know states' is Aatman.)

रूपालोकमनस्कारै रन्ध्रैर्बहिरिव स्थितं सृष्टिं पश्यति जीवोऽन्तः सरसीमिव पर्वतः।

The streams rising from the mountain forms a lake, and the mountain gets reflected in the lake as if outside. The sense-perceptions ooze out through the holes of physical senses, and the Jeeva sees the world as if it is outside of oneself.

जीवो जगत्तयात्मानं पश्यत्ययमकारणं हेमेव कटकादित्वं तदपश्यन्न पश्यति।

Actually nothing manifests as the world.

When a man sees the gold lump, he imagines all the ornaments that can be made out of it.

Though the ornament is not there, the ornaments are seen as it were.

These ornaments are not caused by the gold.

Similarly Jeeva sees (conceives) the 'Aatman' (Self-awareness) as the Jagat state, without any cause as such.

जीवन्तोऽपि न जीवन्ति म्रियन्ते न मृता अपि सन्तोऽपि च न सन्तीव पारावारविदः शुभाः।

The Jnaanis do not actually live a life, though it appears for the others as if the Jnaani is living amidst them.

These Jnaanis do not die also, though their bodies might appear to age and die; for they are never identified with the body and are aware of the body as just another object like a rock or wood.

They appear to exist in the world; but they do not; for they never see any world.

They are the auspicious ones who have attained the vision that transcends the world-appearance.

प्रबुद्धः सर्वकर्माणि कुर्वन्नपि न पश्यति गृहकर्माणि गेहस्थो गोष्ठभाण्डमना इव।

A man who is attending to the jobs inside the house is always alert to the objects that are stored inside the cow-pen (lest they get stolen), and does not see the objects inside the house.

A realized man also does not perceive the objects of the world, though engaged in the worldly actions.

He is always absorbed in the quietness of he Self.

JAGAT IS PRODUCED BY A JEEVA

विराड् हृदि यथा चन्द्रः प्रतिदेहं यथा स्थितः जीवो हिमकणाकारः स्थूले स्थूलो लघौ लघुः।अहमात्मा

त्रिकोणमुपगच्छति कल्पनं असदेव सदाभासं मन्यते चेतनाद्वपुः।कर्मकोशे त्रिकोणे च शुक्रसारेऽवतिष्ठते देहे

जीवोहमित्यात्मा स्वामोदः कुसुमे यथा।अहमित्येव शुक्रस्था संविदापादमस्तकं विसरत्यखिले ज्योत्स्ना यथा

ब्रह्मण्डमण्डपे।अक्षरन्ध्रप्रणालेन विसृतं वेदनोदकं व्याप्नोति त्रिजगद्भूमौ वियन्मेघतया यथा।देहे यद्यप्यशेषे

ऽस्मिन्बहिरन्तश्च वेदनं वियते तत्तथाप्यत्र शुक्रेऽस्ति घनवासना।जीवः संकल्पमात्रात्मा यत्संकल्पोऽवतिष्ठते हृदि

भूत्वा स एवाशु बहिः प्रसरति स्फुटम्।

Viraat is the full moon, the totality-mind that is shining as a tiny mind from each Jeeva which is embodied.

Viraat is the totality-state of conceptions; and oozes out the nectar of Aatman inside all these embodied Jeevas.

Jeeva is the frozen nectar-drop of the moon and exists in all the objects whether gross or subtle.

Jeeva alone exists a the objects e perceives as a world-scenario by his mind.

You alone as a mind-entity, exist as the world you perceive.

'Aatman' is the nectar-drop, that empowers the mind to see what it wants.

The Aatman rises as the 'I' and conceives a body with the mind, intellect and senses (three-angles of perception) which is not real, but which shines as real; and the 'I' identifies with it.

Like the fragrance inside the flower, the Aatman exists as 'I am an embodied Jeeva' ascertainment, inside the body, which is the casket of actions, and which appears solid being embedded in space.

The very bliss of the Self-awareness acts as the support for the Jeeva which is imprisoned in its own conception of the body.

Like the Viraat-moon filling the Brahmaanda-hall with its rays (as a single consciousness), the 'I' sense of the Jeeva which is established in the blissful state of Reality, spreads out inside the body from the feet to the head.

The water of consciousness flows out through the sense-channels inside the body, rises as the tri-world; like the smoke that rises from the fire fills the sky as the clouds.

Though the consciousness exists in the body and has the sense of inside and outside, the actions rise from the bliss-state of the Aatman which is covered by dense Vaasanaas.

The Jeeva chases the same bliss which is inside as the Aatman, in the outside objects through the force of these Vaasanaas.

Jeeva is a conceiving mechanism only; and whatever conception rises by the force of the Vaasanaas, that alone rises outside as the perceived state for that Jeeva.

KILL THE 'I' AND CURE THE 'JEEVA' ILLNESS

यथास्थितां च निश्चितां वर्जयित्वा स्थिरोपमां न कयाचिदपि स्थित्या शाम्यत्यहमिति भ्रमः।

Except by reverting back to the original quiet state of the Aatman which is bereft of the Chitta-mechanism, and which is the most stable state, the 'I' delusion never subsides through any other method.

चिन्तानुचिन्त्यमानापि भावनीयाम्बरोपमा अहंभावोपशमने शमनेन क्रमेण ते।

Though you are aspiring to attain the knowledge-vision through continuous Vichaara-practice of thinking again and again, you have to strive hard till you attain the quietness of the space as your natural state. That gets attained by the dissolving of the 'I', slowly by practice; and this alone is the end you must strive for.

A KNOWER IS CURED OF THE 'JEEVA' ILLNESS

तज्ञा व्यवहरन्तीह भाव्यभावनवर्जितं अरूपालोकमननं मौनं दारुनरा इव।अकिंचिद्भावानो यः स्यात्स मुक्त इति कथ्यते जीवन्नाकाशविशदो बन्धशून्य इव स्फुटम्।अहमित्येव शुक्रस्था संविदापादमस्तकं विसरत्यखिले देहे ब्रह्माण्डेऽर्कप्रभा यथा।

The Knowers of Brahman do not perceive the world as made up of real solid objects like the ignorant. They do not conceive anything as an object that has to be outside of them. They do not react also to any object from within. They are silent always as if they are some beings made of wood.

When there is the complete absence of conceptions, he is known as a Mukta.

He lives as the expanse of the empty sky, and is fully freed of all the binding chains of conceptions.

In the Jnaani, the 'I' sense which is established in the quiet bliss of the Aatman, spreads all through the body from the tip of the head to the foot, like the sun's luster (witness state of Viraat) fills the Brahmaanda.

IGNORANT JEEVA

दृङ्नेत्रं स्वदनं जिह्वा श्रुतिः श्रोत्रं भवत्यसौ इत्याद्या वासनाः पञ्च बद्ध्वा तासु निमज्जति।

The ignorant Jeeva rises as the eyes with sight, the tasting tongue, the hearing ears etc, and binds itself with the five types of Vaasanaas and drowns in them.

चिद्भावोऽक्षतयोदेति मनो भूत्वैकदेशतः सर्वगोऽपि रसो भूमौ यथाङ्कुरतया मधौ।

(Chit exists as the 'Self state' in all and empowers the mind to rise as the Jagat.

'You know that you exist'; this awareness is Chit; this alone appears as the world-scenario as painted by the mind and the senses.)

The Chit which is in all, rises as the mind and the senses centered inside the body-point, like the moisture which fills the ground all over rises as the sprout in the spring season.

यो भावयति भावेषु नेह रुष्टेष्वभावतां तस्यायत्नवतो दुःखमनन्तं नोपशाम्यति।

For the human-shaped donkey, who does not see the non-existence in the objects that are seen as real and solid, and who does not strive for the attainment of true knowledge, the suffering is limitless, and never subsides.

JNAANI-JEEVA

येनकेनचिदाच्छन्नो येन केनचिदाशितः यत्र क्वचनशायीह स सम्माडिव राजते।

The Jnaani is free of all the inhibitions connected to the world. He covers his body with something or other; eats something or other; sleeps anywhere; yet lives like an emperor.

वासनाभिरुपेतोऽपि समग्राभिरवासनः अन्तःशून्योऽप्यशून्यात्मा खमिव श्वसनान्वितः।

आसने शयने याने स्थितो यत्नेन बोध्यते निद्रालुरिव निर्वाणमनोमनननिवृतः।

Though surrounded by the Vaasanaas of all the others all around, he has no Vaasanaas for himself.

Though empty within, he is not of the nature of emptiness, (since he is the Brahman-state acting with a pure mind, namely 'Sattva'.) He is like the empty sky that breathes.

When sitting, sleeping, traveling, (and all through the life incidents), he stays as if asleep (just reacting to the world on the surface level only), and cannot be made to be aware of the world (as real) even with effort, since he is completely free of the mind (as a conception mechanism), and its conceiving processes.

(The essence of Purusha is the awareness of one's own existence; that alone rises as the awareness of the perceived world. Because of ignorance, the perceived world appears real; and the awareness of oneself is confused with the body-awareness.

Jnaani exists as the self-awareness state, and the 'Ajnaani' exists as the perception-awareness state.)

THE SUPREME SECRET INSTRUCTION

संविन्मात्रं हि पुरुषः सर्वगोऽपि स तिष्ठति स्फुटसारे शरीरस्य यथा गन्धोऽब्जकेसरे।

संविन्मात्रं विदुर्जन्तुं तस्य प्रसरणं जगत्।आत्मनिष्ठत्वमजगत्।परमेत्युपदेशभूः।

The embodied Self (Purusha) is just the awareness state.

He alone exists as the world -awareness, and as all that he experiences; yet he stays as the constricted point inside the body, like the fragrance contained inside the pollen of the lotus.

The creature who gets born and dies as the body (Jantu), is actually the state of awareness only; and this state expands as the Jagat. The complete absorbed state of self-awareness is the state of 'No-Jagat'.

This is the supreme secret instruction.

(This is not a statement that can be grasped as words with meanings.

Contemplate at all times, as to how your own awareness rises as the awareness of an object in front of you.

Analyze how you are aware of the body-ego itself as the self-awareness state.

'You exist and you know it': that is Aatman!

You exist; but you believe that you exist as the body based ego; this is ignorance.

You exist and you conceive a world as some information; that is Jagat.

You exist, so the Jagat exists!

You know yourself as the existence; that is how you know the existence of the Jagat also.

If you did not exist, and were not aware of your existence, how can you be aware of any world?

How can you be aware of the changing pattern of the body and the world, if you as the Aatman were not changeless? How can even the non-existence exist, if you were not real and existent?

How can you be aware of the life-story, if the Aatman did not exist as the connecting point for all the events? If you were just the changing pattern of the body, how can you be aware of the change?

If you were just the Aatman alone always without conceptions, how can any Jagat exist at all as real?')

PRACTICE OF JNAANA

नीरसो भव भावेषु सर्वेषु विभवादिषु पाषाणं हृदयं कृत्वा यथा भवसि भूतये।

Do not be attracted towards the objects (and persons), and all the grand riches of the world. Make your mind stone-like (sheer emptiness and rock-silence); and stay only in the 'quiet state of the Self'.

साधो हृदयसौषिर्यमसौषिर्यमिवास्तु ते अचित्त्ववपुषोऽचित्त्वादुपलस्येव राघव।

Raaghava! Hey Saadhu (good one)!

Let the emptiness of the heart be like the non-emptiness, by being always filled with self-awareness.

Be filled with the dense bliss of Knowledge of the Self.

A rock is not aware of its existence, since it is not conscious; but be silent like the rock which is conscious.

Be like the Sphatika-rock which reflects the world on the surface only, but does not absorb them inside.

तज्ज्ञानयोरशेषेषु भावाभावेषु कर्मसु ऋते निर्वासनत्वात् न विशेषोऽस्ति कश्चन।

Except being freed of the Vaasanaas, there is not any difference in the actions performed by the Knower or the ignorant, and no difference is there in the perception of the objects which appear and disappear.

सतैवेषा विदो यत्सा भवत्युन्मिषिता जगत् परं तत्त्वं निमिषता दृगिवानामकं ततम्।

The same essence is in both the Knower and the ignorant; the Jagat appears when this essence opens the eyes, as forced by the Vaasanaas; when closed and not forced by the Vaasanaas, it stays as the supreme state of knowledge-vision, and whatever is perceived is seen as the undivided expanse of the nameless Reality.

दृश्यं विनश्यत्यखिलं विनष्टं जायते पुनः यन्न नष्टं न चोत्पन्नं तत्सद्भवति तद्भवान्।

Rama! Whatever is perceived as any object exists only for that moment of perception, and dissolves off the next moment; and again rises from the emptiness when you look at it.

Therefore the objects perceived cannot be deemed as real.

That which never vanishes, and never rises as new, that alone is real; and 'That Thou Art'!

भावज्ञमिहि निर्मूला भावितापि न विद्यते सलिलं मृगतृष्णोव न ददाति भवाङ्कुरम्।

When the realness seen in the objects is uprooted through reason, the world cannot rise as real even if you make an effort to see it as real; and it cannot again sprout as the reality of the world, like the waters of the mirage when understood as unreal, do not exist as waters anymore.

यथाभूतार्थसंदर्शच्छिन्नाऽहमिति भावना दृष्टापि न करोत्यन्तर्दग्धं बीजमिवाङ्कुरम्।

The 'I' conception as the ego gets destroyed without a trace, through the rational analysis of the world-existence, and the world is seen as it is; as non-existent.

The Jnaani still has to act as the 'ego', for the sake of existing inside a world made of 'I's only.

This 'I' of a Jnaani does not rise from the seed of the ignorant 'I' that is nourished by the Vaasanaa waters.

This 'I' of the Jnaani exists only on the surface, but never sprouts inside him, like a seed which is burnt.

The 'I' of a Jnaani is just a word with meaning; not real.

कर्म कुर्वन्नकुर्वन्वा वीतरागो निरामयः निर्मना नित्यनिर्वाणः पुमानात्मनि तिष्ठति।

A Jnaani, who moves with a body in the world is not bound by the rules of Brahmaa, the Creator.

He can perform his duties of the life, or renounce everything and walk off.

Whether he performs actions or not, he is always established in the awareness of his true self and is identified with it as the 'I'. He has no desires, and is not attracted by the world objects; is free of all the afflictions; is without the agitating mind; is always in the Nirvaana-state.

चित्तोपशान्तौ संशान्ताः शान्ता ये भोगबन्धवः न स्वभावपरिक्षीणाश्चित्तमेषां किलाकरः।

(Yoga and the ascetic practices do not destroy the mind fully.)

The Yogis quieten the mind through the practice of hard Yoga methods; but the binding seeds of the pleasures do not get fully destroyed, and retain their essence deep within.

Their mind holds these inside the deep hole of Chitta, and will sprout again as desires.

अघनः केवलालोको बुधो जीवः परायते स एवान्योऽप्यनन्योऽन्तरपराह इवातपः।

(A Jeeva is bloated up as the world; and carries the world as his own weight and suffers. A Knower exists as the 'seeing' and is empty of all. A man of ignorance is himself the heavy world he sees.)

The Jeeva carrying the mind and the body is heavy; but the Jeeva which has dissolved the mind and body through the rise of knowledge is weightless, and exists only as the pure sight and remains different from all. Though he is different from all, he carries no division-sense inside, and shines brightly like the luster of the noon-sun removed of all its clouds.

एकदेशस्थितात्पुम्सो दूरायातस्य चेतसः यद्रूपं सकलं मध्ये तद्रूपं परमात्मनः।

Rama! Even if a man stays at a single point on the ground, his mind moves far and sees even the moon situated at a distance, and also the other objects like the tree, the birds, the clouds etc as different objects at the same time.

The sight of the mind, at once grasps all the objects from the near-by tree to the moon in the distant sky.

The sight is not divided; but at once rises as the images of all the objects far and near.

'Seeing' alone exists as the sight of the 'many'.

This 'seeing' is the Aatman and it alone is the 'connecting-awareness state' for all the object-perceptions.

Though the division is seen, there is the pure awareness-state that exists in-between the object-perceptions.

That is the form of the Supreme.

चारुचिद्व्योमकर्पूरं यच्चमत्कुरुते स्वयं अनन्तमन्तरव्यक्तं जगदित्येव वेत्ति तत्।

This wondrous camphor of Chit-expanse (with nothing inside), which is limitless and unmanifest, produces the great magical feat of luster and knows it as the Jagat.

JNAANI AND AJNAANI

(Jnaani's mind is like a lamp that has been left uncared for.

The oil of attachment is never poured inside it to keep the flame of the Jagat alive.

The flame is lusterless, and almost extinguished by the lack of oil.

The Ajnaani's mind is like a well-nurtured lamp which is brimming full with the oil of attachment, and reveals the world fully as solid and real.)

गतभवभ्रमभासुरमक्षयं शममुपेतमुपेक्षितदीपवत् स्थितमपीह जनं जगदीश्वरादनुगतं ननु भाति मुदाच खे।

The Jnaani remains like an extinguished lamp of the mind, with all the delusion of the worldly existence gone, lusterless and quiet in the endless quietness of Brahman-expanse.

The Ajnaani stays as controlled by the rules of the world that are ordained by the Creator, and keeps chasing his own desire-fulfillments, like chasing the shadows in the emptiness that get revealed by the brightly burning flame of the mind.