

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 SEVENTEEN
['I' CANNOT GET MOKSHA]

Sanskrit text, Translation and Explanation

by

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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

'I' CAN NEVER ATTAIN LIBERATION

अहंतैव पराऽविद्या निर्वाणपदरोधिनी तयैवान्विष्यते मूढैस्तदित्युन्मत चेष्टितम्।

(The quest for liberation is indeed a good Vaasanaa; but still, it is connected to the 'I'ness only. The 'I'ness which is superimposed on the ego-sense, seeks the liberation as 'I desire Nirvaana state'.) Ahamtaa ('I'ness) is the supreme state of ignorance. As long as the 'I'ness is there, even as a want of liberation, how can the 'I-less Nirvaana state' can be attained?

'I'ness blocks the path to Nirvaana, the quiescent state of the true Self.

How can the imagined 'I' idea attain the true-state of Nirvaana ever?

The fools seek that Nirvaana state with the 'Ahamtaa' state itself, imitating the action of an insane person.

अहंतैवालमज्ञानादज्ञत्वस्य निदर्शनम्। न हि तज्ज्ञस्य शान्तस्य ममाहमिति विद्यते।

'Ahamtaa' is verily the product of ignorance, and is the proof of ignorance.

For a man who knows the 'I-less Self', there exist no ideas of 'mine' and 'I'.

अहंतामलमुत्सृज्य निर्वाणः खमिवामलः सदेहमपदेहं वा ज्ञस्तिष्ठति गतज्वरः।

A knower remains without the fever of 'Bhava', the worldly existence, even when living in the world; for he completely discards off the 'Ahamtaa' like dirt; and is established in the Nirvaana state that is free of all conceptions, is taintless like the 'empty space'. He is not bothered about the presence or absence of the body.

न तथा शरदाकाशं न तथा स्तिमितोऽर्णवः पूर्णेन्दुमध्यं न तथा ज्ञः परिराजते।

What can you compare the splendid state of the Knower with?

Even the autumn sky is not so taintless like his heart. Even the depth of the Ocean is not so silent like his state. Even the full moon oozing nectar is not so cool as his mind.

चित्रसंगरयुद्धस्य सैन्यस्याक्षुब्धता यथा तथैव समता ज्ञस्य व्यवहारवतोऽपि च।

In a painting where a war-scene is depicted, though the battle appears to be going on, the army is actually silent and motionless. The equanimity exhibited by the 'Knower of the Self' is similar such a silence only; for he never has the slightest agitation, even when he is busy in the affairs of the world.

निर्वाणैकतया ज्ञस्य वासनैव न वासना लेखादामोपमा त्वब्धेरूर्म्यादि न जलेतरत्। तरत्तरङ्गो जलधिर्जलमेव यथाखिलं दृश्योच्छूनमपि ब्रह्म तथा ब्रह्मैव नेतरत्।

Being one with the Nirvaana state, the Knower has no Vaasanaa as such; yet he has to act in the world as if having Vaasanaas; but such a made up Vaasanaa is not considered as any Vaasanaa at all. The Vaasanaa of a 'Knower' is like the line of the ashes of a burnt rope, which looks like a rope but is not actually a rope. The waves and sprays of the Ocean are not different from the Ocean; so also the actions of a Knower do not differ from his Nirvaana-state.

The 'Knower of Brahman' is not any ego-entity, but exists as the Brahman endowed with the Sattva-state of the mind. The splashing waves of the Ocean-waters are nothing but the water; the world-scenes rising for the Knower of Brahman is, 'Brahman only', and nothing else.

अन्तरस्तङ्गतोऽक्षुब्धो बहिरस्तंगतः शमी विद्यते चोदितो यस्य मुक्त इति कथ्यते।

He alone is known as a Mukta, who never swerves from the awareness of the true self, and never identifies with the ego-entity even by mistake. His mind never wavers by the presence and absence of the people or the objects, and is always free of anxieties; the outside also does not exist for him, except as the shine of the undivided Self-state, and therefore he is always in a peaceful state.

अहंत्वसर्गरूपेण संवित्संविन्मये परे स्फुरत्यम्भोम्भसीवातो नानातेयं किमात्मिका।

Countless waves rise in the Ocean when hit by the stormy winds.

The many-ness seen in the 'Supreme state of the Self-awareness' also, rises by the stormy wind of world-conception that is based on the 'I'ness only! Why should one feel connected to it as one's own?

धूमस्य स्फुरतः व्योम्नि यथा गजरथादयः व्यूहा धूमान्न ते भिन्नास्तथा सर्गाः परे पदे।

When the smoke rises in the sky, one can imagine the elephants and chariots in the moving lines of smoke in the sky; but these imagined pictures are nothing but the smoke only.

So also, the objects seen in the world are not different from the Supreme state.

संविद्भ्रान्तिविचारेण भ्रान्त्यलाभविलासिनः विजयध्वं विषादं माऽऽगता ज्ञास्तज्ज्ञता हि वः।

Hey you people who seek knowledge! You are all in the state of knowledge only!

Do not feel disheartened! Succeed in your enterprise (of staying as the Self).

By analyzing well the delusory nature of the perceived phenomena, stay joyous by not getting deluded!

अङ्कुरोऽनुभवत्यन्तर्वृक्षपत्रफलं यथा तथा जगदहंत्वेऽज्ञः स्वात्मा स्वात्मखमप्यलम्।

The sprout though not a tree, has all the experiences of the tree yielding leaves and fruits, as the potential state of a tree. The state of 'no-knowledge' alone rises as the 'I' sprout. The world-experience exists inside this 'I-sprout', like the tree inside the sprout, though the true-self is the emptiness bereft of any world-state.

रूपालोकमनःसत्ता ज्वालार्चिष्विव दण्डता सत्योऽपि च न सन्त्येता भ्रान्तेश्चिताबला यथा।

When one observes the flames rising from the fire, they look like some solid sticks, but are not actually sticks. Similarly, the solid images conceived by the mind and the senses are also not really there; though seen as if real; like the pretty girls seen by the youth in their imagination.

यथा सुखं यथारम्भं यथा नाशं यथोदयं यथा देशं यथा कालमजराः शान्तमास्यताम्।

Hey people! Hey! You all are the never-aging Brahman-state only!

Analyze well the nature of happiness, how everything begins, what is the origin of the worldly existence, how it is destroyed, how space and time are experienced (through the guidance given in the previous Prakaranas); and remain quiet in the state of Nirvaana.

NIRVAANA STATE OF A KNOWER

इष्टानिष्टोपलम्भेषु शान्तो व्यवहरन्नपि शववन्नान्यतामन्तर्निर्वाणोऽनुभवत्यलम्।अमनोवासनाऽहंता धत्ते यच्च जगच्चिरं जीवतोऽजीवतश्चैव चिज्जीवः स परं पदम्।सतैव जडवाहेन दुःखभाराय केवलं नृणां पाशावबद्धानां पोतकानामिवार्णवे।मोक्षसत्ता श्रयति तं नाज्ञानानुभवादिव।मृतेन यत्किल प्राप्यं जीवन्प्राप्नोति तत्कथम्।

The Knower, who is established in the state of Nirvaana, does not swerve from his quiet state ever.

Though moving about in the world acting out his duties and facing the events that are good and bad, he is unaffected by anything of the world; and he is dead to the world like a corpse.

His body already remains dead through Vichaara, though others believe him to be alive by seeing the movements of the body.

He does not have a mind which is made of Vaasanaas like the others; his empty mind just presents the picture of the world as connected to his previous 'I-ness'. It is as if he continues to act like the dream character in the dream-world, though awake. Till the body-information is discarded, he continues to see the world like the others of his life. However, his 'body-I' is there for only communication purposes, and he never is identified with it. He is always the Chit-state of Jeeva, whether he is said to be living in the world or is dead to the world.

How does the inert body move by itself? Can it act by itself, if the conscious Chit was not supporting it?

The ignorant identify with the body and believe it to be the self.

A ship carries heavy goods in the Ocean. The ignorant who are one with the body-identities, are like these ships and carry the burden of various pains that are tied to them with the chains of attachment.

For the ignorant, the body alone is real as the self; how can the Moksha be real for them?

Moksha, the knowledge-state will not approach them who experience only the ignorance-state as real.

How can a man who is alive, reach the after-death world while living? How can a man who is stuck to the 'body-I' as real, experience the state of Moksha, where the 'body-I' cannot exist at all, as real?

MOKSHA

यद्यत्संकल्प्यते तत्तत्संकल्पादेव नाशभाक्। न संभवति यत्रैतत्सत्यं पदमक्षयम्।

Is 'Moksha' also a conception? Will it perish like the other states of heaven etc?

That which comes into existence through conception will perish by conception alone. Moksha is also a conception that destroys the conception of bondage through ignorance.

Where none of these conceptions occur, that is the imperishable state of the Supreme.

नान्यो न चाहमिति भावनान्निर्भयो भव सत्यं युक्तं भवत्येतद्विषमप्यमृतं यथा। जडं देहादि चित्तान्तं विचार्य सकलं वपुः लभ्यते नाहमस्मीति तस्मान्नास्मीति सत्यता।

Through reasoning, ascertain the truth that no one is there as the 'I' or the others.

Remain fearless; since 'this truth' is not conceived, it will not perish.

'Moksha' as an escape from bondage is a conception; but the truth of the Reality is not conceived.

Ignorant are afraid of this truth and avoid this nectar as the poison; but the wise man will indeed accept this truth that is discarded by the ignorant.

This truth 'I do not exist' is not conceived by the mind, as an escape from the perceived.

This truth is obtained by analyzing the truth of the inert body, mind etc, and by the understanding that the 'I' as connected to these inert things, is not the true self.

Therefore, 'I do not exist (as the ego-I)' is the truth.

Truth is not conceived like the 'I' or the 'bondage and Moksha'.

Truth is arrived at through the analyzing process with a sharp intellect.

How can such a truth perish?

शान्ताशेषविशेषाणामहंतान्ताविचारणात्केवलं मुक्तोदेति न तु किञ्चिद्विनश्यति। भोगत्यागविचारात्मपौरुषात् नान्यदत्र हि उपयुज्यत इत्यज्ञाः स्वात्मैवाशु प्रणम्यताम्।

Mukti is a concept that destroys the concept of ignorance.

All the conceptions in their entirety (objects, people, beliefs, theories, body, mind etc) have to be analyzed again and again, till all these conceptions lose their realness, and the 'I' also is discarded as some mind-made information. This arrival at the truth is known as 'Mukti-ness'; nothing gets destroyed by this.

Only three paths lead to such a Mukti-ness; the renunciation of the pleasure-idea superimposed on the objects and people; continuous analysis of each and everything that rises as the object connected to the 'I'; and maximum effort and involvement in reaching the end of the quest for truth.

All these three practices must go on simultaneously at each and every moment of your life, and cannot be practiced at intervals. No other path is useful in such a quest.

Therefore, you ignorant ones desirous of 'Moksha', salute only the true self and not any other deity or teacher who is not the 'Self'. All the other forms including your own are the 'non-self' only.

निर्वासनं मननमेवमुदाहरन्ति मोक्षम्। विना भवति तन्न च जातु बोधात्। सन्नो जगद्भ्रम इतीह परः प्रबोधो। न प्रत्ययोऽत्र यदतः सुचिराय बन्धः।

The state of the mind that is completely freed of all the Vaasanaas is termed as Moksha by the wise.

That never can happen without the attainment of the correct knowledge.

The supreme understanding can never arise, if the delusion exists as the realness of the 'I' and the world.

There is no trust in this truth; therefore the bondage stays forever.

(Liberation-seeking 'exists forever as 'I want liberation'; and the 'I' never gets renounced at all.

The seeker of liberation 'believes' in this truth; but is unable to let go of the 'I'; like a child refuses to enter the dark room, even when it knows that there is no ghost.)

जगदहमसदित्युपेत्य सम्यग्जनधनदारशरीरनिर्व्यपेक्षः भवति हि स च चेतनस्वरूपः परिमितखं खलु।

नान्यथास्ति मुक्तिः।

One who has attained the ascertainment of the truth through proper reasoning, that the 'Jagat' and 'I' are not existent; one who has developed inner detachment towards 'the physical body, the family connected to that body, the wealth acquired to maintain the family, and the people who surround him as the 'world-scenario patterns'; is of the form of 'Pure self-awareness' only; and is like the space-expanse limited by the pot. Other than this state, there is nothing called 'Mukti'.

सर्वात्मनि चिदाभासे तदेवाश्वनुभूयते संवेद्यते यदेवान्तरसत्यं वस्त्ववस्तु वा।तदेवाभ्यासतः पूर्वं
बाह्यार्थानुभवात्मना स्फुरतीव बहिष्ठेन स्वसप्नोऽत्र निदर्शनम्।

The Chit-state shines in all the Jeevas as their own existence-awareness.

Your own existence cannot be conceived or imagined or remembered.

The awareness of all the other things of the world are supported by this 'existence-awareness' of yours.

Whatever you conceive as a person or object, is always based on the 'I' as its counterpart.

(Which thought or idea of yours is without the 'I' concept?)

Whatever is conceived inside, that alone rises as the particular experience of the world, as the presence and absence of objects. Inner conceptions keep rising as outside experiences, through repetition for long, as by habit. One's own dream-experience is an example for this.

(At every event, some object or other keeps rising in your perceived field again and again; and some object or other keeps disappearing again and again. The disappeared objects are stored as memories and ideas, and the appearing objects are grasped as the direct sense-information; the total of all these information-sets create the realness of the world. The world exists as the agitation-state of the mind alone.)

चिद्रूपं सर्वमेतच्च।चिदच्छा गगनादपि।चिच्चिनोति चिदेवातो नैतत्किंचन कुत्रचित्।न नाशो नास्ति नानर्थो न
जन्ममरणे न खं न शून्यता न नानास्ति सर्वं ब्रह्मैव नैव च।

Everything rises from the Chit (one's own self-awareness), and is Chit alone.

What can exist without you being aware of 'your own existence-state'?

That alone rises as the conceptions, and that alone is experienced as the world.

This Chit-state is not affected by the rise of conceptions and the follow up of experiences.

It is purer and taintless than the space itself.

Chit alone connects the experiences and produces the continuance of a life.

Chit is aware of Chit alone as the world. Hence, there is nothing else anywhere other than Chit.

What is there that can perish? *(How can the Self die?)*

What harm can exist (as bondage etc)?

How can the birth and death exist at all, for the Chit?

Chit is not some huge expanse of emptiness. Chit cannot be divided as many.

(You as the Self are aware of the many; but you are not 'many'.)

Everything is Brahman! *(But even such words refer to the 'many' only.)* No! Not that also!

नाशे जगदहम्त्वादेर्न किंचिदपि नश्यति।असतः किल नाशोऽपि स्वप्नादेः किं नु नश्यति।मिथ्यावभासे
संकल्पनगरे कैव नष्टता।तथा जगदहंत्वादौ नाशो नासति विद्यते।

(Do not be afraid of the truth!)

When the Jagat and the 'I-ness' perish in the light of reason, nothing actually perishes.

How can that which does not exist at all, perish?

When you wake up from the dream, and the dream world is gone, what actually was destroyed?

The city imagined in your mind is not at all real; when that ceases to be, what loss is felt by you?

Similar is the case with the 'Jagat and the 'I-ness'; they are just conceptions that you believe in.

You will not cease to exist, if the false 'I' sense is gone.

You believe yourself to be the body, and have conceived the self also as some entity based on that 'body-I'.

This misconception is removed through Vichaara-practice.

That which is false cannot be destroyed. That which is true cannot cease to be!

कुतो जगदुपालम्भ इति चेतदवस्तुनि न निर्णयः संभवति खपुष्पाणां किमुच्यते।निर्णय एष एवात्र
यदशेषमभावयन्व्यथास्थितं यदाचारं पाषाण इव तिष्ठसि।जगत्संकल्पमात्रात्म तत्र तेऽर्थयुतं
क्षणात्शाम्यत्यशेषेणेत्येव निर्णयः सर्गविभ्रमे।

If the Jagat is not at all there, then why talk about its harmful nature also? Why talk about its origin also? Why do the Scriptures elaborate the description of the Jagat as some harmful thing? If the world is non-existent at all, then why blame it as harmful even? Why bother to explain the Jagat in so many theories? Why there are so many viewpoints about its origin and destruction?

If you ask like this, the answer is like this.

True! There is no need for the discussion about what is not there at all!

What is there to discuss about the flowers that are seen in the empty sky?

(But since you believe in the pictures seen in the emptiness as real, all sorts of theories and discussions about those imagined structures are in vogue, so that you can be cured out of this false belief.

If you believe in a ghost, you have to believe also in a spell that gets rid of it!

Ghost is your own headache; not a wise man's!

Jagat is not there as even a topic of discussion for a Knower; but you are the one who are lost in its realness.

To make you understand its unreal nature, the Scriptures have to talk about the Jagat also. And there are many theories propounded by many scholars about this world-existence and the Reality-state, as per their own mind-conceptions)

The discussion is undertaken, because you will learn not to believe in the countless conceptions created by the mind; and will remain as what is true, by practicing the necessary disciplines necessary; and stay like a rock unaffected by anything.

Jagat is of the nature of conception only; it is meaningful and purposeful for you alone. It should subside instantly without any residue through proper analysis.

That is why the discussion is there about the delusion-state called the world.

सर्गोऽनर्गल एवायं ब्रह्मात्मकतया क्षयः अन्यथा तु न सर्गोऽयमस्ति नास्ति च सन्ति वा।येषां च विद्यते सर्गः स्वप्नपुम्सामिवासतां स सर्गः पुरुषास्ते च मृगतृष्णाम्बुवीचिवत्।असतामेव सद्भावमिव येषामुपेयुषां न वयं निर्णयं विद्मो वन्ध्यापुत्रगिरामिव।

(The Jagat anyhow will perish at the time of dissolution; or it is not at all experienced when asleep; so why bother? If you argue like this, then listen.)

The world that you experience cannot be destroyed once and for all, through dissolution or through sleep. It will appear again and again without any bar.

The world exists forever as a conception only, and is supported by the ignorance.

It will cease to exist by knowing its non-existence only, and by realizing the true self as Brahman.

Otherwise, this world does not exist at all; and need not be discussed also!

It is not at all there, when one understands its non-existence; otherwise there exist indeed countless worlds!

He who believes in the existence of the world is also unreal, like the dream-character in a dream. The world that is seen as real and those who see the world as real are as real as the waves of the Mirage-river.

What can we discuss with those who experience the non-existent as real, and who themselves are non-existent? We do not understand their theories about the Jagat (its creation etc) like the words of the barren woman's son.

परिपूर्णार्णवप्रख्या काप्यपूर्वैव पूर्णता तज्ञानां द्रष्टृदृश्यांशदृष्टौ न पतन्ति ते।अचला इव निर्वाता दीपा इव समत्विषः साचारा वा निराचारास्तिष्ठन्ति स्वस्थमेव ते।आपूर्णेकार्णवप्रख्या काप्यन्तः पूर्णतोदिता अन्तःशीतलता जसिर्जस्यापूर्वैव लक्ष्यते।

For the 'Knowers of the Self', there is a unique completeness which is like the completeness of the ocean. They never are in need of completeness by the attainment of worldly objects.

They never fall into the divided state of the seer seeing the seen.

They just are aware of the world as the self-shine.

Like the lamps in a windless place burn with the same intensity without shaking, these 'Knowers' also remain unshaken in their Self-state, and do not waver at the presence or absence of objects.

Whether engaged in action or not, they remain the same; and their self-state is not disturbed in the least.

Like the Ocean fully brimming fully with waters, some unique state of completeness rises in the Knower filling the entire inner being with the coolness; and their state of knowledge is indeed unique and not found anywhere else.

वासनैवेह पुरुषः प्रेक्षिता सा न विद्यते तां च न प्रेक्षते कश्चित्ततः संसार आगतः।अनालोकनसिद्धं यत्तदालोकान्न विद्यते कृष्णाद्यनुपलम्भोऽत्र दृष्टान्तः स्पष्टचेष्टितः।

Vaasanaa is the incompleteness rising as some want or need. Vaasanaa alone is the embodied Jeeva. An embodied being exists as the Vaasanaa-state only. He is always in search of completeness; and never achieves it through any Vaasanaa-fulfillment process. When observed through reason, the Vaasanaa does not exist at all in the state of the true self, which is always complete. Since it is not observed, the worldly existence arises like this (as the state of incompleteness).

That which exists because of non-observation, ceases to exist in the light of reason. The objects imagined in the darkness cease to exist, when the darkness is analyzed through the help of some light.

LIGHT OF REASON

भूतानि देहमांसादि तच्चासद्विभ्रमो जडः बुद्ध्याद्यहंकरचेतांसि तन्मयान्येव नेतरत्।भूतादिमयतां त्यक्त्वा बुद्ध्यहंकारचेतसां अत्यन्तं स्थितिरभ्येति यदि तन्मुक्तोदिता।

What is the body that one identifies with as the 'I'?

The physical body is a sensed object like all other objects, and is made up of the five elements. It is inert and is not conscious. It is believed to be conscious because of delusion.

The body cannot be the self, because it is an inert object, that moves by the power of Praana.

The intellect, the mind, the 'I' sense etc are also invented terms, and are imagined to be part of the body; and so, they are also inert only, and require some other entity to activate them.

If the intellect, the mind, the I-ness etc are discarded as some invented terms that are connected to the body-information, then what gets left back?

There is left back some subtle conscious state, which empowers these inert things; and there is nothing more to observe beyond that. When one is stabilized in this state and realizes that alone as the Self, then the Mukti-ness state rises by itself.

चिच्छिन्नश्च चेत्यनिष्टत्वात्तादृश्येवात्र कास्तिता।तस्मात्केव कुतः कुत्र वासना किंस्वरूपिणी।यस्य चैष भ्रमः सोऽसन्प्रेक्षयाऽसन्न लक्ष्यते मृगतृष्णाम्बुवत्तेन संसारः कस्य कुतः।तदेवं तर्हि तस्य स्यादिति चित्तोदयो हि यः पुनः स एव संसारविभ्रमः संप्रवर्तते।तस्मात्सर्वमनाश्रित्य व्योमवत्समुपास्यताम्।अपुनःस्मरणं श्रेय इह विस्मरणं परम्।

The formless state of Chit is completely one with the inert-body, and conceives itself as a body identity.

The body itself becomes the 'I', and the Chit itself experiences the world based on this wrong assumption of the 'body-I.' The Vaasanaa develops accordingly. Actually, what realness is there in such a Vaasanaa?

(The entire process is just an array of misconception and imagination.

Vaasanaa is the end-result of such a misconception-process.)

Who owns the Vaasanaa? No one!

From where does this Vaasanaa rise up? From nowhere!

Where can it exist? Nowhere!

What form does it have? Just some misconception, and so is non-existent!

He, who believes himself to be having the Vaasanaa through delusion, does not exist at all!

If he is a body entity, he cannot have any Vaasanaa, since the body is just a grouping of inert elements.

If he is the conscious self, then also he cannot have any Vaasanaa, since he is not the inert body.

The entity who has the Vaasanaa is non-existent actually; and is not real.

When observed through reason, the unreal cannot be seen at all, like the waters of the mirage-river.

Therefore, where at all is this so-called 'Samsaara', for whom, and how?

Yet, even if proved through reason that the Samsaara is non-existent, the same delusion of the world starts once again, when the idea of its realness rises even slightly.

You are habituated to see the world as real only, and it is not easy to get rid of the deep-rooted ascertainment of the realness of the world. Therefore, try to maintain the non-existence of the Samsaara by reasoning again and again, without allowing the thought of its realness to rise again.

Do not allow any thought of the world to disturb you; discard everything as unreal; and make effort to stay in the 'empty-state of awareness' itself.

Forget the realness of the world, so it is not again remembered as real; this the best course to follow.

Forget the world, and do intense reasoning practice, till the world dissolves off in the fire of reasoning.

नेह द्रष्टा न भोक्तास्ति नाऽस्तिता न च नास्तिता यथास्थितमिदं शान्तमेकं स्पन्दि सदाब्धिवत्।

No one is there; and no others; this alone is the supreme Truth!

There is no perceiver here; not any enjoyer. There is no presence or absence of anything.

Just stay always 'as it is', and quiet like the undivided expanse of the Ocean with waves.

सर्वं दृश्यं जगद्ब्रह्म सदित्यवगते स्फुटं जलशोषादिवोदेति बिम्बबिम्बिक्षये शिवम्।

The ego-entity like a ghost gets reflected as the world-experience, in the water of the mind that is tainted by the dirt of Vaasanaas. If the water evaporates, then where is the ghost, where is the world?

'All that is perceived as the world is Brahman, the potential state for all perception-experiences.'

If this truth is understood clearly, then the auspicious state rises by itself; where the perceiving entity dissolves off along with the perceived world.

शान्तता व्यवहारो वा रागद्वेष विवर्जितः विश्रान्तस्य परे तत्त्वे दृश्यते समदर्शिनः।अथवा शान्ततैवास्य

निर्वाणस्यावशिष्यते निर्वासनः किल मुनिः कथं व्यवहरत्वसौ।यावत्त्वस्य न निर्वाणं परिपोषमुपागतं

तावद्व्यवहरत्यस्तरागद्वेषभयोदयः।वीतरागभयक्रोधो निर्वाणः शान्तमानसः शिलेवाप्यशिलीभूतो मुनिस्तिष्ठति

नित्यशः।

Whether resting in the peaceful state of contemplation, or engaged in the activities of the world, a Knower is observed to be without attraction and repulsion towards the world; since he rests in the Supreme state, and is endowed with equal vision. Or rather, the peaceful state alone belongs to the man of Nirvaana. When this noble one with the silent mind has no Vaasanaas at all, he cannot actually engage in any action at all.

As long as the Nirvaana state has not reached its full maturity, till then a seeker will try to act in the world without the rise of attraction, repulsion and fear. He has to practice this state with effort.

However, the Knower who is well-established in the Nirvaana state, always remains action-less and is asleep in the quiescent state; the words like attraction, repulsion and fear have no meaning for such a noble Rishi.

He is silent and motionless like a rock; but is not inert like the rock.

बाह्यताभावनाद्बाह्यमात्मैवात्मत्वभावनात्भवतीदं परे तत्त्वे भावनं तत्तदेव हि।यान्तः स्वप्नादिविभ्रान्तिः सैवेयं

बाह्यतोदिता मनागप्यन्यता नात्र द्विभाण्डपयसोरिव।स्थैर्यास्थैर्ये तथैवात्र भ्रान्तिमात्रमये तते आधाराधेयते ते द्वे

यथा जलतरङ्गते।

Whatever the understanding-level is, the Supreme state is seen as per that level only.

If one understands the emptiness of Brahman as a solid reality situated outside, then he will experience that only. If one understands the Brahman as Brahman only, then he remains in the Brahman-state only.

Where and all the 'outside' gets experienced?

The delusion as in the dream-state, in the illusion, in the imagination etc, whatever is inside shines forth as the outside. Dream-state and the waking state both are of the same nature, like the same milk kept in two different vessels.

Waking state looks more stable than the dream state, only when one wakes up from the dream.

The dream also appears stable like the waking state while dreaming.

The waking state will also appear unstable, when one wakes up to the truth.

Both the states of dream and waking are made of delusion only. The water supports the wave, and the wave supports the water; so also, the delusion and these states (waking and dream) support each other.

स्वप्नादावात्मनोऽन्यत्वज्ञानादन्यत्ववेदनं अनन्यतावबोधे तु तदन्यन्न चोदयि।

In the dream and the other states of delusion, the Self is imagined as some entity (I) separated from the world of experience. When the knowledge of the oneness rises as the 'Self itself shining as the experience', then, there does not rise the idea of separateness.

कलनारहितं शान्तं यद्रूपं परमात्मनः भवत्यसौ तत्तद्भावादतद्भावाच्च तद्भवेत्। स्वप्नादिज्ञानसंशान्तौ यद्रूपं

शुद्धमैश्वरं न तदस्ति न तन्नास्ति न वाग्गोचरमेव तत्।आत्यन्तिकभ्रान्तिलये युक्त एवावगच्छति स्वरूपं

नोपदेशस्य विषयो विदुषो हि तत्।

The nature of the Supreme Self is quiescent and without any sort of fluctuation.

That alone is the Self that rises as the false 'I' in you, and gets conceived as the 'body-I'

The Self cannot be perceived like an object, cannot be experienced like a 'joy' sense, cannot be experienced also like a trance state of the melting mind.

Though it is in each and every conscious being as their own self-state, and is untainted in essence, it is misconceived as the body-self, by superimposing consciousness on the inert body. If such a superimposition is removed through proper analytical approach, then such a misconception is not possible.

No one is aware of it because of the lack of analytical thinking,

Since the existence of the true self cannot be proved by the location in time or place, or through the sense perception, it remains as if non-existent for the ignorant.

Its existence cannot be disproved also, because it is the very 'you' who exist as some ego-entity.

It cannot be defined, cannot be explained, cannot be understood; and is beyond the grasp of words.

It is something that encompasses everything, yet not anything as such.

It is the purest state of all.

It is something like the wondrous state of waking up and staying outside of all the dreams.

It is the state of relief like waking up from a nightmare.

It is not the experience of joy that is imagined by the mind in the perceived objects; but is the bliss of knowledge that keeps the ignorance away.

When the delusion state is completely dissolved off without a trace, then the 'seeker of the oneness with the Self (Yukta)' remains as it is, in his original state.

That state cannot be explained like a topic of learning taught by a teacher. Your innermost essence of existence gets to be known by you only; and another person cannot prove your own existence to you.

शान्तं निरस्तभयमानविषादलोभमोहात्मदेहमननेन्द्रियचित्तजाड्यं त्यक्त्वाहं

अक्षयमपास्तसमस्तभेदं निर्वाणमेकमजमासितुमेव युक्तम्।

The best course to be followed is to stay in the 'quiet state of Nirvaana' (Self-awareness), which alone exists second less, which is not produced newly through Vichaara, which never diminishes, and where the division-sense never rises. To attain this state, one should renounce completely the 'body-based I'.

How does the body-I express itself as?

This body-self exists as the inertness; as the fear of death; as the conceit which is expressed as arrogance; as the sadness which rises from disappointment, tragic events, failure, diseases etc; as the greed for possessions and people; as the delusion of various levels rising through ignorance; as the identification with the body as the self; as the thoughts that rise in torrents because of various desires and attachments; as the five senses that produce the solid nature of the objects, and as the conceptions that rise as a life-story.

HOW CHITI EXISTS AS THE I AND THE JAGAT

(Do not imagine the Chiti-state as some magical luster far above in dark space, and the Jagat coming out of it like a magical feat; but try to understand as to how 'you the true self-state' alone are shining as a world-experience, now, here, even as you read these words.)

यदा चितिः प्रसरति तदाहंताजगद्भ्रमः असदेवाभ्युदेतीव स्पन्दादपि च वायुता।उदितोऽपि न खेदाय

ब्रह्मरूपत्ववेदनात्परमाय त्वनर्थाय जगच्छब्दार्थभावनात्।

The 'Chiti-state' moves out of its own awareness, then instantly rises the falsity of Jagat-delusion that is based on the 'I-ness'; like the movement itself is experienced as the air.

Wind is movement; Brahman is Jagat.

Therefore, even if the Jagat-appearance rises like this, it is not some suffering state.

The perceived world is not the bondage; but seeing it as real is the bondage.

Only a non-thinking person will suffer the pains of the perceived world; not a Knower who understands the mystery of existence. If the 'Jagat' is understood as Brahman, it leads to the supreme welfare; if understood as only the 'Jagat', then it leads to a harmful state.

रूपानुभवमादत्ते चक्षुःप्रसरणाद्यथा चितिः प्रसरणात्तद्वज्जगद्भि्रममास्थिता।यासौ प्रसरति व्यर्थं चेत्यभावान्न सा सती असत्कथं प्रसरति वन्ध्यापुत्रः क्व नृत्यति।

When you open the eyes, instantly all the images with their various shapes and colours rise up as the sight. Similarly your own awareness state of existence (Chiti), instantly exists as the delusion of the world.

Whatever you see as the world is just the information produced by the senses, which is converted into a narrative by the mind. Whatever you see is actually is just some picture seen on the emptiness expanse, since nothing is out there but the information you understand as some world. Therefore, it is not proper to say that the Chiti spreads out as the world; for no perceived phenomenon can exist at all in the Chit. Therefore, how can a non-existent phenomenon spread out of Chiti? How can a barren woman's son dance at all?

अयं त्वनुभवादेव मुधैवानुभवन्स्थितः असदेवाननुभवन्स्वयमर्भकयक्षवत्।

This Jagat exists as the flow of experience only.

(*'Aapa' the flowing waters of experience alone support the Jagat; state the Upanishads.*)

And what is an experience, but some mind-reaction to the sense information received? Imagine the countless worlds of countless beings and their experiences; which particular experience has any value as such?

All the experiences are the mind's narration of the sense-information that it receives.

The mind alone sees the emptiness through the screen of senses; imagines a world in the emptiness; and reacts to it, and suffers.

'Chit alone spreads as the Jagat, like the movement of the wind'; so it was mentioned.

This statement is also not correct, and is improper.

Jagat is just some experience-flow which is not real, and it differs for different minds.

How can it rise at all from Chiti? How can falsity be attributed to the Chit?

Therefore, what can spread out as Jagat at all?

What experience can be there for a Knower, who does not react to the sense-information?

How can the Jagat exist for him?

An immature child alone reacts to the ghost that rises from its imagination; but not an adult.

Jagat is non-existent for the Knower; is real for the ignorant; and so it is mentioned that the Chit spreads out and is seen as the world; like explaining to a child, how the ghost came into existence.

But, since the ghost of the Jagat is non-existent, Chit remains as it is; and there is no Jagat at all.

अहंभावोऽपि दुःखार्थमहमित्येव वेदनात् अवेदनान्नाहमतः स्वायत्ते बन्धमुक्तते।

Why hold on to the false 'I' and suffer through imaginary tragedies?

By identifying with the body as the 'I', the 'I-ness' as the body-self prevails, and leads to suffering only.

You imagine that the 'I' (whatever it is as per your imagination) is bound and needs liberation.

How can the non-existent 'I' get liberation also?

How can the imagined 'I' attain the imagined liberation?

'True liberation' is the state where you realize that there is no 'I', and that no one needs to be liberated.

By not identifying with the limited structure, 'I' becomes free of both the bondage and the liberation.

तद्द्वयानं स समाधिर्वा यदवेदनमासितं अजडानां जडमिव समं शान्तमनामयम्।

This state cannot be attained through 'Dhyaana'.

It is not a state where you stay outwardly motionless in the trance state, which goes by the name 'Samaadhi'.

When one stays without identifying with the 'I' of the ego, then that itself is 'Dhyaana'; that itself is

'Samaadhi'. That state is equal, quiet, and unaffected by anything; and the conscious tools like the mind and intellect, remain inert like the rock.

द्वैताद्वैतसमुद्भेद्वैर्वाक्यसंदर्भविभ्रमैः मा विषीदत दुःखाय विबुधा अबुधा इव।

Hey you so-called intellectuals! Do not act like fools and strain your throats, by getting caught in the mazes of sentences arguing about duality and non-duality.

असदाश्रयते दुःखं स्वप्नवद्धनवासनः रूपालोकमनस्कारान्संकल्परचितानिव।दुःखं सदेव नाश्राति सुसवत्तनुवासनः
रूपालोकमनस्कान्संकल्परहितानिव।

The ignorant Jeeva is a dense state of Vaasanaas only. Such a Jeeva is always caught in a non-stop torrent of events forced by these Vaasanaas, and is forced to experience the world of images drawn by the senses. He can never escape from it, like a man who is trapped in a dream-world, that is made of his own conceptions.

Though the world is non-existent, the Vaasanaas produce a picture of the world through his conceptions. The Jeeva is always turned outward and away from the true-self, and goes through countless miseries, being identified with the ego-I.

The Jeeva whose Vaasanaas are minimized also, has to see the world drawn by the senses. The pains and joys of the world rise for him also, as a part of life. But he does not consume the pains, and ignores them as a part of the fiction narrated by the mind. He is asleep in the light of Truth, and is not affected by the events of the life; he exists like an outsider unconnected to the conceptions.

अत्यन्ततनुतामेत्य वासनैवेति मुक्तां देशकालक्रियायोगात्पदार्थे भावनामिव।अत्यन्ततनुतां याता वासनैवेति मुक्तां पराणुपरिणामेन खतां खेऽभ्रादिका यथा।

The Vaasanaas produce a picture of the world as per the understanding level of a Jeeva.

The Vaasanaas produce the wants; and force a Jeeva to conceive objects that fulfill the Vaasanaa-demand, (like one collecting the required ingredients, if he wants to cook a delicious meal for himself).

You cannot wish the Vaasanaas away. You have to reason out slowly that the objects have no quality of joy inherent in them, and slowly minimize the amount of Vaasanaas.

When the mind is reduced to the level of minimal agitation, then naturally the mind will get habituated to withdraw from the outside world; and will be able to stay in the awareness state of the self. The Mukti state of knowledge slowly comes to stay as the natural state of oneself.

(Self cannot be remembered; but instead of staying as the 'ego-I,' the Mukta will stay as the 'Brahman-I'. 'Ego-I' is a dream character dreaming a world of Vaasanaas, and is not real. 'Brahman-I' is just the shine of one's own self, and there is no 'I' sense as a limited form.)

The Vaasanaas produce the world-picture and trap one inside those experiences; it is the natural state of the ignorant. The Vaasanaa-less state of a Knower produces the unreal nature of the world as the natural state. The 'diminishing Vaasanaa state' alone slowly changes into the Mukti state.

The interactions of subtle atoms bring about changes in the empty sky, like the smoke, clouds, mist etc.

The world-existence also is produced as a result of the interaction of the Vaasanaas of many minds.

When the clouds and mist are removed off through the rise of the sun of Knowledge, the sky returns to its natural state. So also, when the Vaasanaas are minimized, the Mukti state rises by itself.

अहंभावनया बोधे वासना घनतानवा विपश्चित्संगमाभ्यासात्पाण्डित्यमिव मूढता।

(How to get rid of the Vaasanaas?)

The complete elimination of Vaasanaas occurs, by the practice of ascertainment of the 'I' as the Self (Brahman-state) through knowledge. Whenever the 'ego-I' pops up, push it away by immediate analysis and revert back to the 'silent existence-sense of the self', again and again.

A person who is foolish and illiterate seeks the company of the learned; studies hard under their guidance; and slowly becomes a learned man himself. Similarly, if one takes to reasoning practice by studying the Scriptures under the guidance of true Knowers, he also will become a 'Knower of the Self' in course of time.

नाहमस्तीह मयुक्त्या निश्चयोऽन्तः शमात्मकः जीवतोऽजीवतश्चाति रूढबोध इति स्मृतः।

(When does the knowledge turn into your natural state of existence?)

'I is not at all there'!

This is my statement which I am uttering, being established in the 'I-less' state of Brahman (like an adult telling the child; 'there is no ghost').

Trust my words. Ascertain the same truth in the mind (like the child stepping into the darkness without fear, with complete faith in the words of his father.)

Slowly learn to be the silent self, in each and every action of the world; look at the 'ego-I' as some outsider.

Try always to be in the witness state, by observing and supervising the actions of the ego-entity.

Just 'look' at the ego-entity, immediately you are in the Self-state!

Do not swerve from this witness state whether living here with this body, or moving out of the body to another existence. As the witness-state of the Self, you will not know even the meaning of the word 'death'.

This alone is known as the state of ascertained knowledge (like the ghost-less state of the child).

वायौ द्वन्द्वमिवात्रेदं जगदादि च भासते कोऽहं कथमिदं चेति विचारेणैव शाम्यति। नाहमित्येव निर्वाणं किमेतावति मूढता सत्संगमविचाराभ्यामेतदाश्ववगम्यते। क्षीयते तत्त्ववित्सङ्गादहमित्येव बन्धनं आलोकेनेव तिमिरं दिवसेनेव यामिनी। कोऽहं कथमिदं दृश्यं को जीवः किं च जीवनं इति तत्त्वज्ञसंयोगाद्यावज्जीवं विचारयेत्।

(How to practice Vichaara?)

The wind moves; its movement is experienced as if it is different from the wind.

Wind is the movement; though we consider the movement as the wind's function.

Though undivided, the wind is divided as the wind and the movement.

Similarly, this world that is based on the 'Ahamtaa' (I-ness), shines forth as if different from Brahman.

The potential state of Reality can exist only as some probable state of experience, like the wind is experienced as its movement only.

Not to conceive anything through a Vaasanaa, frees you from the forced probable state of experience.

To remain in the potential state always, and never get caught in any probable state as real, is Mukti.

To attain such a state, one has to take recourse to the Vichaara process, to remove this duality-state of Brahman and Jagat, and understand that Brahman alone is experienced as the world.

The duality-state gets subdued by the rational analysis of queries like 'Who am I?' 'How all this?' etc.

How can an evolved thinking being like a human, still act in the level of an animal only, like a body-entity?

Other than the analyzing one's own existence and the realness of the world, what other purpose is there for an intelligent evolved human?

A person who is satisfied with the joys of eating, sleeping, reproducing, family-togetherness, possessions etc is an animal in human form. 'Nirvaana state' is possible only for those who analyze the self.

'I' does not exist at all; this is the Nirvaana state.

The removal of the ignorance about the 'I' and the 'Jagat' is the Nirvaana state.

This state is attained quickly, by seeking the company of the Knowers, and the constant enquiry of the realness of each and every object that rises in front of you.

By the company of the Knowers of Brahman, the bondage gets destroyed; like the darkness by light, and the night by the day. All throughout his life, one should analyze through reason to find the answers for the questions 'Who am I? How has this perception come about? Who is a Jeeva? What is life?' etc, under the guidance from the realized Knowers.

(The level of intellectual clarity and the involvement in the Vichaara, decide the duration-time of Saadhanaa. The Nirvaana-state can be instantly attained like King Janaka, or may require the entire life-span like King ShikhiDhvaja.)

जीवितं भुवनं भाति ततोऽहमिति नश्यति तत्त्वमेकेन तज्ज्ञार्कसेवनात्स निषेव्यताम्।

Take shelter in the Sun named the 'Knower of the Self'. Understanding of the truth occurs instantly.

The darkness (realness of the world) which covers the entire perceived phenomenon vanishes; and the entire world shines anew (as the Self-shine) by the light of knowledge.

यो यो बोधातिशयवांस्तं तं पृथगुपास्व भो संगमे कथयोदेति तेषां वादपिशाचिका। वादयक्षेऽप्युदिते बालस्येव विपश्चितः युक्तियुक्तमलं मुख्यमुदेत्यहमिति भ्रमः।

Whoever has excelled in knowledge, serve him separately and gain the knowledge, (like gathering honey from many flowers). Absorb the goodness from all the teachers, yet leaving out what is not right, like the swan sucking milk out of the diluted milk, leaving out the water.

If you get caught in the trap of the various terms and their meanings that explain the Reality, then you will be possessed by the vampire of arguments and debates, and lose sight of your goal of Self-Knowledge.

(Why, what is wrong in debating out the truths?)

Instead of arriving at the truth through debates, the learned scholars are only eager to prove their own theories as correct, and remain engaged in heated arguments.

The 'ghost of argument' rises in these scholars, and they do not see anything beyond this ghost, like the children getting possessed by the ghosts of their own imagination.

The 'ego-I' takes over as 'I am right; and my theory alone describes the Reality'.

The mud-slinging starts in the form of heated arguments against each other.

The goal of 'Reality-quest' is lost; and these learned ones also, become a prey for the delusion-devil.

अतः प्रत्येकमेकान्ते प्राज्ञः सेवेत पण्डितं एकीकृत्य तदुक्तांस्तानर्थान्बुद्ध्या विचारयेत्। विचारयेत्तदुक्त्यर्थं बुद्ध्या बुद्धिविवृद्धये सर्वसंकल्पमुक्तं यत्तत्सत्तन्मयतां व्रजेत्। विपश्चित्संगमैर्बुद्धिं नीत्वा परमतीक्ष्णतां अज्ञानलतिका सैका कणशः क्रियतामलम्।

Therefore, an intelligent aspirant must seek each learned person in solitude, separately.

Then he must collect together all the statements and analyze them all through one's own intellect; accept the statements that are conducive to the enquiry of the Self, and reject the worthless statements; and be careful not to get caught in any mind-made philosophical view of anyone.

A saint also may have a wrong theory about reality; an ordinary man also may have a right view of Reality. Do not stick to a person and his words; but stick to the quest of Truth alone as your goal.

Take knowledge from a child also if it is rational; but reject the statement of a scholar also, if proved wrong. Learn to churn all the knowledge-pieces taken from all the people, with your own intellect.

Do not reject any Knowledge by getting prejudiced about the source.

Learning helps sharpen the intellect. Without a sharp intellect, Vichaara cannot be taken recourse to.

Like collecting the milk from many cows, collect knowledge from all the sources; churn it with your own intellect; take out the butter of knowledge proper, and throw away the residue-dirt of meaningless arguments, and wasteful terminologies. Be ruthless and reject the ego-based statements of the scholars, which are tainted by their own mind-conceptions.

With the knowledge obtained from many sources, analyze well the 'Truth of Reality' thoroughly.

Making one's one intellect very sharp through the company of the learned, completely slash this creeper called ignorance into pieces.

एषोऽर्थः संभवत्येव तेनेदं कथयाम्यहं स्वानुभूतं वयं बाला नासमञ्जसवादिनः।

Whatever I have told you will indeed happen; that is why I am telling you all this.

Hey children! We have experienced it ourselves. We do not speak non-sense!

Trust my words. Have faith in what I say!

व्योम्नोऽम्बुवाहादिविजृम्भयेव तरङ्गभङ्गयेव महाजलस्य न युज्यते नापि नश्यतीह नाशोदयौ निर्मनस्य किञ्चित्।

The empty sky shines splendorous with the clouds, mist etc, like the 'Reality' covered by the conceptions.

The expanse of ocean shines with its rise and fall of waves, like the 'Reality' covered by the conceptions.

The emptiness of the sky is not affected by the appearance or disappearance of the misty clouds; the Ocean is not affected by the appearance and difference of the waves.

Nothing new is gained or nothing is lost, if the Brahman is realized as it is, freed of conceptions.

By not conceiving the world as real, nothing new is gained, or nothing is lost.

The sky is blue for the human eye. If one knows the blueness of the sky as unreal, and is able to see the space as colorlessness through his knowledge-eye, no harm is done.

You can enjoy the blue-sky still, and also know it as unreal also.

A person who is always in the knowledge of the colorless nature of the sky, is never affected by any color that may cover the sky.

A person who is always awake to the truth of existence, is never affected by the world-scenes of any sort.

इदं हि सर्वं मृगतृष्णिकाम्बुवन्निरामये ब्रह्मणि शांत आतते विचारिते नाहमितीह विद्यते कुतः क्व

कस्मान्मननादिविभ्रमः।

All this that is seen as the world exists in 'the affliction-less, quiet, all-pervading Brahman-state' like 'the waters of the mirage' and remains only as the 'not-I', when rationally analyzed.

Why then the delusion of conceptions, from where, for whom, how?

When the delusion is gone, like the mist from the sky, there is just the quiet awareness of oneself left back, like the non-inert silence of the inert rock.