

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 NINETEEN  
[THE SOUND 'BRAHMAN' IS MEANINGLESS]

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

प्राप्तेषु सुखदुःखेषु यो नश्यति स नश्यति यो न नश्यत्यनाशोऽसावलं शास्त्रोपदेशनैः। यस्य चेच्छोदयस्तस्य सन्त्यवश्यं सुखादयः ते चेत्संयक्चिकित्स्यन्ते पूर्वमिच्छैव मुच्यताम्।

Enough of all the instructions! This much you people understand!

He, who perishes (reacts as an ego-entity), when met with the joys and sorrows of the world, he alone truly perishes. He, who does not perish (who is always established in the Self-state), is the imperishable.

For him who has desires, the experience of happiness and sorrow are there for certain. These worthless joys and sorrows can be indeed treated in the proper way (and got rid of); first and foremost get rid of the desire.

*(Desire is the 'want of something to happen' that will bring you joy.*

*The Self is the potential state that can exist as any probable state.*

*Ego-entity that you hold on to, is one such state which rises as so many wants and experiences.*

*Do not want anything to happen at all, and avoid turning into any probable state of experience.*

*Be non-reacting inwardly, to any experience that rises randomly.*

*Stay always as the potential state of the Self, which is quiet and inert-like.*

*Stay always as a witness to the actions of the ego-entity; treat it as a costume only, or as a character you have to don on the stage of the world-drama.)*

अहं जगदिदं भ्रान्तिर्नास्त्येव परमे पदे इदं शान्तमनालम्बं सर्वं निर्वाणमव्ययम्। अहं ब्रह्म जगच्चेति शब्दसंभ्रमविभ्रमः सर्वस्मिन्छान्त आकाशे केन नामोपकल्पितः।

In the Supreme state, there is no delusion of 'I' and the world at all. There is only 'this', namely 'the quiescent state' which is independent, is all, is sheath-less and is the non-decaying principle.

'Aham, Brahman, Jagat'; all these sounds are just 'word-plays'.

There is only the 'quiet state', that is ready to become any sense-information (and the conceived experience as narrated by the mind). There is no one and nothing else, in this 'potential state of the Self'.

How can you conceive names in this nothingness-expanse?

*(All the sound-modifications, namely 'Brahman', 'Aatman', 'Jagat', 'Moksha' etc, are all meaningless in the Reality-state.)*

नेहास्त्यहं न च जगन्न च ब्रह्मादिशब्दकाः शान्तस्यैकस्य सर्वत्वात्कर्ता भोक्तेह कः कुतः।

There is no 'I' (Aham), not the Jagat, and nor the words that sound as 'Brahman' etc.

The 'single quiescent state' alone is everything. Where is the question of the doer or the enjoyer?

*(There is only the 'emptiness' the potential power, which can rise as any sense-information. When the mind as an ego-entity 'looks' at the emptiness, the 'sense information' rises as per the 'want-measure' of the mind. The 'imagined ego-entity' experiences an 'imagined world'.*

*Actually no sound is there, no smell is there, no image is there, no touch is there, no taste is there; except the agitation in the mind (in the form of the brain-signals).*

*Absolute quietness alone exists! The Mukta always experiences this bliss of dead silence alone, and sees nothing and no one, and is empty inside and also outside.)*

उपदेश्यातिशायित्वात्सर्वापह्व एव च कृतोऽयं स च सत्यात्मा त एवाहं विशिष्यते।

*(If nothing is real and everything is non-existent, what about the instructions that you gave so far?)*

I have offered abundant instructions, and tried to explain the 'Reality state' that is beyond the grasp of words. Even these words have no meaning in the 'Supreme state'.

These sounds do not exist at all, in that 'absolute quietness'!

Through abundant instructions, everything gets denied; including the instructions!

'That quietness of emptiness' alone exists as the Reality.

In that state of a Mukta, that alone is left back as the 'I'.

*(Even to name it as 'Reality' is stupidity. It is just the power, the potential in each Jeeva to rise as some information-experience. That is you in truth! That is the Self!)*

अग्रस्थसिद्धसंचारो ज्ञायते नापि दारुणः यथैकपार्श्वसंसुप्तनरः स्वप्नाभ्रगर्जितम्। ज्ञप्तौ नास्ति यतस्तेन सिद्धाचारो न लक्ष्यते स्वभाव इति सर्वेण ज्ञप्तिस्थो ह्यनुभूयते ।

*(In this emptiness-expanse, that is brimming with information-waves, we, the total populace of a tiny planet, can absorb only a little set of information; and even then, the individual brains absorb very little data, as per the level of their mind-efficiency. That tiny amount of data alone gets defined as world by everyone. We cannot know of the other worlds, or the other beings that exist as some other populace of some other world.)*

Even if a Siddha is moving in front of us, we cannot know of it; and cannot know also the movements of a person of another world, that the emptiness may hide (as some information inaccessible to us).

We cannot see anything beyond what gets directly perceived through our senses.

We cannot know of the terrifying thunder-sound experienced inside the dream of the person who is sleeping next to us also. He may scream in terror by that experience; but we cannot experience, what he experiences. Each mind experiences that alone, what it absorbs as information from the empty-expanse of Reality.

It is the natural state of all the beings.

ज्ञप्तिरप्यात्मभूतैव सर्वं भाति तन्मयं तस्मात्साहं जगत्सर्वमभिन्नं परमात्मनः।

*(Where is this empty expanse?*

*Within each Jeeva, this potential state of Reality exists as the Aatman-essence.*

*Rather, the Reality alone exists as the countless probable states of all the Jeevas.*

*That Reality-state, the potential state is 'you' in truth.*

*That is the power to exist as any perceived. That is the real you.*

*This power, this potential state cannot be constrained in any space or time limitation (as inside a body).*

*Because of 'the I' ness and desires, you have yourself chosen to exist as the ego-entity that is made of a name and form, like the sky getting entrapped inside a tiny clay pot.*

*Drop all the desires and stupidity, you will remain only as the 'potential state of the self' which is quiet.)*

That which knows something as the world is the 'Reality state of knowing'.

Everything shines as that alone.

Every Jeeva is a dense state of some information-data, like a splashing wave in the Ocean.

Wave is nothing but the Ocean. Ocean is not divided as the many waves.

There is only the potential state that can rise as any information; and the ego and its world is just a tiny set of information that rises as the 'I'. You are not that 'I'. You are the subtle state of Reality.

Any smallest wish, instantly that information will turn into experience of good or bad.

That is your power as Brahman! Do not allow the power to rise as some delusion state.

There is no me or another or the world, that exist as the divided sets of information.

Knowing cannot be divided or sliced as me or another or the world.

Just remain as the potential state of 'Knowing'; not as the 'Known'.

ज्ञप्तिर्जगत्तया भाति संकल्पस्वप्नयोरिव अनानावयावोदेति जलमूर्मितया यथा।

This 'Knowing' state alone shines as the 'state of the world', similar to the 'imagination and dreaming states'. 'This state' alone rises as the 'waves of experiences', like the 'waves in the ocean'.

Ocean is not sliced off by the waves; this 'knowing' also is not divided as the 'ego-I and the world'.

एकात्मैवोदये ज्ञप्तेर्नानातामिव चागतः अज्ञानात्स त्ववस्तुत्वात्प्रेक्षितो नोपलभ्यते।

The single 'understanding-essence' (Self in all) alone manifests as the divided patterns of the world.

Any world is just a grouping of many mind-experiences of the same level (and is known as Viraat).

Such groups of minds are countless.

Whatever be the mind-experience, it is just the conception state of the mind; and not real.

Any world-state that gets experienced by any mind, is just what the mind believes the world to be, as per its delusion level. The group of minds react to each other, and imagine the division as many.

When observed through reason, the 'realization of the Truth' rises by itself, and what is not real ceases to exist as real.

*(The potential state of emptiness exists as just the 'mirroring power' as if, and reflects nothing; but this 'mirroring power' is clouded by the 'mist of delusion' as it were, and rises as the 'countless mirrors' that are reflecting each other endlessly; and the 'delusion of the many' rises as real.)*

यथा स्वावयवानेव सर्वानवयवी भवेत् नित्यानवयवं शान्तं ब्रह्मैवेदं तथा जगत्।

*(You are just the 'potential state' called 'Aatman'! How can the 'potential power' have limbs?*

*'World' is just a 'flow of experience'! 'World' is something that you understand as some information-data, through your six senses! Information is not solid! 'Many' is also just some information only.*

*How can there exist a solid world, that is made of many solid things?)*

Though without limbs, the Jeeva perceives himself as endowed with limbs, by identifying with the physical body. This world is actually the quiescent, eternal state which is undivided and part less; yet Brahman (you in essence) sees itself as divided, at the level of ignorance.

भाण्डलक्षाणि धत्तेऽन्तश्चिद्रूपकनकेष्टिका यदेव सा चेतयते जगदादीव वेत्ति तत्। ब्रह्मैव कचतीवेदं सतयाच्छजगत्तया चिद्रूपत्वाद्द्रवात्मत्वात्तरङ्गादितयाब्धिवत्।

*(Imagine the Chit-state, as some huge gold brick without any proper shape as such.*

*Understand, how the gold brick is a potential state for millions of gold ornaments.*

*You as the ego-entity, are one such ornament imagined in this 'shapeless gold brick of Brahman'.*

*Gold did not 'change' into you, the imagined ornament. It is, as it is; is formless and changeless.*

*You are just an imagined shape in that gold brick. You are actually the gold brick, and not the ornament.*

*'Chit gold brick' imagined as the 'ornaments of Jeevas', is the Jagat-state.*

*Nothing happened at all; but imagination; and imagination can never be the truth.*

*You imagine yourself as a bracelet or anklet in the 'Chit gold brick', and are adorning the goddess of Avidyaa, the delusion state. Stop this false conception through Vichaara; and remain as the gold only.*

*The imagination will die off by itself. The gold never imagines ever, and is quiet always.)*

Imagine Chit as a golden brick which is conscious (is the 'Knowing power'). This golden brick contains within it, millions of objects. Whatever it perceives as the objects, it understands them as such. Since it alone exists, its imagination also exists as if real.

*(At this very moment, what you are experiencing as the world, is 'you, the golden brick', imaging yourself as some ornament, and making the 'sound of the ego-entity'.)*

Brahman alone is the 'Self' in all, and is the common essence in all, as the 'potential state that can exist as any perception experience'.

Brahman alone shines forth as the pure shine of Jagat (made of many objects), like the gold brick imagined as many ornaments.

Brahman alone shines forth as the 'Knowing-essence', namely the Jagat.

Jagat is just 'what is known' and is not divided. Jagat is just 'Knowledge'.

Brahman is the 'liquidity' in the 'many waves of the Ocean-waters'.

This liquidity is not divided as the waves.

Those who do not know of the 'liquidity', see the ocean 'divided as many waves'.

Those who do not know the 'Knowingness', see the world as made of many 'known objects'.

यद्यच्चेतयतेऽन्तस्तु जगदादीव पश्यति अरूपमपि रूपं स्वं चेतयते न तत्।

This 'Knowingness' alone exists as the potential state which is experienced as any probable state of 'Known'. If this 'Knowingness' is not there, how can anything be 'known'?

Reality exists as 'Knowingness' alone! Whatever it understands or 'knows', that alone it perceives as the world through a mind. This 'Knowingness' is formless, and is beyond the grasp of the six senses.

It cannot 'know' itself as the 'known'; but can exist only as itself.

चेतनाचेतनत्वोक्ती तस्येशत्वात्स्वदेहगे उपदेशार्थमेवोक्ते न सद्विषयमर्थतः।

The statements like 'it is conscious of the world as the mind-entity'; 'it is not aware of the world as the Chit' are mentioned just for the sake of instruction; and have no bearing to the state of Reality.

Though it is the Supremacy, it is bound by the body-identity; and is having the experience of listening to this discourse, as 'you all' (because of the 'Mumukshutva-Vaasana' in you people); and is discoursing on knowledge to itself, as another person.

न जगत्सन्न चैवासद्भासते चेतनाच्चिति अचेतनान्न कचति क इवार्थग्रहोऽत्र नः।अचेतनं चेतनं च  
स्पन्दास्पन्दवदात्मनः स्वायत्ते न कदर्थस्थे स्वस्थपाषाणवत्स्थिते।

Reality is the 'potential state of all the perception states', and is brimming with information (of limitless perception states). Since the Reality is just a state of 'potential knowing', all its 'known states' that are its probable states, shine as the entire Jagat-state.

'Information-Knowing states' (called Jeevas) are also the probable states only.

An 'illusion of experience' gets created in these Jeeva-states; and is known as the Jagat.

The Jagat exists as real, in the states of delusion; and does not exist as real, in the state of non-delusion (like the mirage-river water is real for the fool, and is not real for the intelligent one.)

The Jagat, though not existing (and is a state of delusion only), is real as the Brahman.

Brahman is real; and renders realness to the Jagat.

The realness that you experience in the world-objects, is the realness of the unknown Brahman that is hiding behind the perceptions; like the costume is seen as real, because of the person wearing it.

The 'Knowing' is Brahman. The 'Known' is Jagat. 'That' exists; so 'this' exists!

Chit is the 'Knowing' (potential state) that exists as the 'known' (probable states).

This Jagat shines forth in the Chit, because it 'knows' itself as 'Jagat' (as many Jeevas).

If it does not 'know', what can be 'known' at all?

Why feel any realness in the 'Known', when it is not real?

What meaning is there in the 'known' for us (Rishis), who stay beyond the 'Known' itself?

We (Rishis) are always in the witness state of 'Knowing', and do not bother about the 'known' at all (like ignoring a mirage-water as non-existent, though seen).

*('Knowing' exists as 'information-knowing'. The 'Knowing' state is not any information.*

*'Information-knowing' is a delusion state called Jeeva.*

*What is there to feel attracted by some little information-data that the idiot brain has access to?)*

The 'knowing the Known' is the perception state of the ignorant Jeeva, as if the Self-state is agitated.

The 'not-knowing the Known' is the non-perception state of a Mukta, where the Self-state is not agitated.

The Jagat exists like the reflections in the Sphatika stone, and does not affect the Chit-stone in any way.

Reflections (Jagat-state) are the stone (Chit) itself and belong to it, and are one with it.

The agitation or non-agitation states do not affect the Chit-state.

*(You are actually the potential state, that is shining as the world that you experience in your own mind.*

*No one else is there; nothing is there. The world also is not there.*

*Remain silent without the idea of 'I' also.*

*Then, Reality alone is left back, and you are free of the 'probable state syndrome', called Jeeva.)*

यस्येक्षितस्य नो सत्ता नाधारो न च कारणं सोऽहमित्येव यो यक्षो न जाने कुत उत्थितः।काकतालीयवत्  
भ्रान्तमहं ब्रह्मणि भासते स्वमेव रूपं दृग्भ्रान्तौ केशोण्ड्रकमिवाम्बरे।ब्रह्मैवाहं जगच्चात्र कुतो नाशसमुद्भवौ अतो  
हर्षविषादानां किंत्वेव कथमास्पदम्।यस्याहमिति यक्षस्य सतैवास्ति न सत्यतः अहो नु चित्रं तेनेमे भवन्तो  
विवशीकृताः।

Whatever is experienced by you as a world-scene at any moment, is your own conceived reality; it has no realness; no support; and no cause! You imagine that you are 'some one limited by a form', and are now experiencing a world that is centered on the 'I'. From where did this 'I' come into existence?

I (Vasishta) do not know how this ghost 'I am this' has come into existence from nowhere!

If analyzed, this 'I' shines in the Brahman state only, like a random emergence, like the Taala leaf falling when a crow sits on the branch.

Actually, it is understood, that the Self itself shines as the 'I', but rises as a 'confused identity of the inert body', like seeing hair-like balls in the empty sky when one is lost in darkness.

Who is this 'I'?

'I' has to be Brahman itself; for nothing can exist outside of 'existence sense' itself.

If Brahman alone is the 'I', then it does not need any labeling of the 'I', so as to be separated from others.

Therefore it cannot be the 'I'.

'Jagat' also cannot be there, if the 'I' is absent (since the Jagat' is rooted in the 'I-ness').

How can some Jagat appear and perish at all? So, why there should be any joy or sorrow at all?

What holds the joy and sorrow also?

There is no one as the 'I', and the Self is not the 'I'!

He, who is possessed by the ghost 'I', is not in existence actually.

Aha! Pity you all! All of you have become helpless because of that ghost!

सर्वेश्वरत्वादीशस्य विभातीदं प्रचेतितं अचेतितं च नो भाति तेनाचेतितमस्तु ते।

That Supremacy is all-powerful; that alone shines as this perceived phenomenon.

It is blocked by the pictures presented by the senses and the mind.

Why do these senses and the mind create a particular world-experience for anyone?

It is because of one's own conceptions, and the ascertained belief in the realness of the perceived.

If one stops seeing realness in the world-picture, and minimizes the conceptions, then the world will not shine as real for any one. Therefore, practice the 'non-perception of the world'.

Learn to see the potential state of the Self alone, in all the perceived objects (the probable states).

काकतालीयवच्चित्वाज्जगतो भाति ब्रह्म खं स्वप्नसंकल्पपुरवत्स्माद्विद्यते कथम्। यथोर्म्यादि जले वृक्षे यथा वा शालभञ्जिका यथा घटादयो भूमौ तथा ब्रह्मणि सर्गता।

Like the Taala leaf falling when a crow sits on the branch, the Jagat shines as the Chit-essence only, as random occurrence of perception. Just a slight agitation, and the Jagat-state rises instantly with its limitless expanse of space and time, with an 'I' as some one.

Brahman alone is seen as the Jagat, through the screen of conceptions.

Brahman is just the emptiness shining as the Jagat, like the emptiness alone shining as the city experienced in a dream, or a city seen in the imagination.

The dream-world or the imagined world, is not different from the emptiness.

How can the Jagat be different from the emptiness of Brahman?

Like the wave in the water, like the statue in the tree, like the pot in the mud, the world is in Brahman.

Water is not the wave; but the wave can rise in it. Water is the potential state of a wave.

Tree is not the statue; but the statue can be conceived in it. Tree is the potential state of a statue.

Mud is not the pot; but the pot can be conceived in it. Mud is the potential state of a pot.

What is conceived is not really existent. Jagat is a conception-state in Brahman, and so non-existent.

अनाकृतावसंस्थाने स्वच्छे यदनुभूयते तत्तदेवात् उदितं किंनामाहं जगन्ति किम्।

There is only the 'Self-state' that is without any shape or name, and which is not located anywhere.

The 'Self-state' exists as the potential state of all the perceptions that are located in space and time.

An 'I' gets produced as a part of the perception-state.

'I' imagines itself as some entity with name and form, and identifies with the 'perceived body'.

The Reality experiences itself as the 'I'. What is there as any 'I'? What are there as the 'Jagat-states'?

*('You' as the 'I', are randomly produced by the perception, to experience it; and later you conceive yourself as the ego-entity. The ego-entity believes that it experiences the perception, by its own will.*

*An entire mirage-city gets built made of conceptions only, that are centered around the 'I'.*

*'Information' creates the 'information-receiver', as a part of it; and that is the Jeeva-state.)*

मरुतः स्पन्दवैचित्र्यं सतत्यैव यथा तथा ब्रह्मणो निःस्वभावस्य जगदाद्यहमादि च।

The varied movements of the wind is the wind alone, and are not different from it.

'Movement' is not the 'quality of the wind'.

Brahman's nature is not the Jagat, since Brahman cannot have any quality. Brahman gets understood as the 'I-based Jagat' through delusion (like the space seen as the blue sky.)

यथाभ्रे लक्ष्यते वृक्षगजवाजिमृगादिता असन्निवेशाकृतिनि सर्गाहन्ते तथा परे। सर्गोऽवयववद्भाति सर्व एव परे शिवे एवं तदुपमां विद्धि कार्यकारणवद्यथा।

Many shapes of the animals and objects like the tree, elephant, horse, deer etc, get seen in the shapeless cloud that is moving in the sky. The cloud is all those things; yet it is not these things in actuality.

The 'shapeless-cloud' exists as the 'potential state', for any type of shape to be conceived on it.

The 'creation' is seen in the Brahman in the same way.

What causes the 'creation' to be seen in the 'emptiness of Brahman'?

The 'creation' shines like the limbs of a body, and does not differ from the body.

Limbs are the body; body is the limbs. Jagat is Brahman; Brahman is Jagat.

Why does one see the limbs as different from the body? Because of delusion!

This example is given to explain the subtle truth and should not be taken literally.

What causes the elephant to exist in the cloud? Because of you conceiving the elephant in the cloud!

What causes the world to exist in Brahman? Because of you conceiving the world in the Brahman!

You imagine the 'I' as existent; and imagine the world also as existent.

What causes a cloud to become the elephant, or what causes the branches to exist as parts of the tree?

Because you have conceived it to be so! What else can be the cause?

अन्तःशान्तमनायासमनुपाधि गतभ्रमं जगत्संभवादेव व्योमवत्सममास्यताम्।

Since there is no possibility at all, for the existence off the Jagat as the 'absolute independent solid reality' in 'space and time', you remain in the state that is akin to the empty sky (as just the potential state, not the probable state). Be with a quiet mind, which does not agitate to bring about some probable state.

Be naturally in this state, without making an effort.

Be in the vision of Brahman, even when moving through the 'superimposed conception-patterns'.

Be completely freed of the delusion of the 'realness' of the 'I' and the 'Jagat'.

न भवन्तो न च वयं न जगन्ति न खादयः सन्ति शान्तमशेषेण ब्रह्मेदं निर्भरं स्थितम्।

Not you, not us, not the worlds, not the elements, nothing is there but this Brahman-state which is quiet and complete, and there can exist nothing other than that.

*(Anything that is seen in the outside or inside as any perception-state, is just the emptiness that exists as the potential state for any perception. Nothing else is there. Be always established in this 'knowledge-vision'.)*

अशेषेष्वविशेषेषु शान्ताशेषविशेषता सत्या सैवाहमित्याशु त्यक्त्वा मोक्षाय भाव्यताम्।

Analyze the objects that rise in front of you at each and every moment, and observe them as the 'changing patterns of sense-knowledge' which produce the illusion of a solid world. Analyze as to how these empty 'sets of sense-information' have no qualities as such, and how the qualities are conceived by the mind alone. Subdue fully, the idea of qualities superimposed on the sense-information, and understand that there is nothing to like or dislike in this 'array of information' that rise as the 'illusion of object-reality'.

'Information' is just some knowledge-form (Bodha). What is there to like or dislike, what is there to seek or discard? What joy or pain is innate in the information of the 'absence and presence of objects'?

There is only the 'potential state of Reality' that exists as the 'expanded state of information called the Jagat'; and is known as 'Brahman, the expansion-state'.

At every instance, the 'potential state' alone rises as 'some particular sense-information' that you are aware of. There are 'limitless information-sets' that can rise from this 'potential state'; yet you are aware of just a tiny bit of information, and are reeling under its pressure.

That potential state alone exists without any change, and without any perception.

That is the 'Self', that rises as your particular world-experience. Be identified with the 'true Self' alone.

Renounce completely the identity with the 'false-I' which is just some 'information' only.

This 'vision of the truth' (Supremely abstract knowledge) alone, is the liberation that you should strive for.

वेदनं बन्धनं विद्धि विद्धि मोक्षमवेदनं यथास्थितं यथाचारं भव शान्तमवेदनम्।

The 'potential state' is the 'power to exist as any probable state'.

That potential state (Self) is not known; and one identifies with a 'false self' which is just a 'probable state' (like a king imagining himself to be a beggar).

This 'oneness with the information' is the real bondage.

When one does not identify with the false information-set called the 'I', the world also loses its realness.

This state, which is 'untainted by any information of the perceived', is 'Moksha'.

Remain as you are, as the 'potential state which is without any want of a probable state', like the Ocean which does not rise as the waves.

You have to live a life however; for the potential state has to exist as some probable state only, like the Ocean has to have waves. Whatever life you choose to live, live as per your fancy; but never swerve from the awareness of the potential state, the Self.

द्रष्टा न दृश्यतां याति चितिर्नायाति चेत्यतां चेत्याभावादजगति कः किं चेतयते कथम्।

द्रष्टृदृश्यदशाभावाज्जाग्रत्येव सुषुप्तिसिवत्शरदाकाशकोशाभमसतोपममास्यताम्।

No state exists as the 'conscious perceiving the inert'.

There is nothing that gets divided as the 'conscious and the inert'.

The 'Chiti' does not exist as the inert (as explained in the beginning level of the discourse).

What is there to perceive at all? What is there as a Jagat-state at all?

When nothing is there to perceive (in the level of the Self), who perceives what, and how?

Who is there 'seeing' anything as the 'seen'?

How can the division of the 'seer, seeing and seen' exist at all, in the quiescent state of the Self?

Self alone exists! And there is the absolute silence of all! This is how Reality state is like!

That alone is the Self (the Aatman)!

The perceived is said to be divided as the overlapping states of the 'Jaagrat, Svapna and Sushupti'.

For a Knower, the Jaagrat is also the Sushupti state (deep sleep state).

It is the 'taintless Sushupti state bereft of all dormant Vaasanaas'.

It is the state where you are asleep to the world, but are awake only to the Self.

Remain in this taintless state always, which is like the sky of the autumn season.

Remain as if you are non-existent in the world (by not rising as a probable state), but as the 'existence-state' itself, which alone shines as the 'non-existent Jagat' also.

तथैकब्रह्मचिद्रूपे पवनस्पन्दने यथा अत्राचिद्वोधता सर्गो मोक्षो ब्रह्मैकबोधता।चित्स्पन्दो ब्रह्ममरुतो यत्र सर्ग इति स्मृतः नात्र चित्स्पन्दनं यत्स्यान्निर्वाणं तदुदाहृतम्।

The Brahman, which exists as the 'knowing' is divisionless.

It does not 'become' the Jagat. It is not the 'cause of the Jagat' also.

Ignorance alone causes one to see the division in the Brahman, like seeing the division between the wind and its movement.

The understanding of the Chit (Self) as different from the world, exists as the realness of the world; and is the 'bondage'. The understanding of the Chit (Self) itself, as the world, is 'Moksha'.

When the Self is agitated as it were, then the world gets experienced, like the wind itself getting experienced as its movement. The 'agitation of Chit' is the 'movement in the Brahman-wind'; and is known as the Creation. When this 'Chit-agitation' is absent, that state is known as 'Nirvaana'.

*(Reality is the potential state with a very high sensitivity as it were, like a gadget with a very sensitive touch-screen. Slightest agitation is enough to produce an experience of the world.*

*Remaining without the least agitation, is the safest level; and that is known as 'Nirvaana'.)*

बीजमन्तर्यथा वेत्ति स्वरूपं पल्लवादिकं तथा महाचिदन्तस्थं स्वरूपं वेत्ति सर्गताम्।

पत्रादिवेदनाद्वीजं यथा पत्रादि तिष्ठति परा चित्सर्गसंवेत्तिस्तथा भवति सर्गता ।

The seed for example, is not a tree; but is the potential state which can rise as not one single tree, but as countless trees with countless seeds. Reality is like this seed, ready to rise as any experience with an 'I'.

Reality exists as the potential state for any world-experience.

If a seed was conscious, it will know itself as the tree also.

The Reality is a 'Knowing' state; so it knows itself as the world.

*(Why it has to be so, we cannot question, for we are now experiencing a world, caught in the 'I' trap.*

*We have to find ways to get out of this trap, than break our heads about defining this 'unknowable' Reality!*

*Each one of us is an agitation, that is rising as a world-experience, from King Rama to ourselves here.*

*Each world-experience is complete with people and objects, like King Vidooratha experiencing a kingdom*

*'within the Jeeva-experience of King Padma'.*

*To escape this trap of the world-reality, we have to renounce the ghost-I, and stay only as the 'I-less I' of Reality. Remaining without any agitation in the least, is the safest level, where we will not drown in some random world-experience without our control.*

*This was explained in detail in the stories of Gaadhi Brahmin, and Sage Ushanas.)*

The ordinary seed is stuck in a 'place and time point'; and becomes a full-grown tree covered by leaves, after some time-duration only. Reality is not in time or place. It exists instantly all the world-experiences.

Each one of us is, one such world-experience, with our own life-story and our own world-story. Instead of appearing and disappearing as the probable states, we just have to analyze and stay back as the potential state only, without creating any agitation ever. If the intellect is stabilized in the Self-state, then there never rises any probable state as any world-experience. Why? Because, in that level of the intellect, the world does not exist at all. What is left back to experience the world, after the intellect is stabilized in truth-vision? It is Brahman experiencing Brahman state! The safest state ever possible! There is nothing beyond this state that one has to aspire for.

यथा भावविकाराभाश्चित्पराः सर्गतास्तथा सर्वे बीजानि दृष्टान्तास्तद्रूपा एव तन्मयाः।

The seed is the tree. Brahman is the 'Jagat-experience' one has.

Whatever want fills the seed as its particular characteristic, that alone rises as the varied experience of the Jeevas. If removed of all the 'wants', then the seed remains as it is; asleep in itself.

The seed sprouts and grows into a tree with its various forms of leaves, branches, fruits etc, and perishes also in course of time, like the life of a Jeeva from birth to death.

So many seeds! So many Jeeva-experiences! The seed-ness is the common essence in all the seeds, like the Aatman is the common essence in all the Jeevas,

What is the 'seed-ness'? 'Seed-ness' is the potential state of the seed to grow into a tree.

Aatman is also the potential seed-ness in all the Jeevas that rises as so many life-experiences.

The tree of your life is your own making; and rises from 'you, the potential state of the experience' as a 'want-fulfillment'. You have to destroy the tree, by destroying the wants completely.

The trees are made of this seed-ness alone; yet grow in different ways because of the different qualities of a seed. The different world-perceptions of the Jeevas, are made of this 'Self' alone; yet are experienced in different ways because of the different wants in each.

निर्विकारपरब्रह्ममयं सर्वमिदं जगत् निर्विकारमनाद्यन्तमेवं विद्धि निरामयम्।

All that is 'known' as the 'Jagat, is made of this 'Supreme Brahman which is changeless'.

'Self' (Knowing-potential) never changes; it is as it is; and is unaffected by any life experience of any 'I'. 'Seed-ness' is not affected by the growth of many trees.

Trees will sprout, grow, yield fruit and perish; but not the 'seed-ness'.

Jeevas will identify with the body and suffer the changes as the birth, growth and death; but not the Self.

Know the 'un-afflicted state of the Self' as changeless, beginningless and endless.

निजसंकल्पमात्रात्मा निजसंकल्पनात्क्षयी द्वैताद्वैतविकारोऽयं संकल्पनगरं यथा।

The world that you experience, is made of your own conceptions of birth, death, family, possessions, likes, dislikes etc. The basic conception that supports all these conceptions is the 'I' conception of oneself, as the 'ego-entity with a name and form'. Conceive the 'non-I' state through the practice of Vichaara; the conceived world that belongs to the 'I' will dissolve off.

This world that you experience, is a world of your own imagination (your ideas, your memories, your narratives, your beliefs); and is made of the duality and non-duality conceptions (*the views like 'Brahman and the world'; 'Brahman is one, but appears as two' etc.*)

शून्यत्वाकाशयोर्भेदो यादृशोऽवगतस्त्वया भेदं निरात्मकं विद्धि तादृशं ब्रह्मसर्गयोः।

The space is empty; yet you conceive a coloured sky as another emptiness, and see the difference in the emptiness itself, because of your foolishness. Similarly understand that there is no difference between the Brahman and the world. Such a difference is baseless.

*(The potential state alone can exist as some probable state, like the water alone can become the wave.*

*How can you see the water and the wave as different?*

*How can you see the Brahman and the world as different?)*

महाचिद्रूपिणी शान्ता या सत्ता ब्रह्मणः पुरा स्वतः सेयमहंत्यं च मानवोऽस्मीत्यबोधतः।

That 'great form of Chit', the 'quiescent state of the principle of existence' called Brahman that was mentioned previously, is alone is the 'I'ness that is experienced as a 'Maanava' (Manu's descendant); due to the absence of true knowledge. (*You are the Chit that is experiencing this 'I'ness as you, the false-self.*)

ब्रह्मण्यस्मिन्नजगद्रूपे न किञ्चिदपि जायते जातमप्यथ नष्टं च न नश्यत्यम्बुवीचिवत्। पदार्थब्रह्मरूपेण ब्रह्मैवात्मनि तिष्ठति अवयवीवावयवे खे खं वारीव वारिणि।

In this Brahman-state which is seen as the world, nothing at all gets born. Even if it is born and perishes, it does not perish in truth, like the wave of the ocean (which rises and falls again and again.)

Brahman is the essence of the Self and exists as the object-Brahman in the Self-Brahman, like the branches in the tree, like the (coloured) sky in the space, like the water (wave) in the water.

*(The potential state alone gets experienced as the probable states of information, the 'Bodha'.*

*Birth and death are just some information patterns! What gets born, and what dies actually?*

*Some 'body-pattern' rises newly, and it is called birth; the same body-pattern deteriorates and perishes, and is known as death. If the same pattern continues for a long time, it is called eternity.*

*'Self' is not born, does not die, and is not eternal as a body.*

*It just exists as any 'information -set' that you experience through ignorance.*

*Death is real for you, because you foolishly identify with the inert body that is made of matter.*

*You are not the inert body; but a thinking entity!*

*You can think yourself out of these stupidities; and stay only as the undisturbed state of the Self.)*

निमेषार्धभागेन देशादेशान्तरस्थितौ यद्रूपं संविदो मध्ये स स्वभाव उपास्यताम्।

When you are looking at the objects (sense-information patterns), your mind has to shift from one sense-information to another very fast to conceive a full object with qualities.

There is a 'subtle span of silence' between these consciousness-shifts, which connects these 'changing patterns of sense inputs' to make an object come into existence.

When you are looking up at the moon in the sky, and turn your gaze away from the close-by tree, within that half a wink-span, there is a silence-state which connects these two perceptions, and holds the connection steady. Contemplate on that 'silence, and hold on to 'that state' to the exclusion of all the others.

That is the 'Self'.

संक्षुब्धक्षुब्धमिति द्विरूपं संवित्स्वरूपं प्रवदन्ति सन्तः श्रेयः परं येन समीहसे त्वं तदेकनिष्ठो भव माऽमतिर्भूः। देशादेशान्तरं दूरं प्रासायाः सम्बिदः क्षणात्यद्रूपममलं मध्ये परं तद्रूपमात्मनः। गच्छन्छृण्वन्स्पृशन्निजघ्नन्नुन्मिषन् हसन्नुन्नं निरामयत्वाय नित्यमेतन्मयो भव।

There are two main probable states of this 'potential state called Brahman'; so say the wise ones!

One is the 'perturbed state'; and the other is the 'non-perturbed state'.

One is the 'ignorant' state; and the other is the 'Knowledge' state.

Either you have to be just keep dreaming various life-experiences in various forms with no identity at all; or wake up from this dream, and live as the single unchanging identity of the 'Self'.

You have to exist as one or the other. (There is no 'reaching the Brahman' as a heaven above all.)

Either you evolve to the unperturbed state, or perish as the perturbed state. You have to go through countless experiences with a tainted mind, or remain as Brahman itself with a pure mind.

Remain absorbed in that state which you think as the Supreme good. Do not act like an unintelligent fool.

The mind jumps from one object to another within the span of a fraction of second, and grasps one information after another very fast. Unless there is an observer-state, which connects all the mind-sought informations in a coherent way, there cannot be any life-experience at all.

Observe the mind-patterns as an outsider. You will remain as the witness alone.

That is the state of the Self, which is taintless and unaffected by the perceptions.

Do not flow off with the information-flow, and become a part of the narrative conceived by the mind.

Always make effort to observe the mind's actions, outside of it as a steady observer.

Make effort not to swerve from this state, even while engaged in any action of the world.

While walking, hearing, touching, smelling, opening the eyes, laughing or whatever, remain always holding on to that state with effort, till it becomes a natural state for you.

In this manner, through proper effort, you will attain the non-afflicted state of Brahman for certain.

तत एव निराभासात्सत्यान्निर्वासनैषणात्यथास्थितं यथाचारमचलाऽमरशैलवत्।

Absorbed in such a practice, without identifying with the fallacious appearance, staying in the vision of the truth always, without entertaining any desire-based Vaasanaa, remaining in one's natural state of the Self, performing the actions that belong to one, 'be steady and unshaken like the Meru Mountain of the Devas'.