

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART TWENTY TWO
[YOGA OF VIYOGA]

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

THE YOGA OF VIYOGA

इच्छाविषविकारस्य वियोगं योगनामकं शान्तये शृणु भूयोऽपि पूर्वमुक्तमपि स्फुटम्।

In order to attain the quiescent state, listen to the Yoga (the path to oneness with the true self), which is the method of 'removal (Viyoga) of the poisonous fault called desire from oneself'; which I will explain again for your understanding, though the subject has been already dealt with in detail.

आत्मनो व्यतिरिक्तं चेद्विद्यते तदिहेच्छया इष्यतामसति त्वेतत्स्वात्मान्यत्वं किमिष्यते।

(If you cherish a desire, then you must desire for something that exists outside of you, as a second thing. Is there anything that can be proved to be other than the Reality essence ever, that can be outside of it? Whatever exists is the potential state that rises as any perceived.

Reality is the potential state for any information as the perceived.

This potential state is the Self in you, which exists as your existence-awareness.

You the Self, are that very potential state named Aatman.

When you alone as the Self are everything that is there, what can you desire for as any particular thing, that is outside of the potential state of the Self?

All that you see through the mind-screen is rising as the perceived phenomenon, from the self alone!

How can you seek or avoid something that is 'you alone' in essence?

How can you desire yourself as an outside object?)

If anything other than the Self is there, then desire for it by developing a desire.

When nothing else exists other than the Self, what can be desired for?

निर्भागावयवा सूक्ष्मा व्योम्नः शून्यतरैव चित्सैवाहंजगदाकारा सती किं तत्तयेष्यते।

Chit (She) (Self) is emptier than the emptiness of the sky.

She is just the power to exist as any perceived.

She is extremely subtle, and is out of the reach of the mind and the intellect.

She is not divided into the 'three-fold division of a person who desires the desired object and obtains it'.

The desiring entity is a false entity that is conceived by the mind.

She is also not divisible into parts. She is not any entity which can perceive and desire something.

She is the potential state for any information, and rises as processed by any mind as its perceived reality.

Even if she herself is of the forms of 'I' and the world, what can she desire out of herself?

(Gold can be there as any form of an ornament; but how can it cherish a desire for some ornament, as if it is outside of it?)

सा व्योमरूपा व्योमैव व्योमात्मवेद्यवेदिका व्योमात्मजगदाभासं अत्रेच्छाविषयोऽस्ति कः।

She is of the form of emptiness. She is emptiness only.

Even the word which refers to the 'emptiness of objects' is 'some information' rising from her.

She is empty of the 'emptiness-information' also.

She is the altar of emptiness, where the emptiness itself is known as the objects.

She is the pure indefinable emptiness, which shines as the emptiness of Jagat.

Nothing is there as an object at all, except she alone appearing as the object (like the imagined ornament).

Objects are perceived by the mind (as the information processing) in the potential state of the Self.

What object is there that can be desired outside of the Self?

ग्राह्यग्राहकसंबन्धः कुतश्चिदिति तन्न नः विद्यतेऽसौ प्रशान्तानां येषामस्ति न वेद्मि तान्।

ग्राह्यग्राहकसंबन्धः स्वनिष्ठोऽपि न लभ्यते असतस्तु कथं लाभः केन लब्धोऽसितः शशी।

एषैव ग्राहकादीनां सत्ता यन्नात्मनिष्ठता स्वभावावेक्षया सत्या न जाने क्व प्रयान्ति ते।

The 'perceiver and the perceived' are connected by some need and its attainment.
 We (the Knowers), have subdued the mind and have no needs and no wants, and nothing to achieve also.
 Though we see a world made of conceptions, we see only the Self shining as all, and are not affected.
 The relation of the 'need and the attainment' does not exist at all for us in whatsoever manner.
 If anyone acts based on this idiotic connection, then we have nothing to say about it.
 If a person wants to escape from what is seen as the world, it is his own imagination that haunts him!
 Such a world is not known to us at all, for we do not see any world at all.
 We have no needs, and nothing gets attained.
 This connection of the entity who needs something, and attains it as an outside thing, cannot be real at all, even if it is commonly experienced by all.
 How can anything be attained at all when it is non-existent? Who has ever seen a black moon?
 If anyone sees it, it is because his sight is improper, or he has turned insane!
 This connection of the entity, who needs something and attains it as an outside thing, is seen as real because of not knowing the truth of one's real self.
 The perceived objects appear as real, because of the absence of the 'Aatman-knowledge'. I do not know where they all go off when the Self is realized!
 When one realizes that he is not the 'body-I', but is the potential power alone, then what can he want outside of himself? How can the sun desire its own rays?

एष एव स्वभावो यद्दृष्टृदृश्यक्षयोऽखिलः ज्ञात्वाऽसत्या विनिर्वाणमहंतात्मनि गच्छति।

This is the realization state of the Self, where the entire 'perceiver, perceived phenomenon' vanishes off completely. The unreal 'I' ness is absorbed into the Self, after realizing the truth of the Aatman.

(When one understands that the 'I' entity was just one of the probable states of the Self alone, and is worthless and non-existent, then his 'I' dissolves off, and he exists as the 'I' of the Aatman alone, as the 'undivided state of Reality'.)

निर्वाणे नास्ति दृश्यादि दृश्यादौ नास्ति निवृत्तिः मिथोऽनयोरनुभवो न छायातपयोरिव। उभे एते मिथोऽसत्ये असत्ये च निवृत्तिः यतो निर्वाणमजरमदुःखमनुभूयते ।

In the 'state of Nirvaana', the 'division of the perceiver and the perceived' cannot exist at all as real. It is like seeing the shapeless gold alone in all the ornaments, or seeing the empty space alone in all the varied colours of the sky.

If the 'division of the perceiver and the perceived' continue to exist as real, then it is not the 'state of Nirvaana' at all. The two states cannot be experienced simultaneously, like the shade and the sun cannot be experienced simultaneously. Both prove the other one as non-existent; and therefore, you cannot expect to be in the Nirvaana state, and also see the world as real.

Only when the perceived phenomenon is realized as unreal and non-existent, the Nirvaana state is said to be attained; because Nirvaana is experienced as a state of non-aging and non-suffering (and is not experienced by the 'I' entity at all, which is connected to a form).

भ्रमभूतं च दृश्यादि नित्यं नात्र सुखप्रदं असच्च तद्भाव्यतां मा निर्वाणे स्थीयतामजे।

Perception etc are of the nature of delusion always; and do not give happiness of any sort.

Whatever joy is experienced as an 'I-experience' is just a delusion state.

(Trance states, visions of deities and lights, Siddhis, are not the mark of realization.

All these experiences exist along with the 'I' conception, and do not in the least refer to the Nirvaana state, since no experience is possible in the Nirvaana state. In Nirvaana, all experiences cease to be.)

The experiences of the perceived phenomenon, whether joyous or sorrowful are unreal, since they are connected to the ego-entity, which is itself a false conception.

Any experience of trance, vision, horripilation is short lived.

Realize this truth through the reasoning practice. Remain in the 'state of Nirvaana' which is beginningless.

शुक्तिकारूप्यसदृशं प्रेक्षितं यन्न लभ्यते अर्थकार्यपि तन्नास्ति किमत्रापह्वेन च।

Suppose you see a conch-shell lying on the ground as a shining piece of silver and pick it up, in what way can it serve the purpose of the silver? Can you lament about the loss of the silver, which never was there? The silver was never obtained by you, because the silver was in your imagination only.

The perceived world also is like the silver seen on the conch shell, and is conceived in the emptiness of your own self. If through reasoning, the world loses its realness, then what is lost?
 What is there to cry about the 'knowledge of the non-existence of a non-existing thing'?
 What loss is there in the dissolving off some imagined city?

तत्सद्भावात्महृदुःखमसद्भावात्महृत्सुखं अभावः सोपपत्तिस्तु दृढतां याति भावनात्।

If the perceived world is believed as really existent, like believing in realness of the mirage city, then there is no end to the suffering one has to go through.

If the perceived world is realized as non-existent, then one is not shaken by the events of the mirage city, and the quiescent state alone remains left back.

The 'non-existence of the perceived' is ascertained by contemplating on the truth at all times.

(Not just at certain hours, but at each and every moment, one should pierce the perceived objects (inert and living both) through the sword of Vichaara. Slightest slip in the Vichaara, and the world will appear more real than before; and one may lose oneself completely in the mirage-city produced by the mind.)

तत्किमात्मनि बन्धाय विदग्धं न मुधाधमाः स्पष्ट एवोपचयादेर्वस्तुन्यस्तमित्ताऽपदे।

Hey you wasted wretched creatures! (After listening the discourse till now all this time, you are still unable to let go of the realness in the perceived!)

The 'realness', indeed 'vanishes off in the perceived' to 'reveal the Reality hiding behind' as a 'never-wavering vision of Self-shine', by the 'sincere analysis of my instructions so far'! If still the perceived stays as real to you, then it means that you are unable to let go of the 'I-ness', and so, it is an obvious fact that you are still attached to the perceived phenomenon!

Hey foolish ones! Are you after the 'bondage of the Aatman' alone, that you do not want to discard the division sense in the perceived? Are you foolish enough to still see the realness in the 'world-phenomenon'?

('Liberation' is a concept that is always connected to the 'conception of bondage'.

'Conception of bondage' is supported by the 'realness seen in the perceived'.

As long as the subtle attachment exists to the perceived world as a 'want of liberation' also, you will forever be seeking the liberation only, trapped by the 'Vaasanaa of liberation'.

Or, you may still stick to the realness of some images of Gurus, their own self-made view-points, images of some deities, and so on! All these concepts are 'I-based' and are worthless.

Only when the 'I' and its concepts are fully gone, can the Nirvaana state be attained.)

कार्यकारणभावादि ब्रह्मैव सकलं यदा तदा तु ब्रह्मता ह्यस्मिन्संविन्मात्रात्मके तते मार्गयन्ति प्रबोधाय

तैर्मृगैरलमस्तु नः।व्योमरूपे किलैकस्मिन्सर्वात्मनि तते सति कार्यकारणताद्यानामुक्तीनामेव कः क्रमः।

(Reality is just a potential state for all perceptions, and is a subtle state that is empowering the existence of the 'ego-I' also. You as an ego and its world-experience is just one probable state of the many.

There is no one, and nothing at all in truth.

Reality is a potential state for any information. That is all!

Through a mind-screen, you are accessing some of the information-sets. That is all!

You and others are all just some 'information processing states' that belongs to the Reality.

In its churning process of its own power, the world rises as a city of illusions. The 'I' also rises as some foam bubble, in the turbulent waters of perception. Destroy the 'I-ness' through intense Vichaara-practice. Stay in this truth-vision always, and see the world as the shine of Reality alone.

Actually there is no 'seeing' also! It is just the pure awareness state of oneself!

That alone is the Nirvaana state, where the perceived phenomenon is completely non-existent.)

Reality gets explained by many philosophers, as if it is a counter-part of the world-existence.

Reality is said to be the cause, and the world is mentioned as an effect.

All these minds believe in the realness of the world, and so explain it as if it is different from the Reality.

Causality also is a concept of the mind; and is based on the 'division-sense'; and cannot explain the Reality ever. Brahman state alone exists as the concepts of cause, effect etc.

What exists is just the 'Bodha-state'; knowledge existing as information varieties.

Knowledge is not divided; since division is also some information only.

If you desire to put forth arguments of the philosophers who explain Brahman as different from Brahman, then we have nothing to do with those animals, the deer searching for the mirage waters; for they want to prove the world as real, and desire for the Reality to be outside of it. Their attachment to the world-existence blocks the truth from them.

These logicians and their followers search for methods of enlightenment, by believing in the realness of the perceived phenomenon, and search for its cause, by debating with self-invented terminologies.

There is only the empty single state of Reality that exists in all! The 'one' alone is seen as 'many'! What meaning is there in attributing the 'cause and effect states' to the same one?

यो हेतुः स्पन्दने वायोर्द्रवत्वे सलिलस्य च शून्यत्वे नभसः सौम्य सर्गादित्वे चिदात्मनः।कार्यकारणभावादि
ब्रह्मैव सकलं यदा तदा ब्रह्मणि सर्गाणां कारणार्था विलज्जता।

Soumya (Modest one)! What is the cause for the 'movement that exists as the wind', or the 'liquidity that is the essence of the water itself', or the 'emptiness that is named as the sky'?

The creation also exists the same way in the Chit-Aatman!

(The potential state of perception is itself the countless probable states that can rise out of it.

How can the potential state become the 'cause' of the probable state?

'That' is seen as 'this', because of delusion. 'That alone' is 'real', therefore, 'this' also looks real.)

Even the 'cause and effect connection is a concept' that belong to the perceived world, and is Brahman alone. If one still tries to prove the Brahman as the cause of the worlds, then indeed it is an embarrassing situation indeed (for he will be proved as an insane person for sure)!

न दुःखमस्ति न सुखं शान्तं शिवमयं जगत् नास्ति चिन्मात्रतान्यत्वमत इच्छोदयः कुतः।

There is no sorrow; there is no happiness. The world is a state of quiescence and auspiciousness.

There is nothing else other than the Chit-state. Therefore how can a desire ever arise?

मृदेहयोधसेनायां न मृन्मात्रेतरद्यथा न सज्जगदहंतादौ दृश्ये ब्रह्मेतरत्तथा।

There is nothing but clay in the 'army made of clay soldiers'; similarly in the 'perceived phenomenon appearing as the world, I etc', there is nothing but Brahman!

रामोवाच

Rama spoke

एवं चेतदुदेत्विच्छा मा वोदेतु मुनीश्वर सा तु ब्रह्मैव कोऽर्थः स्यादास्या विधिनिषेधने।

Hey Muneeshvara! If what you say has to be accepted, then what matters whether one has desire or not?

Even the desire is Brahman alone! Why should it be controlled with effort?

वसिष्ठोवाच

Vasishta spoke

ज्ञातायां संप्रबुद्धायामिच्छा ब्रह्मैव नेतरत्यथा संबुद्धवान् राम तत्सत्यं किं त्विदं शृणु।

When the truth is realized and the knowledge vision rises, there exist nothing but Brahman; this instruction, you have understood well. However, understand why this 'topic of desire' was discussed by me now.

यदा यदा ज्ञतोदेति शाम्यतीच्छा तदा तदा।वस्तुस्वभावादुदयत्यादित्ये यामिनी यथा शाम्यत्येव न तूदेति
ज्ञप्ताविच्छादि तत्तथा।

(Knowledge of the Self, and the desire for another object cannot exist together.)

Whenever knowledge rises, desire subsides immediately. When Brahman alone is seen as all, and there is no 'I' at all as an entity, how can a desire for another object rise at all? For whom?

The sun-less state alone is known as the night. How can the night still remain, when the sun rises?
 The desire-less state is Nirvaana. How can any desire rise in the Nirvaana state?
 Because of the very meaning that belongs to these two words, those two cannot exist together.
 Therefore, desire cannot rise at all in the 'state of Supreme Knowledge'.
 There is no need of any control at all!

यथा यथोदयो जसेर्द्वैतशान्तिस्तथा तथा वासनाविलयश्चैव कथमिच्छोदयो भवेत्। तस्याविद्योपशान्तेयं निर्मला
 मुक्तोदिता अशेषदृश्यवैरस्याद्यस्येच्छोदेति न क्वचित्।

For a seeker who is treading the path of knowledge based on 'Vichaara-practice', the duality-sense slowly subsides, even as he evolves in knowledge, and the Vaasanaas also slowly subside off.

How can a desire rise in such a person?

The 'Avidyaa-state' in him slowly subsides, and the 'Mukti state of knowledge' slowly rises by itself, even as he keeps analyzing the 'Brahman state of the Self' through the 'study of Scriptures and the company of the noble'. He will lose attraction towards the worldly objects, through his reasoning ability.

Though moving among the objects and people, he will no more feel attraction or repulsion from the objects (which are just some sense-information he has accessed). No desire can rise in him at all for any object!

विरक्तस्यास्य नो दृश्ये नोदेत्यत्रास्य रक्तता केवलं द्रष्टृदृश्यश्रीः स्वदते न स्वभावतः।

If a man develops the true dispassion that rises only through the rational analysis of the objects, then he will not see any joy-factor at all in any of the objects, living or inert.

(He will not exhibit his dispassion-state by avoiding any object outwardly, like the fake spiritualists.

He limits his needs and just naturally reacts to the information-sets of the world in the appropriate manner without getting forced by any Vaasanaa.

The true test of dispassion is, whether at any instant you can just walk away from everything and everybody like Shuka the son of Vyaasa, without getting affected in the least?

With such a renunciation state within, Rama yet went through the duties of life with the fire of the same dispassion burning within, like that of Shuka.)

The world with its various modes of goodness and badness does not fool him any more.

Any object of the world (including the blind attachment to deities, genetic attraction for the family members, fanatic attachment to the saints with their half-baked philosophies, the lure of meritorious acts) fall off from him, who is in the 'true dispassion level of Nirvaana'.

When nothing attracts him, what desires can be entertained by him?

(Like Gita explains, even the 'Vedas that explain the duties of a man' are like the 'well water' for the man, who is sunk in the 'nectar ocean of Nirvaana state'.)

काकतालीययोगेन परप्रेरणयानया यदि किञ्चित्कदाचिच्च सम्यगिच्छति वा न वा तदस्य सेच्छा नेच्छा वा
 ब्रह्मैवात्र न संशयः। इच्छा न जायते ज्ञस्यावश्यमेवानु वा न वा।

By a random chance, or because of adjusting to others who are with him, if he 'desires anything anytime in the course of attending to the daily affairs that are necessary', or 'does not desire' also, his 'state with desire or without desire' is Brahman alone; there is no doubt about it.

Even when he encounters new experiences that were never there before, still he feels no attraction for them. The past habits of the life also, have no hold on him.

There is nothing that attracts the Knower of the Self, new or old!

(Therefore, how can he entertain any desire for anything? How can he have thirst for the mirage waters, when he knows that the desert-land of the perceived contains no water at all?

How can he want something else as a second thing, when he is in the 'divisionless state of Brahman'?)

ज्ञता चेदुदिता जन्तोस्तदिच्छास्योपशाम्यति नैतयोः स्थितिरेकत्र प्रकाशतमसोरिव। प्रतिषेधविधीनां तु तज्ज्ञो न
 विषयः क्वचित्शान्तसर्वेषणेच्छस्य कोऽस्य किं वक्ति किंकृते। एतदेव ज्ञताचिह्नं यदिच्छास्वतितानवं ह्लादनं
 सर्वलोकानामथानुभव एव वा।

When the 'state of knowledge' rises in a person, desire subsides completely.

These two cannot stay together, like the light and the darkness cannot co-exist.

(Sun can never see darkness ever; a Knower can entertain no desires for the unreal objects.)

Rules and regulations (prescribed for the ignorant as a must) (as the control of the mind, body etc) never apply to a knower. For the one, who has no wants or desires whatsoever, who can tell him what to do when?

(The rules and caution that are prescribed for a blind man do not apply to a man with proper sight.)

This alone marks the true state of a Knower; the 'complete absence of desires' and a 'quiescent happy state that is independent of the world-reality', which otherwise is known as the 'state of remaining back' as the 'essence of all beings'. *(Everything exists as the silent state of Brahman alone, without the taint of the 'I'.)*

दृश्यं विरसतां यातं यदा न स्वदते क्वचित्तदा नेच्छा प्रसरति तदैव च विमुक्ता।

When the perceived becomes tasteless; and when no experience of the perceived world offers any pleasure; then the desire never spreads out for anything. Then alone is the 'complete liberation-state' attained for sure.

बोधादनैक्यमद्वैतं यः शान्तमवतिष्ठते इच्छानिच्छादयः सर्वे भावास्तस्य शिवात्मकाः।

When one remains in a the quiescent state of the Self which bestows the vision that transcends the oneness and twoness state of the world reality, whatever appears as desire or no-desire in his mind (as a part of his life story), is the auspicious state of Brahman alone.

बोधादस्तमितद्वैतमद्वैतैक्यविवर्जितं यः स्वच्छो विगतव्यग्रः शान्त आत्मन्यवस्थितः। नैव तस्य कृतेनार्थो नाकृतेनैव कश्चन न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः।

Through the 'attainment of the Knowledge-vision', the duality concept vanishes; and one transcends the twoness and oneness of the world-reality, and is always able to stay aware of the 'Brahman beyond'.

His mind does not react with attraction or repulsion towards anything.

His pure state of perception is known as 'Sattva', the state of the mind rising as the Brahman itself.

He is completely free of the anxieties of any sort. Past, present and future have no meaning for him.

His mind remains always quiet, and is in the continuous awareness state of the 'Self'.

There is nothing he gains or loses by doing something or not doing something.

He has no dependence on the other beings, and has nothing to obtain from them.

नानिच्छया नेच्छयाथ न सता नासता सदा नैवात्मना न चान्येन नेतैर्मरणजीवितैः।

For these (realized ones) who live as though dead, there is 'nothing that needs to be achieved by having a desire or not having a desire', from anything as real or unreal, or from oneself or the other, or from the death of the body or by its living.

इच्छा न तस्य नोदेति निर्वाणस्य प्रबोधिनिः यदि चोदेति तस्येच्छा ब्रह्म शाश्वतमेव सा।

For a man of enlightenment who has reached the Nirvaana state, a desire does not rise at all.

If at all any desire is expressed, it is the eternal Brahman alone.

न दुःखमस्ति न सुखं शान्तं शिवमजं जगत् इति योऽन्तः शिलेवास्ते तं प्रबुद्धं विदुर्बुधाः।

He is known as an enlightened Sage, for whom the perceived world is seen as the 'unborn auspicious quiescent state of Reality alone' shining as the 'changing patterns of the Jagat'.

Sorrow or joy as connected to the world, do not exist for him,

He is unshaken like a rock, but is more conscious than any one else; for he is not aware of just the surface knowledge produced by the senses, but sees the 'beyond' also always.

दुःखं सुखं भावनया कुर्वन्विषमिवामृतं इति निश्चित्य घोरात्मा प्रबुद्ध इति कथ्यते।

Like turning the poison into nectar, the enlightened Sage turns the sorrow into happiness by the ascertained vision of Brahman everywhere, like an excellent sorcerer.

तत्स्थितं व्योमनि व्योम शान्ते शान्तं शिवे शिवं शून्ये शून्यं सति च सद्यद्ब्रह्मणि जगत्स्थितम्।
असंवेदनसंवित्खे ततेऽविश्वमिति स्थिते सौम्ये समसमे शान्ते शिवेऽहंताभ्रमः क्षयी।

The 'Jagat' seen by the ignorant is not how it exists actually.

The Jagat in truth stays in the 'Reality of Brahman' like the 'emptiness in the emptiness, the quietness in the quietness, the auspicious in the auspicious', with no change as such.

The enlightened Sage has the 'divisionless vision' alone always, and not the 'divided state of the world' as seen by the ignorant. For a Knower, the 'I-ness illusion' is completely gone.

He cannot see any object as real at all, and is aware of Brahman alone as rising as all the 'knowledge-forms' in the emptiness.

He sees no 'Vishvam, the appearing and disappearing patterns of information'.

There is only the absolute silence, the complete equal-ness, quietness and auspiciousness.

यदिदं दृश्यते किञ्चिज्जगत्स्थावरजङ्गमं तत्सर्वं शान्तमाकाशं परचिन्तापुरोपमम्।परचिन्तापुरोमध्ये गतविघ्नं
गमागमौ यथान्तस्तव शून्यत्वात्तथैवास्मिञ्जगद्भ्रमे।

All that is seen whatsoever as the world made of moving and non-moving things, is just the quiet expanse of the Self; is like the world seen in another person's imagination.

Since he has no Vaasanaas or I-ness, he has to move in a world conceived by others.

If one can move inside a city imagined by another person, one can walk freely without obstacles.

Since it is a city made of emptiness only. Nothing is real in that city, as if at every moment the imagination itself opens up the next scene in life, in the emptiness. This world-illusion is also similar to 'that city of imagination'. At every moment, the senses create the information-patterns in the emptiness, newly.

अब्धिपूर्वीनदीशैलशोभा शून्यतरात्मनि जृम्भते द्रष्टृकरणं मृगतृष्णाम्बुवीचिवत्।स्वप्ननिर्माणपुरववत्

बालवेतालतालवत् यदिदं दृश्यते तत्र किं किलासत्यतेतरत्।असत्यमेवाहमिति भासते सत्यमेव च।

भ्रान्तिभाजं विनैवेयं भ्रान्तिः स्फुरति सा सती।न सन्नासन्न सदसत्किमपीदमतीन्द्रियं अवाच्यं जगदित्येव
भात्यवक्षुभितं खवत्।

The grandeur of the world with its oceans, skies, lands, rivers and hills shines in one's own self as conceptions. What is inside rises as the outside.

The mirage-river seen in the desert, rises through the eye of the thirsty man alone. It does not exist actually.

(Look around you. Whatever is there as your world-experience is made of your own needs and wants only.)

Whatever is seen here as a world (a bit of the world you know as a world) is like a city seen inside a dream, like a Taala tree with its ghost as imagined by a child. What is here other than 'unreal'?

Why the unreal exists in the real? The truth (Reality) alone shines forth as the untrue 'I' itself.

Who is deluded as the 'I'? No one!

Though there is no one to get deluded, this delusion exists as a 'someone with a delusion'.

The 'existence of delusion' itself is the 'delusion'; and does not exist at all in the Reality-state.

The world is not real, since the world that is perceived is proved to be non-existent through reason. It is real, since the 'empty state of Reality' alone, exists without a second.

Whatever is there as this Reality, it is nameless; and it cannot be defined or explained.

Any explanation can only be stated as 'Not this', as compared to the perceived world.

That 'something', 'which is not anything that we can imagine or understand', is real and unreal both; since we can only see it always as the world-reality. It is beyond the reach of the words with meaning.

It is like the colorless sky which shines like the colored sky.

We cannot see the space; but see only the blue sky; yet we can understand that the 'blue sky canopy' as superimposed on the 'colorless space', and see the 'space beyond' through our reasoning eye.

A Knower with a stabilized intellect, never swerves from his vision of Reality, although aware of the world made of the sense-patterns.

इहेच्छानिच्छते जस्य शाम्यतां यदलं समे तथापि श्रेयसे मन्ये नन्वनिच्छोदयं स्फुटम्।

Though the 'desire or no-desire states' are both equal for a Knower and there is no attraction in the least for the objects of the world, I am of the opinion that the 'non-rise of the desire' is indeed the best option ever, for everyone.

अहं जगदिति ज्ञप्तिः खे खस्येवेयमास्थिता चिदात्मनो यथा वायोः स्पन्दो नात्रास्ति कारणम्।

There is no use in worrying about why the world is there.

It is there as our experience; and we have to tackle it with our reason.

The world is understood as the 'knowledge' that envelopes the 'I'.

The world exists in the 'Chidaatman' like some emptiness in the emptiness, like the movement in the wind.

'I' is itself the emptiness that has risen in the emptiness.

The world seen by this 'I' is also made of emptiness alone. There is no cause for this!

Reality exists as this hallucination of the realness of the 'I' and the world.

Getting rid of it is the best option for us, the thinking beings who are endowed with intellect.

चित्तश्चेत्योन्मुखत्वं यत्तच्चित्तं सैव संसृतिः सेच्छा तन्मुक्तता मुक्तिर्युक्तिं ज्ञात्वेति शाम्यताम्।इच्छा भवत्वनिच्छा

वा सर्गो वा प्रलयोऽथवा क्षतिर्न कस्यचित्काचिन्न न किञ्चिदिहास्ति हि।इच्छानिच्छे सदसती भावाभावौ

सुखासुखे इत्यत्र कलना व्योम्नि संभवन्ति न काश्चन।

When analyzed, it is understood like this.

The senses produce a 'succession of patterns' as objects, and the mind 'processes the information produced by the senses' as the 'liked and disliked'.

This produces the 'hallucination of the world-reality' in the nothingness.

The 'awareness of existence' when it is aware of the realness of the world, is known as 'Samsaara', the world-existence.

What causes a particular world-experience for each of the minds?

The world experienced by each mind is different, and is based on its own likes and aversions.

Desire (Icchaa) is the root cause for all these experiences.

'Icchaa' is the want, the need; it is the subtle want for something to rise as the perception, like a thirsty man in the desert wanting a river to rise in front of him.

The picture that rises in front of you as world-scene, is the 'Icchaa' rising as that scene.

'Icchaa' exists as a 'want of experience', in every Jeeva; and this alone rises as the word-experience again and again, in succession, creating an illusion of a solid world.

If one is freed of this, he expects nothing to happen.

His 'want of experience' dissolves off through dispassion. No probable state rises as his world.

He remains without any experience; but moves through the experienced world of others like moving inside an imagined city.

Freedom from 'Icchaa' is 'Muktataa' (complete freedom).

You hold the state of Reality quiet, without creating any disturbance.

You stay always in the awareness of the 'beyond' state.

After attaining the 'Mukti' like this, through the power of the pure intellect, remain quiet as the Reality itself.

What matters after you are well-established in such a 'pure awareness state of Knowledge'?

What matters whether there is a desire or not? What matters if the world is created or destroyed?

There is nothing lost, for nothing is there. No one loses anything, since no one is there.

Nothing at all is there, but the power to rise as any perception.

When you are established only as that power, and exist without rising as any perception-state, then what else is there but the complete silence of all?!

Desire and no-desire; real and unreal; presence and absence; sorrow and joy; such disturbances do not occur at all here in the 'emptiness of the Reality-state'!

इच्छानां तानवं यस्य दिनानुदिनमागतं विवेकशमतृप्तस्य तमाहुर्मोक्षभागिनम्।इच्छाक्षुरिकया विद्धे हृदि शूलं

प्रवर्तते जयन्ति यत्र नैतानि मणिमन्त्रौषधानि च।यत्कार्यकरणव्यूहान्कृतवान्पूर्वमेव तान्संप्रेक्षया न पश्यामि

मिथ्याभ्रमभरादृते।भ्रमभूतेन कुर्मधेद्व्यवहारमवस्तुना तत्कस्मात्परचिताद्भिः कवलनं न नीयते।असता

व्यवहारश्चेत्प्रेक्षामात्रविनाशिना क्रियते शशशूङ्गेण तत्कथं छाद्यते न खम्।

(Is it possible to attain such a state by any thinking being?)

He who gradually manages to lessen the desires day by day; he who is satisfied in the quietness brought about by discrimination; he alone is fit to become liberated.

'Icchaa' is something like a prick from the sharp knife; as long as it keeps pricking the heart, the heart remains infected by the disease of world-reality.

It cannot be cured by magical gems, magical chants or magical herbs. As long as the 'Icchaa' keeps disturbing the state of Reality (the potential state), the world-experience will keep happening in a variety of ways.

The world-experience is a disease that has no cure at all!

The Creator (who created this world) produced all the necessary treatments to cure many ailments in the beginning itself, anticipating the physical and mental ailments that would torment a human being; but after observation for long, I do not see them as being effective in the men affected by the delusion of the 'realness of the unreal'.

Can this delusion be cured by another delusion, like a thorn getting removed by another thorn or the fire getting extinguished by another fire? Can you remove the delusion of bondage by the delusion called Mukti? If it was possible to treat the delusion in a mind by producing another delusion-treatment, then, why can't we imagine a 'huge mouth of unimaginable distance' and 'swallow off the mountain imagined in another mind'? Delusion goes off only through 'proper analytical observation'.

If the existing 'delusion of the delusion' can be removed by imagining the delusion as bondage and imagining a cure for it as Mukti, then why not cover the entire emptiness with a hare's horn?

अहंभावाच्चिदाकाशो जाड्यातिशयतः क्षणात्पाषाणतां जलमिव मनस्त्वाद्याति देहताम्।चित्त्वादनुभवत्येतां असत्यामेव देहितां अविनष्टैव चिच्छक्तिः स्वप्ने स्वमरणं यथा।व्योम्न्यसत्यमवस्तुत्वात्सत्यं चानुभवाद्यथा नीलत्वं तद्वदीशेऽस्मिन्सर्गो नासन्न सन्मयः।यथा शून्यत्वनभसोर्यथा स्पन्दनभस्वतोः भेदो नास्ति तथा सर्गब्रह्मणोरेकरूपयोः।

Why then the world gets seen as real, if it is just a mind-construe?

There is only the 'empty expanse of awareness' which can 'remain quiet as its own awareness' (as in a Jnaani), or 'remain as the agitation of the perceived reality' (as in the ignorant).

Either you see the world as real, or 'know' it as unreal.

You are the Chit-expanse in essence; but become identified with the inert body, like the expanse of water solidifying and getting located at a point in space.

When the Chit-expanse knows itself as the 'I', as restricted in a point at space, the mind rises as a function of perception, and the body is seen as the 'I'.

Because of its power to exist as any state of experience, it experiences the body-state as itself, though the body is not real, because of the mind believing it to be so; like seeing one's own death in the dream.

The blueness that is seen in the emptiness is not real, since it is non-existent and belongs to the sight-sense only; yet it is real when experienced. Blueness is real as the experience, but is unreal as the absolute reality. So also, this creation that appears in each mind as some experience is real as the experience, but is not real as some absolute reality.

The sky canopy that covers the earth as blue, is not different from the colorless space-expanse.

The movement does not exist as separate from the wind; and the Reality and the world also do not exist as different.

नेह संजायते किञ्चिज्जगदादि न नश्यति स्वप्नो निद्रागतस्येव केवलं प्रतिभासते।अविद्यमाने पृथ्व्यादौ प्रतिभामात्ररूपिणि सर्गे क इव संरम्भस्त्यागादानैश्चिदम्बरे।न देहः प्रतिभातोऽस्ति पृथ्व्यादिकारणान्वितः केवलं ब्रह्मचिन्मात्रमेवात्मन्येव संस्थितम्।बुध्यादेः कारणत्वं च द्वैतैक्यासंभवान्न सत् अनेनेदं क्रियत इत्यस्यार्थं याति संभवात्।

Nothing like a Jagat gets produced here, nor does it perish ever.

Like a dream that is experienced by a sleeping man, the world just appears as some experience.

The objects in the dream are not made of elements also; so it is, in the waking state also.

When the elements like the earth etc are not existent at all except as conceptions, and everything is just a momentary flash of experience, what is there to discard or seek in the Chit-expanse (which shines as a continuous flow of information alone)?

Why then does the body look so real? The body is not just an appearance because it is conceived as made of elements which render the solid nature to it. Body exists as a sensation only of pain or discomfort.

Actually, 'Brahman state of awareness' alone stays in itself, as all this.

Body is function-based; the Intellect just directs the function of the body.

Intellect also is not real, since there is no possibility of the 'two existing as one' in the 'second-less Reality'.

अहेतुरक्रमं भाति चिति कल्पक्रियागणः क्षणेनैव यथा स्वप्ने मृतिजन्मादि सत्वराः।

The entire set of functions of any creation of any span, is causeless, and is not orderly as supposed. Everything is there at once (as the possibilities).

Everything is instantaneous, like the birth and death happen within a moment in the dream.

खमेव पृथ्वी खं शैलाः खमेव दृडभित्तयः खमेव लोकाः स्पन्दः खं सर्गसंवेदनं चित्तेः।

(What exists is the 'potential state of power' that can exist as any experience.

'Experience' exists as some 'I'.

Some 'I' exists as 'some body-shape made of elements'.

The 'body that is made of elements' is a 'tool of action'.

This body is moved by the six senses; and directed by the intellect.

At every moment, the emptiness of Reality rises as your experience of some particular objects.

Nothing is there but the 'emptiness as all'!)

Emptiness alone is the spread out landscape; emptiness alone are the mountains; emptiness alone are the solid blockages; emptiness alone are all the worlds; emptiness alone are all the movements; emptiness alone is the perception of the world as experienced by the Chit.

व्योमभित्तौ जगच्चित्रं चिद्रङ्गमयमाततं नोदेति नास्तमायाति न शाम्यति न ताम्यति।

In the 'canvas of emptiness' (potential state of Aatman), the (continuously produced) picture of the world spreads out as colored by the Chit (based on the mind-conceptions).

It does not rise; does not set; does not get dissolved; does not finish off.

(Nothing is created, nothing is destroyed. There will always be the state of some world-experience or other with an 'I', with the Aatman as the witness.)

चिद्वारिणि जगत्तुङ्गतरङ्गद्रवरूपिणि किं नु वा कथमुत्पन्नं किं शान्तं च कदा कथम्।

The high rising wave of the Jagat (the perceived patterns of any world-state) is always a part of the 'river of Chit' This river flows non-stop with the fluidity as its essence (potential state ready to appear as any experience). What, and how anything got produced, or what subsided, when and in what manner?

(How can the potential state be destroyed? Even 'destruction' is a probable state only!)

Whatever is experienced by an 'I' sense, is just a probable state, and is a mind-construe or the 'information processing'. How can the potential power be affected by any probable state?

How can the rock get affected by any statue you imagine in it?)

पर्वता गगनायन्ते गगनं पर्वतायते संवेदनप्रयोगेण ब्रह्मणः सर्गता स्थितौ।

Mountains turn into sky; sky turns into mountains!

(What cannot happen? After all, the perceived is just a changing pattern of pictures, or experiences!

And any change can be explained through logic, or magic, as per one's mind-level of interpretation.)

The world-state stays always in Brahman through the power of information processing.

This state of Brahman cannot cease to be!

SIDDHA-WORLDS

(Those who are well-established in the Brahman state, have the power to produce any probable state at their will. This alone is known as the true Siddhi.)

संविच्छूर्णप्रयोगेण निमेशार्धेन योगिनः कुर्वन्ति जगदाकाशमाकाशं त्रिजगन्ति च।सिद्धसंकल्पनगराण्यसंख्यानि

यथाम्बरे तथा सर्गसहस्राणि सन्ति तानि तु चिन्नभः।महार्णवे यथावर्ता अन्योन्यमपि मिश्रिताः पृथगेव

अवतिष्ठन्ते व्यतिरिक्ता न ते ततः।सर्गात्सर्गान्तरालोके या प्रबुद्धस्य योगिनः सिद्धलोकान्तरे प्राप्तिः सैवेति

विबुधोक्तयः।

That is why, the great Yogis who have mastered Siddhis, use the magic powder of (opposing) conception; and in half a second change the world into empty sky, and the empty sky into the three worlds. Though we with our limited mind-sets see the space as empty, countless worlds produced by these Siddhas may exist in the very space of our tiny world, unknown to us.

There exist countless worlds produced by Siddhas in the same space. Similarly thousands and thousands of worlds exist in the Chit-expanse itself, at this very point of the Self, that is acting as you.

(How do they stay separated?)

Just like the whirlpools in the huge ocean though separate are mixed together, these worlds stay as unconnected and separate, but they are not different from the 'spread out Chit'.

An enlightened person (like the Leelaa of Mandapa tale, or Queen Chudaalaa) who has mastered Siddhis, is capable of seeing these other worlds of other minds; so also, the Siddha worlds are entered through their minds only; so say the learned ones.

(He who is in the Brahman state, is like the 'potential state of Brahman with a mind'.

He can at once know of the worlds of many, if he so wills.

Therefore, just the desire-control is not the goal! It is just the foundation-state of Mukti.

'Reaching such a supreme state where there is no meaning at all for any desire', is the goal to be reached.

Beyond this mind-matrix of the earth, there are countless worlds that are unimaginable for these earth-beings. When you cannot let go off even this tiny life story of yours, in this tiny mind-made world, what is desire-control even?

Desirelessness is like a sacred mind-bath, that purifies you and permits you to enter the sanctum sanctorum of Brahman. What awaits a Knower there, is beyond explanation!)

अविनाशिनि भूतानि स्थितानि परमे शिवे व्योम्नीव शून्यतोल्लासाः सर्गविभ्रमाः।

परमार्थनिजामोदाः सहजाः सर्गविभ्रमाः नोचन्ति नोपशाम्यन्ति लेखा इव शिलोदरे।

The 'illusions of creations rising like empty bubbles in the emptiness-expanse' (potential state of the Self) exist in the 'Supreme auspicious state of Reality', with their indestructible beings experiencing something or other (as the three levels of Gunas).

These creations are not outside of Chit. They are like the 'lines seen in the belly of the rock'; they never rise, never vanish; they are part of the rock itself.

The Creations are just the 'flow of experiences with countless 'I' states to experience them'.

Whatever is conducive to such an experience is conceived as a body.

And a 'body-based world' rises as a 'world-reality'. And the mirage cities exist as countless mind-construes in the very same Chit-point at once, like the lines inside a rock-belly.

An excellent Siddha exists in such a level, with no identity, no form, but as Brahman enjoying itself with a mind-like state.

अन्योन्यं कुसुमामोदा मिश्रिता अप्यमिश्रिताः व्योमरूपास्तथा सर्गा अन्योन्यं सिद्धभूमयः।

(At this very moment, you are receiving the information of sense-patterns that your brain has access to.

That alone you experience as your world-state.

The other information-patterns of countless other worlds, and other Siddha worlds are not accessible to you; and they do not exist for you. To find access to these worlds, one must rise to the level of Queen Leelaa, or Jnapti, or Queen Chudaala. It needs extreme dispassion, and purity. An 'I' can never know of these worlds.)

When you enter a flower garden, you experience a dense flow of varieties of fragrances, yet you can feel them separately also. The fragrances of the various flowers are mixed, yet are separate. Siddha worlds also exist in the very space point of Chit (Self); yet they are separate; and made of emptiness only.

संकल्पाकाशरूपत्वात्सर्वानुभववस्थितेः तनुसंकल्पमोहानां सत्याश्च मननोक्तयः।

(Experience alone is the world-state.

You are experiencing this tiny world under a blue canopy of stars, and it is real for you.

So is the world of a worm real for the worm! So is the world of a blind frog inside the well, real for the frog!

So is the world of a bird real for the bird! So is the world of a Siddha real for a Siddha!

Each exist in a world of their own evolved level, and experience it as real.

A fish inside a dirty pond cannot know of a man standing on the land!

Similarly, the desire-oriented Jeevas here cannot know of these Siddha worlds, or even strive for it! However, since all the worlds, from that of a worm to a Siddha are made of emptiness only, even the Siddha-worlds are not real. Nothing is real; no one is real! There is no 'Knowledge' also; no bondage also. There is nothing to be achieved! There is nothing that is harmful as the perceived! The emptiness alone exists!)

Since everything is of the 'form of emptiness filled with conceptions' and experienced as real by all, the statements given by anyone as their experience, even of the Siddhas who perceive their subtle worlds through their conceptions, are true.

न ज्ञानवादिता सत्या न बाह्यनर्थवादिता यथावेदनमेतानि वेदनानि फलन्ति वः।

(At the 'state of the Self' that is acting like the 'I' as you, your world experience exists as some probable state. In that point of the Self alone, Shiva is experiencing his Kailaasa, Vishnu is experiencing his Vaikuntha, Brahmaa is contemplating his creation, a worm is experiencing its world, a tree is experiencing its existence; and so on! Each and every living and inert object exists in this 'Self-point' only. As the experience, it is different and real; but as the Self-state, all the worlds are non-existent only.)

The 'theory of knowledge' is also not true; the 'theory of the world outside' as a 'form of suffering' is also not true. As per the evolved state of Jeevas, the conceptions give the required result.

चित्ति चित्तं यदस्त्यन्तर्जगदित्येव भाविते भेदो द्रवत्वपयसोरिव नात्रोपपद्यते।

The power of the Chit to appear as the three-fold perception experience (seer seeing the seen), is its very nature innate in it. If this is understood, the difference is not seen as in the case of the water and its fluidity.

कालो जगन्ति भुवनान्यहमक्षवर्गस्त्वं तानि च तत्र च तथेति च सर्वमेकम्।

चिद्व्योम शान्तमजमव्ययमीश्वरात्म रागादयः खलु केचन न सम्भवन्ति ।

Kaala, the support of all (as change and division-sense); the countless Cosmic eggs inside Kaala; the countless worlds inside those Cosmic eggs; the countless states of the 'I' and 'you' and the groups of senses in those worlds; those objects experienced by these; there and then in that manner; all are one indeed; 'being the very nature of the principle of Chidaakaasha, the quiescent, unborn, unchanging Lord of all'!

Desire etc, do not occur at all!