

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART TWENTY SIX

[VISHVAM, VISHVESHVARA AND NIRVAANA]

Sanskrit text, Translation and Explanation

by

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ABOUT THE AUTHOR

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वसिष्ठोवाच
Vasishta spoke

ARE THERE TWO REALITIES THAT ARE ONE IN ESSENCE?

*(Is there a conscious self, and an inert world state as two independent Realities, each supporting the other?
Is there a conscious Lord of the world, who rules this entire perceived world made of countless universes?)*

REALITY IS NOT NUMBERED AS ONE OR TWO

चित्तत्वकचनं शान्ते यत्तस्मान्न भिद्यते अत्याकृतामलतया क्वाऽतः सर्गादिसंभवः। चित्तदीपे गते यान्ति
भ्रान्तिवद्भ्रान्तिखे स्थिते रूपालोकमनस्कारसंविदोऽम्बुद्रवोर्मयः। निरस्तकरणापेक्षं मरुतः स्पन्दनं यथा यथा
विसरणं भासस्तथा जगदिदं परे। द्रवत्वमिव कीलाले शून्यत्वमिव चाम्बरे स्पन्दत्वं मरुतीवेदं किमप्यात्ममयं
परे। महाचित्ति महाकाशे यदिदं भासते जगत् तच्चित्तत्वमेव कचति निर्मलत्वं मणाविव। यथा द्रवत्वं पयसि यथा
शून्यत्वमम्बरे यथा प्रस्पन्दनं वायौ महाचित्ति तथा जगत्। वेत्ति वायुर्यथा स्पन्दं तथा वेत्ति जगच्चित्तिः न
द्वैतैक्यादिभेदानां मनागप्यत्र संभवः।

‘Jagat’ is the knowledge-shine of the Chit, ‘the power to know’.

‘Jagat’ is the shine of the ‘Chit-principle’ (the potential state for all the perceptions) in the quiescent state; and it does not differ from the Chit-principle.

Since ‘Chit’ is taintless and changeless, where is the possibility of a world at all?

(Jagat does not exist as an independent second reality outside of the ‘Reality-state of Chit’.

Reality does not ‘change’ into the Jagat ever. Jagat is just a state of delusion.)

There is no possibility of two realities at all; since one only is seen as different through delusion.

There is no possibility of numbering the Reality as ‘one’ even.

(Are the objects not real, then?) The images that are conceived as the dear and near objects are like the waves of the mirage-river, and shine as illusions in the delusion-sky, as long as the Chitta-sun (conceiving process) stays, and vanish off when it sets.

(Each object appears in the mind-field only, at that particular instance of knowing it as an object.

Every object living or inert, is non-existent prior to the instance of perception, and vanishes off when the mind moves to another object. Any object exists as the ‘known’ only, and is supported by the Chit, the ‘power to know’.)

(There is no instrumental cause also for the world-appearance.)

The wind needs no external tool to make it move; the light needs no external tool to spread; similarly the Supreme state needs no tool for this world-appearance. Like the liquidity in the water, like the emptiness in the sky, like the movement in the wind, some inexplicable thing termed as Aatman (Self) is in the supreme Reality state. Whatever is experienced by any mind as the ‘Jagat’ in the ‘MahaaChiti’ the ‘limitless expanse of knowledge’, is the same Chiti shining as the Jagat, like the pure shine of a gem.

Like the liquidity in the water, like the emptiness in the sky, like the movement in the wind, the Jagat exists in the ‘Great Chiti’ (MahaaChiti). The wind knows its own movement, and does not own it as a different function. Similarly, Chiti also knows the Jagat; since it is the same Chiti that appears as if moving.

(Is there a supreme entity, Vishveshvara who knows each and every Jeeva, and rules the Vishva as the Supreme Controller?)

There is not even the least possibility of the difference between the Chiti and the Jagat, like the twoness becoming oneness, like the two realities of the Jagat and the Supreme becoming one, or getting connected as the cause and the effect, or as the Supreme Ruler and the ruled (Vishveshvara and the Vishva).

(Vishvam is itself the state of delusion, and Vishveshvara, the powerful Ruler as its supreme controller, is also a delusion-state only. Vishveshvara, the Lord of the Vishva, is also a concept connected to the concept of Vishva, and he or she cannot exist as an independent entity outside of the Chit-state.)

You cannot separate out the wind and its movement, as two separate realities which become one!

(The viewpoints of many philosophers explaining the world and the Brahman as two becoming one, or one appearing as two etc are not possible at all, since Reality is changeless and exists without a second.)

There is no ‘two existing as one’, or the ‘one existing as the two’, or the ‘one existing as a kingdom ruled by another powerful deity’.

The world gets seen as real because of non-discrimination, the inability to differentiate between the real and the unreal. The want of the mind to make the world real, rises as the theories of its realness as the oneness and twoness. Numbers do not have relevance in the Reality; since it is the divisionless single state.

NON-DISCRIMINATION STATE IS JAGAT-REALITY

अविवेकविवेकाभ्यां भासुरं भङ्गुरं जगत्। बोधे सदैव सद्रूपमभासुरमभङ्गुरम्।

The 'changing pattern of the world' (Jagat) shines because of non-discrimination; and perishes instantly through discrimination. When the truth is realized, the Jagat is understood as the Reality state alone, and there is nothing that separately shines out and perishes in time (as some world-reality).

At every moment, the world-picture rises newly as created by the senses and as narrated by the mind.

World is always stored as real in the form of memories, imaginations and narrations.

Jagat is not really existent as an absolute independent Reality, as a second to the Brahman.

World is just what you know as some 'Bodha' information.

'What you know' is very little, and is based on your own mind-taints; and is not the universal truth.

Jagat is another name for Jnapti (knowledge).

Jnapti is the 'Self-awareness' seen as the 'object awareness'.

Knowledge alone exists as the Jagat.

What one knows (even if wrongly), that alone is the Jagat for any mind.

Knowledge is the 'understanding state', the 'awareness state', the 'ready-state to know' anything.

This potential power alone is the Aatman, that makes the understanding of the world possible.

Aatman alone, as the common essence of all, understands the world as so many mind-functions.

Aatman alone exists as the knowledge of the world. Aatman is second-less.

Aatman does not create the world, nor is the cause of it.

Jagat is non-existent when the mind remains dead, as in the case of a Knower.

JNAPTI, THE SELF AWARENESS

ज्ञप्तिमात्रादृते शुद्धादादिमध्यान्तवर्जितात्त्रान्यदस्तीह निर्णीतं महाचिन्मात्ररूपिणः। तत्कस्यचिच्छिवं शान्तं

कस्यचिद्ब्रह्म शाश्वतं कस्यचिच्छून्यतामात्रं कस्यचिज्ज्ञप्तिमात्रकम्।

This 'Knowledge' (Jnapti), which is seen as the world, is not solid, and is not located in any place or time.

This knowledge is not captured by the senses.

(You (the non-I) do not need the proof for your existence through the senses.)

This knowledge cannot be narrated (or conceived by the mind); since it is the truth.

It is extremely pure (and indescribable).

It has no beginning, end or middle. It is the pure state of Reality (just the subtle state of knowing).

Other than this 'Jnapti', there is nothing else. This is the 'ascertained conclusion'.

This alone is the quiet auspicious state of Shivam for some one, the eternal Brahman for some one; sheer Shoonyataa (emptiness) for some one else, and Jnapti (Knowledge) alone for some other.

(The same Reality is explained differently by different philosophers, as per their particular mind-states.)

This endless state (nameless Reality) 'knows' its 'knowing potential power' as the 'known'; and the 'knowing of its own knowing-power as the known' is the ignorant state of seeing the world as real.

JAGAT-DURATION EQUALS CHITTA-DURATION

तदनन्तात्म चिद्रूपं चेत्यतामिव भावयत् स्वसंस्थमेव ज्ञेयत्वमज्ञत्वमिव गच्छति। चित्तया नास्ति सत्ता च

चित्तता नास्ति तां विना।

Why the world gets understood as real?

The world is understood as real by the Chitta state only, which rises as countless misconceptions. But the world does not get its realness because of the Chitta-function. World is always non-existent.

Chitta is the continuous flow of disconnected 'Seer seeing seen states', which are held together by the Chit-state, as the Jeeva-state.

Chitta is also empowered by the 'Knowing state' (Chit) alone.

(The multifarious things that you know as a Jeeva are held by the Self alone as the divisionless knowledge.

When surfaced in the mind, you divide the knowledge as memories, objects, etc.)

विना विना यथा वायोर्यथा स्पन्देषु कारणं तथा महाचित्तोच्छायाः सर्गसंवित्तिवृत्तिषु। नित्यं सत्त्वमसत्त्वं वा

हेतोरन्यानपेक्षणात् इत्यत्रार्थोऽभविष्यत्स द्वित्वैकत्वास्तितावशात्। कोऽत्र कल्पयिता द्वित्वमेकत्वं वा महाम्बरे।

The movement belongs to the wind, like the world perception belongs to the Chitta-function; but the air is able to move only because of the empty sky that holds it.

So also, the entire perceived phenomenon (made of both the inert and the conscious) is stabilized and looks real, under the shade of 'MahaaChiti'.

Since there is no possibility for any cause, the Chiti itself, though imperishable and real, appears like the unreal world that has a beginning and end.

The Conscious entity and the inert world-state cannot be two realities which need to be compromised with the theory of causality. Who can prove the 'twoness and oneness' in the huge expanse of emptiness?

VISHVA AND VISHVESHVARA

विश्वग्विश्वमपारैकपरमाकाशकोशता यथा स्पन्दानिलद्वित्वं शाब्दमेव न वास्तवम्।विश्वविश्वेश्वरद्वित्वं तथैवासन्मयात्मकं सदेवासंभवद्वित्वं महाचिन्मात्रकं च यत्।विश्वाभासं तदेवेदं न विश्वं सन्न विश्वता। देशकालादिमत्त्वेन कदाचिद्वेद्मि सत्यता।

'Vishvag' means that which is everywhere; 'Vishvam' means 'everywhere'.

'Vishvag' is that which is the 'Vishvam', the concept of limitless space-expanse.

(*'Vishvag' is the master who is everywhere, and rules the Vishvam; so it is believed.*)

'That which is everywhere' is actually 'the everywhere'.

'Vishvam' and 'Vishvag' are one and the same.

Both words refer to the same infinite expanse of space which can hold any perceived state.

The wind is that which moves. The movement and the wind are not different. The two words, namely the 'wind' and the 'movement' are different; but actually the wind does not differ from its movement.

That 'Mahaa Chit' alone exists as the second less state. Therefore, the concept of 'Vishva and Vishveshvara' (the Jagat and its ruler), is also similarly proved to be baseless.

The appearance of the world as bound by space and time boundaries, is also the MahaaChit alone.

The appearance of the world rises by the lack of discriminating power, and is not real.

(*All the Jeevas do not experience the same world-picture ever; for the location of the forms in different space-points produces different world-pictures at once. For example, the rainbow is seen differently by different persons as per the different space-location points, even if standing next to next, but gets believed to be the same; so also, the world experienced by different minds differently, is believed to be the same one.*)

There is no Vishvam as a separate reality that is pervaded by another entity as its master.

There is no spread out space expanse also, except as construed by the mind.

(*For a worm, the human world is a huge expanse; for a human, Karkati world is a huge expanse; for a Karkati, Brahmaa's world is a huge expanse; for the trinities, the Tripuraa world is a huge expanse; for Tripuraa, the world does not exist at all!*)

I as Vasishtha, do experience a real world bound by some space and time; but not like the ignorant minds. Sometimes when I am move about randomly in some world of some beings who are located as the forms bound by space and time measures, I experience it like watching the dream location of some one else.

कटकत्वस्य भिन्नस्य विश्वस्य तथा परे द्वित्वैक्यासंभवे चात्र कार्यकारणता कुतः।स्याच्चेत्तत्कल्पनामात्रमेव एतन्नान्यवस्तुता शून्यता नभसीवात्र द्रवत्वमिव चाम्भसि।खे खलेखाप्यभिन्नेव किलास्ति जगदादिता।यद्रूपं ब्रह्म तद्रूपं जगत्कात्र द्वितैकते।यद्रूपं व्योम तद्रूपमेवं शून्यं किलाखिलम्।

The gold is imagined as the bangle; but is not different from the bangle.

The 'Vishvam' also is conceived in the 'Supreme' and does not exist as different from it.

There is no possibility of the gold and the bracelet existing as two separate things; and also there is no possibility of the gold becoming the cause of the bracelet; since the bracelet is imagined only, and is not real. If the difference is seen, then it is just imagined only, like the emptiness called space is imagined as separate from the sky, and the liquidity is imagined as separate from the water.

The coloured sky (canopy) imagined in the empty space stays remains non-different from the space.

Jagat also stays similarly non-different from the Chit-state.

That which is known as Brahman (the expansion of knowledge) is the form of the Jagat also (as the knowledge-form). Where at all is the possibility of oneness or twoness?

'Vyoma' is the term that refers to the empty sky. Emptiness alone spreads out as the sky.

The difference is in the sound-form only, as the two words namely the sky and the emptiness.

Sky alone is the emptiness, and the emptiness alone is the sky actually.

Chit alone is the Jagat; Jagat alone is the Chit!

The realness seen in the Jagat as a different solid reality rises due to non-discrimination only.

एकात्मनि तते स्वच्छे चिन्मात्रे सर्वरूपिणि शिलापुत्रकसेनायां पाषाणत्व इवास्थिते कार्यकारणवैचित्र्यं कथं संभवति क्व वा।

In an army that is made of only the stone, all the stone-shapes of soldiers, horses, swords, chariots etc are stone only, and not different from each other. How can the stone be considered as the cause of the soldiers? The objects of the world also stay as one with the pure state of 'knowledge-expanse' that is spread out without beginning or end. How can the Chit-expanse be considered as the cause of the world?

(Jagat is just a flowing state of information. Chit expanse is an empty state with the power to be any information. It is not the cause of any information.)

कथमव्योमता व्योम्नि द्वितीयासंभवाद्भवेत् प्रतिभात्मैव भारूपो भाति सर्गो महाचित्ति।

How can the empty space become another sky? How can the emptiness cause a second emptiness? The MahaaChit is the power to rise as any knowledge-form; and the world shines as a form of knowledge only.

पुत्रिकेवोत्पलोत्कीर्णा तन्मयत्वात्तदात्मिका साधो यथास्थितस्यैवं बुद्ध्वा विश्वं प्रलीयते।

A statuette carved in the rock is the stone only because it is made of that alone.

The statuette is not different from the stone, and cannot exist apart from the stone.

Rama! The 'Vishvam' dissolves when one knows it as it is.

(When Vishvam itself is not there, how can a Vishveshvara also exist as an entity that rules the Vishvam?)

काष्ठमौनदशाभासं संसारमवशिष्यते यथा निमीलिताक्षस्य रूपालोकमनभ्रमः।स्वप्ने जाग्रत्यनग्रस्थोऽपि

असन्नेवास्तिभावनात् तथैवोन्मीलिताक्षस्य रूपालोकमनभ्रमः।स्वप्ने जाग्रत्यनग्रस्थोऽप्यसन्नेवास्तिभावनात्

भावानोपशमं कृत्वा शिलीभूय यथास्थितं अशिलीभूतमेवान्तः स्वभावं सममास्यताम्।

When the truth is visualized as it is, all the information varieties produced by the senses, and all the narratives produced by the mind become frozen as it were; and the silence of the wooden log alone is left back.

It is as if the Knower remains with closed eyes, and does not see any of the images and mind-narratives in the least, though his physical eyes are open. His mind-eyes are closed always.

The ignorant one remains always with the mind-eyes open and keeps dreaming of the world; and is not truly awake. When a man is dreaming, he experiences the dream itself as the waking state, though he is not awake, and though the real waking state is very near him. (He has to just open the eyes; that is all!)

To a dream-character inside the dream, the dream world alone exists as real; and he does not know of the waking state, which is more real than the dream-world. In the dream, though the 'waking state world' is not there really in front, it is felt as existing, though not really existing.

The ignorant man is like the dream-character only; and does not even know that he can wake up to the Supreme truth, and be out of the cage of unreal instantly. The ignorant believe the surface information alone as real; and are not awake to the Reality that is concealed by the information-flow.

Erase the belief in the realness of the world through Vichaara, like proving the dream as unreal by waking up. Remain like a stone which does not see the world; but be not a stone to one's own awareness state (Self).

That is your true nature; be established in that only.

Remain equal to any information-state that rises as the world-experience.

WORSHIP METHOD

आविवेकोपहारेण यथाप्राप्तार्थपूजनैः बोधाय पूज्यतां बुद्ध्या स्वभावः परमेश्वरः।विवेकपूजितः स्वात्मा सद्यः

स्फारवरप्रदः रुद्रोपेन्द्रादिपूजात्र जरत्तृणलवायते।

If you really want to worship some deity (Vishveshvara), then this is the worship you have to practice.

Whatever action you have to do, as a part of your life, do it well without the concepts of 'I' and 'mine'.

These are the flowers you offer to the deity.

Offer the 'non-stop discrimination by the intellect' as the offering.

Wish for the result of 'Bodha, the Knowledge of the Truth'.

Do the worship with the intellect only, in the form of Vichaara.

The deity is your own true Self. He alone is the Supreme ruler (Parameshvara).

(The worship through flowers etc to form-deities are prescribed for the immature, who have to be disciplined by such acts, for they lack the intellectual proficiency for analytical thinking.)

The Aatman (Self), when worshipped with the flower of discrimination, instantly gives the wonderful boon of quiescent blissful state. Compared to this worship of the Aatman, the worship of Rudra, Upendra and others, equals the dried up grass piece and is worthless.

(अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेव स देवानाम्।)

(He who worships another deity with the idea, that he is different and I am different; has no true understanding; he equals an animal for the Devas!)

विचारशमसत्सङ्गबलिपुष्पैकपूजितः सद्यो मोक्षफलः साधो स्वात्मैव परमेश्वरः।

Rama! This type of worship done with the offering of flowers of the (Vichaara, Shama, Satsanga) ‘analysis of the truth’, ‘practice of calmness’, ‘company of the Knowers’ instantly bestows liberation. ‘Aatman’ alone is the ‘Parameshvara’.

सत्यालोकनमात्रैकपूजितोऽनुत्तमार्थदः यत्रास्त्यात्मेश्वरस्तत्र मूढः कोऽन्यं समाश्रयेत्।

‘Aatma Ishvara’ bestows the unsurpassed fruit, when worshipped with ‘the attainment of truth vision’. (No other deity is capable of that! Even a Shiva cannot help a fool who believes the Shiva-form as real.) Who will be foolish enough to seek the shelter of any other deity with form?!

सत्सङ्गशमसंतोषविवेकापूजितात्मनः शिरीषकुसुमायन्ते शस्त्राहिविषवह्वयः।

(If you expect some miracles to occur through the worship of a deity with form, the Aatman is more powerful than these deities also; for one who is established in the worship of the Aatman, turns even these deities into Bodha-form instantly.)

When the Aatman gets sincerely worshipped by the flowers of (Satsanga, Shama, Samtosha and Viveka) ‘company of the Knowers’, ‘practice of calmness’, contentment, and discrimination, then instantly all the sharp weapons, poisonous snakes, and blazing fires turn into the soft Shireesha flowers.

देवार्चनतपस्तीर्थदानान्यतिकृतान्यपि भस्मायन्ते निरर्थत्वादविवेकमहात्मनाम्। एतान्यपि विवेकेन क्रियन्ते

सफलानि चेत् विवेक एव तत्कस्मात्स्फुटमन्तर्न साध्यते। यथाभूतार्थविज्ञानाद्वासनोपरमे परे यत्नो

विवेकशब्दाख्यो भवत्यात्मप्रसादतः।

(The ignorant naturally always are in a state of anxiety. They do not have the thinking ability proper, and are not capable of acting with discriminating power. They are always impatient for the results.

They cannot hold the mind without any thought, even for few seconds.

Their intellects are stagnant by not thinking. They are only concerned about their family welfare, and are moved by some selfish motive only at all times. Their love of God is similar to a beggar begging for mercies. They are actually in search of some superpower which can bestow some boons if worshipped. They are not capable of maintaining a self-less love for the deity.

Deity worship for the ignorant, is a means of desire-fulfillment only.

With such an impure mind, when they try to do any meritorious act, they fail to maintain the perfection of actions; and the desired results are never obtained.

Religion is a means for disciplining the mind and body; but is not the end in itself.

Unless it helps in developing dispassion and mind-control, any worship act becomes only a bodily act, and does not render any result at all, as desired.

Why would a deity get fooled by the temporary ‘discipline pretense’ of a man, who is otherwise plagued by attachment to family, wealth, position, pleasure seeking etc?

Even if some God was there as believed, why would he bother to fulfill your particular desires, in this limitless expanse of world-existences? How special are you in this limitless ocean of world-existences, that he must bother to attend to your selfish needs, like a slave running behind you?

If the God lacks the power to fulfill your desires, will you still worship him, with the same zest?

Religion is just a placebo-effect to believe oneself to be a good person. No other benefit is possible.

If you really want to please a deity, equal yourself in intellectual proficiency like that of a Shiva or Vishnu, and be learned enough like Sage Vasishtha to discuss ‘Knowledge’ with them.

Otherwise, there is not an iota of benefit by these religious acts, for the man of ignorance.)

Those who lack ‘Viveka’ are like blind ones walking inside a wild forest filled with deep pits and thorns.

The ignorant, who lack the ‘discriminating ability’ prefer to worship only the deities with form.

Their impure minds are filled with anxieties and apprehension always.

They are not free of desire, anger, irritation, conceit, irrational beliefs etc.

Their worship is done only for the fulfillment of some desire only, seeking some boon.

Their worshipping acts, penance, visiting sacred places, charity etc are tainted by the impurities of the mind, and do not give the required fruits as connected to the world also.

Whatever act they do to please a deity, just turns into worthless ashes; and they perish in ignorance only.

‘Viveka’ is the discriminating power where you use reason to understand the rationale of all your actions and ideas. Unless Viveka is employed, even ordinary actions fail to give the required results.

When these ordinary acts of worship also need the power of discrimination to reach their fulfillment, then why not drop the bodily-actions and cultivate Viveka alone within?

(What is the benefit of developing Viveka?)

Viveka makes you analyze the right and wrong of actions without fear.

Viveka destroys all your irrational beliefs; it guards you from foolish ideas.

It gives you the eyes, which see things as it is, and saves you from ruining yourself by running after momentary pleasures.

Viveka is defined as that rational vision, which brings dispassion in you, lessens your wants, and the proper understanding of the world rises by itself.

A man with Viveka acts without any selfish motive.

For such a man, each and every action of his is perfect, and is a flower offered to his deity.

His actions are not desire-oriented, but perfection-oriented. He is a ‘Karma Yogi’.

His mind is not preyed by attachment, anger, anxiety, conceit etc.

He is always calm, and is capable of facing every situation of life with calmness.

He is controlled both in the body and the mind.

तथा तथा विवेकोऽन्तर्वृद्धिं नेयः शमामृतैः यथा यथा पुनः शोषमुपयाति न विभ्रमैः।

You cannot just wish for Viveka, and own it as a property.

The sprout of Viveka has to be nurtured well with the waters of ‘Shama’ (control of the mind).

By keeping the mind freed of all the idiotic beliefs and the worthless anxieties of the world, the Viveka-tree grows well and becomes deep rooted. Be always alert and keep the Viveka-tree from drying-out, lest the irrational beliefs take hold of you once again.

देहसत्तामनादृत्य यथा भूतार्थदर्शनात्लज्जां भयं विषादेर्ष्यं सुखं दुःखं जयेत्समम्।

First of all, one must understand the non-existence of a solid body as the ‘I’, through Viveka.

The physical body is just a sensed information, that is present only in your waking state.

It vanishes for you in the dream and the sleep states. It rises newly again when you wake up from the sleep.

With such analysis based on Viveka, you must understand the true state of affairs, and get rid of the realness you feel in the physical body. At the same time, you should conquer the chaotic state of the mind, and keep it focused on truth-finding only. Discard equally the emotions like the shyness, fear, distress, envy, joy, pain etc that are based on the realness felt in the body.

जगदादि शरीरादि नास्त्येवादौ कुतोऽयं तत्।

The Jagat is just an idea (a picture imagined) in the mind. It rises newly as a new copy, at every mind-

agitation. After all, the Jagat experienced by you is just tiny amount of information-set that you have access to. Even the body is just some sensed information, and is not real.

The world you see was never there before; nor your body was there before.

The world you see and the body that you own are just your own thought agitations, and were never there as some absolute reality-states (and are similar to the dream world which rises randomly, without a beginning or end). How can that which was never there before, be real only in the present?

कार्यं चेत्कारणस्यैतत्तथापि ब्रह्ममात्रकं प्रतिभामात्रमेवाच्छं न तु ज्ञसेर्घटादि सत्।ज्ञानात्मिकैव प्रतिभा

ज्ञसिरेवाखिलं जगत् ज्ञसिरप्यात्मतत्त्वश्रीः परिज्ञातोपशाम्यति।

If this world is really is the effect of some cause, (as argued); even then, it is the state of Brahman alone which is the taintless appearance as ‘Jnapti’. Brahman is the ‘knowledge-expansion’ and the world is just form of knowledge only. The pot etc are just some form of knowledge only.

Some few sensed qualities that are grouped together are described as the pot or cloth by the mind.

Nothing is there that is not knowledge (Jnaanam).

What you know as the world is the knowledge that you have about the world.
 World is just the form of 'Jnapti' (knowing state).
 Ignorant know it wrongly, the Knower knows it as it is.
 Ignorant see the divisions, the Knower is aware of the divisionless Aatman alone.
 The incorrect knowledge is destroyed when the truth gets realized.

जेयाभावे त्वनिर्वाच्या शिष्यते शाश्वतं शिवं अशरीराद्यविश्वात्म सर्वं शान्तमिदं ततं ज्ञानज्ञेयज्ञसिमुक्तं
 दृषन्मौनमिव स्थितम्।

What is the correct knowledge that is obtained through the practice of Viveka?
 There is only one state that never changes, that is the awareness of our own existence.
 This is a subtle state of knowledge that cannot be worded.
 This self-awareness should never be confused with the awareness of the body-I. The body-I is just a memory held by the mind, and does not exist at all as something real.
 Self-awareness exists always as the 'Self' whether dreaming, sleeping or waking.
 This existence awareness is pure, and is always in the 'ready to become any perception' state.
 This alone is the Aatman, the common state of all beings.
 When this Aatman is tainted by the mind with wants, it exists as the world-state.
 'Knowledge of oneself' exists as the 'knowledge of the world'.
 The 'undivided Self-state' is seen as the 'divided state of world-phenomenon'.
 The 'Self-state' is corrupted by identifying with the 'seer seeing a world as the 'I' entity'.
 Through the practice of 'Vichaara', as accompanied by Viveka and Vairaagya', the state of the 'seer seeing a world as the 'I' entity' is understood to be just a conception and as not real.
 Then the Self-state alone remains left back as it is.
 The auspicious eternal state alone (Shivam) remains, which is indescribable.
 This state is without the taint of the body-I.
 The mind is dead here, and there is the complete absence of all narrations and conceptions.
 There is no 'Vishvam' there (and not also the 'Vishveshvara')!
 Everything is quiet, as quiet as the inside of a rock!
 Some profound silence is left back, which the mind cannot even imagine!
 Some unique bliss is left back, which is indescribable!
 No 'I'; but yet the Self exists un-corrupted by any thought!
 There is no disturbance of any information at all that one knows as some world.
 There is no bondage, no liberation, no Vichaara, no Viveka, and no dispassion in this state.
 All words lose their meaning in this state!
 This is the 'Kevalatvam' pursued by the Rishis of the yore!

शान्तान्तःकरणाः स्वस्थाः शिलापुत्रककोशवत्चलन्तश्चालयन्तश्च जरूपा एव तिष्ठत।

Every experience is a probable state rising from your own Self, the potential state of Reality; and is particularized by your own 'want of such a world'.
 With all the mental processes within subdued, withdraw into the Self-state like moving deep inside the hollow hole of the grinding stone (by the continuous digging of 'I am that Brahman' statement).
 Understand that whatever moves and is moved, is the Brahman-shine alone rising from you.
 Stay as that knowledge-state alone, without losing yourself in the narrations of the mind.
 Never swerve from the awareness of the Self, though staying amidst the varied experience-fields.
 Whatever actions and thoughts rise from you when in that state of Brahman, is Brahman alone rising as those thoughts and actions. Remain as the knowledge-shine of the Aatman alone.

अज्ञेयज्ञत्वसद्रूपाः सदसत्साररूपिणः आकाशकोशविशदा भवता भवभूमयः।

The fields of experience that belong to you all are just hallucinations rising as life-stories.
 They are the shine of the Reality alone which is unknowable; and are of the form of knowledge alone.
 They are real because they rise from the realness of the Reality.
 They are unreal because they are the results of your own conceptions.
 They spread out as the expanse of emptiness only.

THE STATE OF BRAHMAN-KNOWERS

यथास्थितं च तिष्ठन्ति गच्छन्तश्च यथागतं यथाप्राप्तैककर्माणः संपद्यन्ते बुधाः परम्।
अथवा सर्वसंत्यागशान्तान्तःकरणोज्वलाः एकान्तेष्वेव तिष्ठन्तु चित्रकर्मापिता इव।
संकल्पशान्तौ संकल्पपुरवत्सर्वदाखिलं स्वप्नवच्च प्रबुद्धस्य सदैवास्तं गतं जगत्।

The 'Knowers of Brahman' do not exhibit outwardly any sign of their Supreme state. They remain as they are as the part of the life-narrative started by the mind; they move about in the world as before, do the actions whatever they are supposed to do; and remain within absorbed in the quietness of the Self.

(They just react appropriately to the minimum information that falls in front of them; and act in the surface level only, like an adult participating in the children's games.)

Or, fed up of this make-believe play, they may retire into solitude also, if they so wish.

They may just stop all the make-believe mind processes, and stay in solitude with minimum information as their perceiving field, and be like pictures painted on the canvas (with the same quiet scene repeating again and again as their experience field, where they do not have to bother about anything or anybody).

When all the conceptions are quietened for all the times, the world does not rise again and again with new experience-fields for a Knower. It is always set, never to rise again.

The world remains non-existent like a city of imagination or a dream, for the Knower.

NIRVAANA IS BEYOND THE GRASP OF THE IGNORANT

सनेत्ररूपानुभवं जातितोऽन्ध इव भ्रमैः निर्वाणं वर्णयन्नज्ञस्ताप्यतेऽन्तर्न शाम्यति।
कल्पनांशोपदेशेन लोकोऽविद्यामयात्मना येनकेनचिदज्ञत्वात्कृतार्थोऽस्मीति मन्यते।
अकृतार्थः कृतार्थत्वं जानन्मौख्यविमोहितः विज्ञास्यत्यकृतार्थत्वं क्षणान्तरकदर्थनैः।
उपायं कल्पनात्मानमनुपायं विदुर्बुधाः दुःखदत्वान्निमेषेणभावभाववैषणभ्रमैः।

How can the ignorant understand the 'Nirvaana state'?

With their firm belief in the realness of the word, they propound theories about Nirvaana, and give varied explanations about that state, like a man who is blind by birth describing the experience of seeing with the eyes. Though appearing saintly and noble outside (with surface asceticism), they are always agitated inside and do not ever remain quiet and blissful like the true Knower, who has no need of exhibiting his Nirvaana state to others.

(The mark of a Knower cannot be seen on the outside; nor does his body emit any shine or luster, nor does he get a halo around his head, nor does he get any magical powers.)

You can only analyze your own state to understand whether you are in the Nirvaana state actually. If the world and people appear still real to you, then it is due to the lack of Viveka and Vairaagya only.

Aatman-knowledge is not attained by any 'I'. A person with the 'I' should never be sought as a teacher, even if he is the noblest one on Earth. If the 'I' still persists, the outward show of Nirvaana is indeed worthless; such a person should never be sought as a teacher. As long as the 'I' persists, the teacher and the student both walk along the path of ignorance like the blind leading the blind.

Nirvaana is imagined in various ways by the ignorant, and explained also in various ways.

'Moksha' is imagined like some magical transformation or as some supreme state which is to be attained by very hard practice. Or, it is imagined as some trance state, or some horripilation state with tears flowing uncontrollably from the eyes, or as some darkness, or some vision of lights, or some vision of deities, or the vision of the three time modes, or the power to produce objects at will, or some magical state. Or Moksha is desired for, as some sacred fulfillment that makes you feel good, without understanding what it is.)

The ignorant imagine a lot about this Nirvaana state; and usually believe that they have attained that state, if some light or deity-form or something unexpected is visualized in their mind; or they may fall into some trance state and believe that alone to be Nirvaana.

Any joy that the mind produces when during study or meditation is believed to be some Nirvaana state.

They seek the Aatman outside; they see the Brahman outside, with the 'I' intact.

Any experience with an 'I' is just a state of ignorance; and is the mind's way of survival.

How can that supreme state of quiescence be imagined even, when one is still seeking liberation, as if it is outside somewhere? How can the 'I' ever attain liberation?

As long as the 'I' sense is experienced as real, there is never the hope of Nirvaana!

To talk about it needs only the expertise in speech; and any one can talk for hours about Nirvaana, and hypnotize people with their speech!

Nirvaana is something that is beyond words! How can anyone talk about it even?

If anyone says he has attained Nirvaana, he is indeed a fool who has drunk the water of the mirage!

You can never attain Nirvaana; and if attained, you cannot talk about it at all!

How can words rise from that state, which kills all the words?

(How do you find out about the Yogi who is faking Nirvaana?)

Those who are calm and saintly when everything is going on in a peaceful manner, may not hold their peaceful nature, if some slightest mishap occurs and disturbs their peaceful existence.

Anger, or irritation, or desire may burst out suddenly revealing the truth of his fakeness.

Not having the real fulfillment, but believing that he has attained the fulfillment, being deluded by ignorance, he exposes the 'non-fulfillment state', when in a moment he swerves from the peaceful state.

He imagined Nirvaana to be some thing as taught by his fake teacher, and practiced some idiotic method to attain it, and pretended the Nirvaana state through outward asceticism and motionless body states. Within a second, he gets disturbed by the presence and absence of some objects or people.

You cannot attain Nirvaana through any action of worship, or by visiting sacred places, or through charity, meditation, studies, or the service of some Guru who needs a crowd around him.

Nirvaana is the silence of the world itself. No action can bring about that silence, except Vichaara. If any particular action is advised as a path to Nirvaana, then the teacher has to be considered as immature only.

Both the immature teacher and the foolish student perish by falling deep into delusion states. The wise are of the opinion that the method he practiced is of the nature of imagination only, is not the real method.

जगद्भ्रमं परिज्ञाय यदवासनमासितं विरसाशेषविषयं तद्धि निर्वाणमुच्यते।

When there exists the complete absence of Vaasanaas (no wish for any happening at all), by understanding the illusory nature of the Jagat-state, and the 'tastelessness for all the pleasurable things of the world' becomes one's natural disposition, that alone is a state to be referred to by the term 'Nirvaana'.

आख्यायिकार्थप्रतिभानमेत्य संवेत्स्यचिद्वारि भरादद्रवात्मा अवेद्यचिद्रूपमशेषमच्छं पश्यन्विनिर्वासि जगत्स्वरूपम्।
जात्यन्धरूपानुभवानुरूपं यदागमैर्बुद्धमबोधरूपं अधस्पदीकृत्य तदान्तरेऽस्मिन्बोधे निपत्यानुभवो भवाभूः।

Rama! You have till now listened to many types of stories explaining the subtle truth of Brahman. The validity of these stories is not important; since whatever be the life-story of any Jeeva is a mind-construe only, and is not credible. If you just intellectually grasp the stories, then also it is of no use. If you give importance only to the stories, and live as a story-character only in the outside world, filled with the Vaasanaas (of wanting the life to be filled with events related to family, kingdom etc), then the instruction is wasted on you. You will be the Vaasanaa-water that is covered all over with the waters of 'non-chit'. Intellectual grasping is no good, if you have not grasped the subtle truths hidden in the stories, and still are stuck to the 'I' of some life-story concocted by your mind.

(I have listened to the great Vasishta's instructions'; this surface information will be become part of your life-story only, without benefiting you in any manner.)

You must now be able to stay established in the Brahman state itself, removed of all the stories.

In all the perceived patterns of the Jagat, always be aware of the Chit-state which is beyond the reach of the intellect, which is without any object, and which is very pure. Then you are surely in the state of Nirvaana.

Do not imagine the Nirvaana state through a mind, which is dreaming of the liberation state as a great transformation that will happen to the 'I-entity', like a man who is blind by birth imagining the world of sight. The 'I' can never get any liberation. Liberation is just a concept and is not really there.

Just by intellectually understanding the Scriptures, you will not be able to grasp the state of Nirvaana.

(You cannot wonder at every dopamine secretion that rises by the study of Scriptures, to be the Nirvaana state. Nirvaana is not an experience of joy or trance, or vision.

It is a state of knowledge; like the difference between the man with sight, and a man who is blind by birth. Do not believe in any one describing the Nirvaana state to be achieved by some practice of Yoga, or worship or penance. Just keep doing the Vichaara practice, till you realize with ascertainment the 'Jagat' and the 'I' to be non-existent. Brahman-Knowledge will not change the story of your life, and will not bestow powers related to the story-part of life. You will not stop perceiving the world also. You will have the knowledge-sight, where the truth is revealed and everything is seen as it is; as the blemish-less Aatman-state.)

Stamp with your feet, all that you imagined as Nirvaana and Moksha; sink inside the knowledge, and be the knowledge itself within. Do not expect any experience to be experienced by the 'I'; but be the experience itself, the essence of all experiences.

अहंतादिजगच्चेदं परिज्ञानादसत्यतां याति सानुभवो मोहात्सत्यमेवान्यथाधियाम्।

Experience is related always to the 'I' connected to the Jagat.

'I' is experience based, and is the non-self state.

By the realization of the truth, the 'I' and the 'Jagat' become non-existent, though they are still experienced as a part of the perceived. Experience can belong to an 'I' only, and is always a conceived pattern grasped by the mind that is seeped in delusion.

(Even if a God really stands in front of you, it is just a momentary experience only, and will not benefit in any way. Lights, visions, Siddhis, etc are all experiences only.)

For the ignorant, experience alone is real; and they are only in search of the 'liberation-experience', as if it is some magical state which will give a solution to all their life-problems.

Nirvaana is not an experience; it is the powerful sight of knowledge, where the entire Jagat along with the 'I' is seen as it is; as the nothingness!

अज्ञानज्वरमुक्तस्य बोधशीतलितात्मनः एतदेव भवेच्चिह्नं यद्भोगाम्बु न रोचते।

What is the mark of a Yogi who has attained the Nirvaana state?

For a person who is cured of the disease of ignorance; and whose inside is cool because of the 'true understanding', this alone becomes his recognition; that he does not feel any taste in any experience (worldly or divine).

अलमन्यैः परिज्ञानैर्वाच्यवाचकविभ्रमैः अनहंवेदनामात्रं निर्वाणं तद्विभाव्यताम्।

Enough of other theories which talk about the reality, with their bewildering talks and their orators.

'The experience of the absence of ego (limited identity) alone is Nirvaana'. Understand this well.

परिज्ञाता यथा स्वप्ने पदार्था रसयन्ति नो न च सन्ति तथैवास्मिन्नहं जगदिदंभ्रमे।

The objects of the dream are no longer attractive, and do not exist at all, when one wakes up. That is how the delusions of the 'I' and the world do not ever attract the realized Yogi, and cease to exist as real.

यथा स्वभावनाद्यक्षस्तरौ स्वजनं पुरं पश्यत्यसत्यमेवैवं जीवः पश्यति संसृतिम्। विभ्रमात्मा यथा यक्षो यक्षलोकश्च ते मिथः सद्रूपौ सुस्थितौ मिथ्या तथाहंत्वजगद्भ्रमौ। अनावरणतोऽरण्ये यक्षा विभ्रमरूपिणः यथा स्फुरन्ति भूतानि तथेमानि चतुर्दश भ्रममात्रं मिथ्यैवेति बुद्ध्वा विभावयन् यक्षोऽयक्षत्वमायाति चित्तं चित्तत्वतामिदम्।

There is only the nothingness of potential state all around; and yet a Jeeva sees a world through his own conceptions, through the medium of his six senses. It is similar to where a man who has been cursed to become a Yaksha (demigod with magical powers), conceives a city populated by his people inside a tree, staying as the Yaksha-body. The fourteen worlds conceived by countless Jeevas are like a forest of cities conceived by countless such Yakshas.

The Yaksha and his world are both unreal and non-existent, like a Jeeva and its world.

The Yaksha-body is also falsely conceived, and his city is also falsely conceived. Both the misconceptions act as the support of each other, and are just conceptions which exist together.

The Jeeva is a delusion state of Avidyaa; and the world it conceives in the Jeeva-state is also Avidyaa only. Both the Jeeva and the Jeeva-perceived world exist supporting each other, as the 'I' and the world.

When the dream is broken, the world of the dream becomes non-existent in the waking state.

When the spell is broken, the Yaksha along with his conceived world vanishes and becomes non-existent.

The fourteen worlds with their varied beings also become non-existent, when it is understood that they are just the products of delusion only

'Yaksha-state' becomes the 'no Yaksha-state' when the spell is broken. At the rise of knowledge, the Jeeva-state in the form of Chitta (seer-seen state), becomes free of the Jeeva-state, and the Chit state gets left back.

निरस्तकलनाशङ्कं त्यागग्रहणवर्जितं अविसारिसमस्तेच्छं शान्तमास्व यथास्थितम्।

Remain absolutely quiet, without disturbing the potential state (Reality) in the least. Do not try to renounce or accept. Nothing is good or bad; everything is just some Bodha-form only (sheer emptiness).

Do not entertain the least agitation of the world; and remain without allowing any conception to rise as any probable state.

असत्तासंभवं दृश्यं द्रष्टात्मकमिदं ततं अथवा नैव द्रष्टात्म सदवाच्यं किमास्यते।

Analyze again and again any world-scene that rises in front of you. What is there but the information rising as the sense-qualities? Solidity, time, place, objects, people, life-story, liberation, bondage, gods, goodness, badness etc are all just ideas that are conceived by the mind.

How can the particular perceived scene with its objects, be real at all?

There is no possibility at all of any solid world existing inside some space and time limitations.

What you conceive, that alone you are seeing as a world, like the Yaksha under spell.

Even you as a perceiving entity, are also a Bodha-form only, and are non-existent.

That which is left back when the perception state vanishes, is indescribable! What is left back but that?

वसन्तरसपूरस्य यथा विटपगुल्मता स्वरूपमात्रभरितसंविदः सर्गता तथा।यदिदं जगदाभासं शुद्धं चिन्मात्रवेदनं कात्रैकता द्विता का वा निर्वाणमलमास्यताम।

When the spring arrives in its full grandeur, the forests become dense with trees. The creation also gets experienced as real, by the realness felt in one's own existence as an individual perceiver.

The world seen as real by the perceiver is made of the mind-state of the perceiver (I) alone.

You as a perceiver is just a combination of the 'I' and some experience that belongs to the 'I'.

What you are experiencing as the 'occurrence of so many events' is just the information of some probable states of the Chit alone. What is shining as this world is nothing but the 'knowledge-essence of Chit' alone, which can exist as any perception-experience.

What oneness and two-ness are there? What meaning there in such debates of oneness and twoness of Reality? And what is that thing called Nirvaana? Who is there to get Nirvaana even?

Remain as the quietness alone, without any bother

भूयतां चिन्मयव्योम्ना पीयतां परमो रसः स्थीयतां विगताशङ्कं निर्वाणानन्दनन्दने।

Remain as the expanse of the Chit (knowledge-awareness) alone (the quiet state, which will not turn into any perception-state through some conception). Drink the supreme nectar of staying in the truth-vision.

Remain without any apprehension in the delightful heavenly garden of Nirvaana!

That alone is Nirvaana, your natural state!

किमेतासु शून्यासु संसारारण्यभूमिषु मानवा वातहरिणा भ्रमथो भ्रान्तबुद्धयः।जगत्त्रयमरीच्यम्बु

विप्रलब्धान्धबुद्धयः मा धावत गतव्यग्रमाशयोपहताशयाः।रूपालोकमनस्कारमृगतृष्णाम्बुपायिनः

व्यर्थमायासमायूंषि मा मा क्षपयतैणकाः।जगद्गन्धर्वनगरगुरुगर्वेण नश्यथ सुखरूपाणि दुःखानि

नाशनायैव पश्यथ।

Hey you descendants of Manu! Why do you all wander wastefully in the desolate jungles of worldly existence, confused and bewildered in the minds, like the deer lost in the stormy winds?

You still are after some Nirvaana state that has to be 'attained' by you, as some blissful state outside of you, and follow many practices of worship, asceticism, and are simply wasting away your life in worthless actions. What is there to 'attain' as Nirvaana?

You are yourself the 'Nirvaana', when the false 'I' is got rid of through rational thinking.

Steady yourself! Your minds see the world as real, and you want to escape from it, like running away from one's own dream world. For you, the Nirvaana state is something that is got through hard penance or after many births of struggle. You will forever be in its quest, because you believe it to be something that is attained after hard struggle. Your intellects are blinded by the deception.

Your mind is still agitated by the love of the world in the form of relatives, Gurus, deities and some philosophical view which you fancy. You are still stuck with the 'I'.

Do not rush towards the mirage waters of the three worlds, which exist as your conceptions only.

Hey you foolish antelopes! Do not, do not ever waste your entire life in tiresome ventures, searching for the mirage waters made of the perceived forms and mind-conceptions.

You have unshaken belief in the realness of the world which is actually some illusory world produced by the power of the mind. You will perish indeed by such a belief.

Observe that the sufferings disguised as the pleasures of family, wealth etc, will cause your complete destruction by drowning you in ignorance. Ignorance is the blindness of the intelligence, and there is no end to the sufferings that await a man of ignorance.

जगत्केशोन्डुकभ्रान्त्यै मा महाम्बरमध्यगं अवलोकयाताभ्रान्ते स्वरूपे परिणम्यताम्।

Do not look at the illusory image of the hair-ball of the world, which is floating in the huge expanse of the Supreme. Be established in the delusion-less state of one's true nature.

मानवा वातलोलोच्चपत्रप्रासाम्बुभङ्गुरमानवासु न चास्वन्धगर्भशय्यासु सुप्यताम्।

Hey descendants of Manu! Do not sleep in the womb-beds of blinding darkness of the human bodies, which are as fragile as the water drops sticking on to the leaves at the top branches of the tree that is shaking in stormy winds! (*Do not identify with the 'I-body' and suffer through the limitless dream-existences.*)

अविराममनाद्यन्ते स्वभावे शान्तमास्यतां द्रष्टृदृश्यदशादोषादस्वभावाद्धिनश्यताम्।

Remain without a break in the quiescent state of your true nature which is without beginning or end; or else, perish remaining in the state which is not your true nature, and which is tainted with the duality of the perceiver and perceived.

अज्ञावबुद्धः संसारः स हि नास्ति मनागपि अवशिष्टं च यत्सत्यं तस्य नाम न विद्यते।

The worldly existence cognized as real through ignorance is not there at all in the least. Whatever is left back is alone the Truth; and it does not have any name at all!

त्रोटयित्वा तृष्णायःशुङ्कलावलितं बलात् संसारपञ्जरं तिष्ठ सर्वस्योर्ध्वं मृगेन्द्रवत्।

Shatter to pieces with force, the 'cage of Samsaara' which is made of the 'iron chains of Trshnaa', and stand above the broken pieces majestically like the lion, the king of the animals.

आत्मात्मियग्रहभ्रान्तिशान्तिमात्रा विमुक्तता यथा तथा स्थितस्यापि सा स्वसत्तैव योगिनः।

The delusion of the identity with a form, and the attachment to all the people and objects connected to it possesses every one; the subduing of this delusion alone is the fulfilled state of Mukti. This is the natural state of the Yogi, in whatever situation wherever he is.

निर्वाणताऽवासनता पराऽपतापताज्ञता संसारध्वनिखिन्नस्य शान्ता विश्रामभूमयः।

The state of Nirvaana is to remain without any Vaasanaa. Vaasanaa is the wish to see a world as real. The state of Knowledge is the absence of the extreme three-fold suffering (physical, mental, and unpredictable occurrences). The levels of realization (from fifth to others) are the rest-houses for the one, who is afflicted by the loud noise of the Samsaara.

तज्ज्ञातो न मूर्खाणां मूर्खज्ञातो न तद्विदां विद्यते जगदर्थोऽसाववाच्यार्थमयो मिथः।

What is understood by the realized Sage is beyond the grasp of fools (ignorant)! What is understood by the fools is not there at all for the realized ones! This understanding of the world exists for both of them, as inexplicable to each other.

विश्वता भ्रान्तिसंशान्तौ संस्थितैव न लभ्यते महार्णवाम्बुवलिता पुत्रिकेव पयोमयी। भ्रान्तिसंशान्तौ प्रबुद्धस्य विनिर्वाणस्य विश्वता यथास्थितैव गलिता विद्यते च यथास्थितम्।

Like a doll made of wet sands is not obtained again when the Ocean waters surround it, so also the world-appearance dissolves off as it is, when the delusion is gone. The world-appearance melts off as it is, and stays as 'what it really is' for the enlightened Sage, whose delusion has been destroyed, and who is established well in the state of Nirvaana.

निर्दग्धतृणभस्माली क्वापि याति यथानिलैः सतां स्वभावविश्रामैः क्वापि याति तथा जगत्।

The heap of ashes that is left over by the burnt leaves, is blown off by the wind somewhere far from the sight. The world also goes off somewhere, like the burnt ashes, for those noble ones who rest in their own true nature!

जगद्ब्रह्मपदार्थस्य संनिवेशः स तूतमः ब्रह्मशब्दार्थरूपात्मा न जगच्छब्दकार्यभाक्।

The word 'Jagat' means that which keeps appearing and disappearing as varied patterns of conceptions.

The word 'Brahman' means that which expands as the 'knowing' state of the world.

Brahman is what expands as the particular world-knowledge of particular minds.

Brahman is the potential state which expands as the many probable states of knowledge.

Brahman is the quiet changeless state which is seen as the Jagat with its various changing patterns.

If one can remain without the word meaning of the 'Jagat' but as the quiescent state alone as Brahman; then that is the excellent state indeed.

अविज्ञातस्य बालस्य पदार्था यादृशा इमे विदुषस्तादृशा एव तिष्ठतः क्षीणवासनम्।

An infant looks at the objects without any particular interest since it lacks the knowledge about them.

A Knower of Aatman who is bereft of all Vaasanaas, looks at the objects of the world in the same way.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी यस्यां जागर्ति भूतानि सा निशा पश्यतो मुनेः।स्तिथमेवाऽविरामी

यज्जाग्रदस्य सुषुप्तवत्त्रिवावलोकिता इव जाग्रत्योऽस्य रसैषणाः।जात्यन्धरूपानुभवसमं भुवनवेदनं

भ्रान्तप्रायमसद्रूपं जस्य भाति न भाति च विमूढदुःखं त्रिजगद्विमूढविषयं न सत्।स्वप्ने स्वप्नतया ज्ञाते

रूपालोकमनःक्रियाः न स्वदन्ते यथा तद्वज्जाग्रत्स्वप्ने स्फुरन्तु मा।

The Muni, who is in complete control of his mind and body is awake in that truth-vision, which is like the night for the ignorant. They do not have the least idea of what the vision of a Knower is like. The world made of attachments to people and objects to which the ignorant are awake, is the night for the Knower of the Truth; for he cannot understand the foolish nature of the people running after the empty mirages.

The Muni remains as he is, in an unbroken alert Self-state of wakefulness. He is awake in that state which the ignorant cannot imagine even.

The ignorant are unaware and asleep to this state of 'truth vision'.

How can the waking state exist as real for the ignorant, while they are asleep in the heavy ignorance-stupor?

Like the men absorbed only in the painted pictures inside a gallery, these ignorant are only aware of the pictures drawn by the senses and stay absorbed in the 'sensed objects'. They do not care, and are not aware of what is beyond the information produced by the senses.

The Knower does not see these pictures and the picture-seers, as real at all; and stays as the true awareness-state that is beyond all these.

A man who is blind by birth does not see the world seen by the others; he experiences the same world as others, but yet does not see it like the others with sight. A Knower is similar to him, since he does not see what these ignorant see. The world of conception is just an illusion created by the mind, and is not really existent for him; so the world is there for him also, but is not actually there also.

For those who are free of the foolishness, the world is just a painful state that is attractive only to the fools, and is not really out there as a solid reality.

The objects experienced in the dream do not attract any more, if one knows them as the dream-objects.

The dream of the waking state also similarly does not attract the Knower, for he is awake to the truth.

निर्विभागः समाश्रस्तोऽविरोधं परमागतः आशीतलान्तःकरणो निर्वाणो जोऽवतिष्ठते।तज्ज्ञस्याकृष्टमुक्तस्य समं

ध्यानं विना स्थितिः।निम्नं विनैव तोयस्य न संभवति काचन।अर्थ एव मनस्कारो मन एवार्थरञ्जनम्।एष

एवैव आभासः सबाह्यन्तरात्मकः आसमुद्रं नदीवाहशतसंघमयात्मकम्।यथैकक्षेपपिण्डात्म वहत्यम्बु तरङ्गिणां

सबाह्याभ्यन्तराकारमर्थानर्थमयात्मकम्।मन एव स्फुरत्यर्थनिर्भासं व्याततं तथा नास्त्यर्थमनसोद्वित्वं यथा

जलतरङ्गयोः।एकाभावे द्वयोः शान्तिः पवनस्पन्दयोरिव।नूनमेकोपशान्त्यैव निःसारे परमार्थतः एकत्वादर्थमनसी

सममेवाशु शाम्यतः।अर्थः संकल्परूपात्मा नेहितव्यो विजानता मनश्च सम्यग्ज्ञानेन शान्तिरेवं भवेत्तयोः।अनष्टे

नश्यतश्चैते ज्ञस्यार्थमनसी स्वतः मृन्मये द्विषति ज्ञानादिद्विषद्भावमये यथा।यथासंस्थं स्थिते एव ज्ञस्यार्थमनसी

सदा किमप्यपूर्वमेवान्यत्संपन्ने भावरूपिणि।

The Knower in the Nirvaana-state does not exist as body-entity divided from others. He exists without the identity of any limited form. He is fully settled in the comfort of his own Self, and does not react inwardly to anything that rises as a sense-picture in front of him. His mind remains always agitation-less and cool.

He has no need to separately choose hours of contemplation to attain that state.

The world or the body does not exist at all for him, and he has no need to choose the body-picture as some meditating posture, to be aware of his self. He feels no attraction for the non-existing world or his body. The ignorant need such regular meditation practices to learn to concentrate and grasp the truths of the Scriptures. They have to make effort and control their desires; not so for the Knower.

The water cannot flow unless the path is shallow and downward. The attachment to the objects and the people, force the mind to move towards the objects; and the mind alone makes the objects look real and conceives the likes and dislikes towards them.

Mind alone is the world that is experienced inside and outside, like the Ocean brimming with waters that are brought forth by hundreds of rivers. Like the single mass of water holds all the waters of the rivers as one, the mind holds the thoughts of the world inside and outside as one; and that alone appears as the world that is experienced by each Jeeva; and the Jeeva is trapped in the continuous array of experiences non-stop.

(Not even the change of the body form as at death stops these experiences ever.

The state of the mind at any particular time decides the experience of that moment.

The state of the mind is decided by the 'Vaasanaa-content' in the form of 'wanting the world to exist as some experience or other'.)

Mind (Information processing state of Reality) alone conceives the objects on the flow of sense-information, and creates the hallucination of the 'spread out world' that is preserved in the form of memories and imaginations.

The mind-state alone is the world that you experience as made of particular objects and people, like the water rising as the waves. The mind, and the world that is experienced by you, are not different.

That which is conceived rises as the world of your experience, and since the conceptions are based on foolishness alone, the end is always bitter and harmful.

To get out of this experience-trap, either the world has to vanish or the mind has to vanish. If one is gone, the other also is gone for sure. The movement stops means the wind is not there; and if the wind stops, the movement is not there. Getting rid of at least one of them through Vichaara, results in the revelation of the essenceless of the world; and both dissolve into one as the Self-state (of pure awareness of oneself).

When the two dissolve off, the falseness of conceptions is understood, and the world though experienced is not absorbed within as real. Just the picture of the world gets seen as revealed by the senses; but the imagined idea of object-realness is no more there.

The Knower who is freed of the conception-sheath, understand the objects as made of conceptions alone, and is not bothered by them. He is not attracted by any object, inert or alive.

Mind alone is the object that is experienced (just some idiotic conception of the mind, like the dream object).

By the realization of the 'Truth supreme', both the mind and the object will lose their hold on the Jeeva.

A Jeeva does not hold the world; but the world holds him like a ghost.

Through the realization of the truth, 'that which is not at all there will be understood as being not at all there'. The mind and the object both cease to have control over the realized Knower; like a mud statue made to look like an enemy does not create fear, when it is understood as just some mud-lump. The enemy was never there; but was imagined only!

That which was never there is understood as not there, through Vichaara.

The world and the mind of a Knower stay as the original state as Brahman alone. It is a unique state where the vision is completely different from what the ignorant see the world as.

(The ignorant experience a world as pictured by their own Vaasanaas.

The family, possessions etc are all there because you want it or not want it.

Even the expectation of the object to be there or not there, when you open the eyes, is also a Vaasanaa only.

What the world looks like when the Vaasanaas are gone, is only known to a Knower, and cannot be explained. How can a man with sight explain colours to a blind man?)

संहितार्थजगत्कालोऽप्यज्ञोऽज्ञविषयोऽप्यसत्पार्श्वसुप्तनरस्वप्न इव क्लीबाग्रयक्षवत्।ज्ञस्य साज्ञं जगन्नास्ति
वीरस्येव पिशाचधीः।ज्ञमज्ञो भावयत्यज्ञं चिरं वन्ध्यापि वर्धते।विनैव ज्ञातशब्दार्थमर्थभावमिवागतम्।स्थितं
बोधमनाद्यन्तं स्वभावं सर्वगं विदुः।

The experiences of the world are bound by the time and place factors and are continuously changing; and this is how the ignorant experience the world as. Identified with the body, the ignorant experience the changing state of the body also along with the other objects of the world.

They are themselves the changing patterns that are changing along with the other changing patterns of the world. The ignorant are just the flow of experiences and are part of the experiences.

They are not there at all as stable states.

The Knower is not a changing pattern, but exists as the changeless one witnessing the changes. The world is for him like a dream dreamt by another person next to him; he sees his own life experience as a dream of another person and is not bothered by any experience. He sees the world like the hallucination of ghost that is seen by the immature idiots. The ghost never exists for a man who is brave; the world seen by the ignorant is also non-existent for a Knower. The ignorant can never grasp the vision of the Knower. The ignorant see only the form used by the Knower and react to that only, and consider him as having similar world-view. In the ignorant view of the world, even the barren woman has children and grand children. The Knower does not see what the ignorant see; he does not see the world as filled with solid objects and real people, and he does not worry about their appearance and disappearance. Though not seeing the objects as objects, he just understands how the ignorant see the objects and plays along with them (like an adult humoring a child which is playing with clay dolls believing them to be real and alive). What he is aware of his just the shine of knowledge which is beginningless and endless. Knowledge alone gets experienced as the world everywhere. *(What blocks the truth from the vision of the ignorant? It is the attachment to objects and people. Do you have the courage to understand that the people around you whom you dote, are just some misconceived information patterns, and are really non-existent?)*

मनः शब्दार्थरहितं विभागान्तविवर्जितं बोधवारिमनोबुद्धितरङ्गमिव निर्मलम्।क्व संभवत एवान्तः के वार्थमनसी किल।निरर्थिकैव विभ्रान्तिः स्वभावमयमास्यताम्।

Mind is the world that you alone can experience.

You want the world to be real; so it is experienced as real for you.

You cannot let go of the division sense; and the world exist as divided shapes for you.

Mind is not divided; it is just a 'function of conception'; it does not have the sound of the name, and the sight of the image, within; but it conceives the various names and forms through ignorance.

Mind or the intellect, is the wave of knowledge-water that rises from the Self, and is pure and divisionless.

Mind is just the Self-state that is tainted by ignorance.

What can happen within the Self as the mind and world as two things?

Reality alone exists; and the world exists as its awareness state. World is just a conception state and is not real. The delusion of objects rises even when there are no objects as such.

शुद्धबोधस्वभावस्थैराकाशमिव शारदैः जाग्रत्स्वप्नसुषुप्तान्तैर्मनस्त्वं नानुभूयते।

The world experienced by the ignorant is like the dark sky covered by the dark clouds, where the sun is not visible at all. For the Knowers who are established in the pure knowledge of the Self, the world is experienced like the sunny sky of autumn which is completely free of the clouds.

The ignorant are trapped in the experiences of the Jaagrat, Sushupti and Svapna.

The Jeevas are just the succession of these three mind-states.

The Knower on the other hand does not own a mind at all, and is not trapped in these three states.

(Some picture of the world keeps rising in front of the Jeevas whether awake or dreaming; or they have to remain in the switched off state as in Sushupti. There is no way of stopping these pictures ever. And believing in the picture presented by the mind as real, they go through untold miseries. But a Knower stands beyond these three states, and sees them like some mirage visions belonging to some one else. He is not trapped by these three states, and is always in the witness state only.)

विध्यानन्तनानात्वमसद्भावमनामये ज्ञेयं रज्जुरिवाशेषं स्वभावे तिष्ठ चिद्धने।

The world you experience is like a snake that has enveloped you with these three states, and is crushing you again and again. The snake exists because of the many-ness you are holding on to as dear and near, and will drown you in endless experiences good and bad. Blow away this false conception like a burnt rope and remain unshaken in the dense state of self-awareness.

(A Jnaani also has to sleep and dream like the others endowed with a body; but since he is established in the Self and is unshaken in the understanding of the unreal nature of the world, he is not trapped by these three states.)

ज्ञसिरेवान्तरं बाह्यं चार्थत्वमधितिष्ठति बीजं शाखाफलानीव क्वातोऽर्थमनसी वद।

Knowledge (Knowing state) alone is inside and outside.

Mind is just the 'Knowing state' that exists as the 'known world'; it is not different from the Aatman.

Does the seed differ from the branches and fruits of a tree?

What is the difference between the object and the mind, tell me!

जेयासंभवतो जन्तिरनाख्यं पदं गता शान्ताशेषविशेषात्मा तेन शेषोस्ति सत्स्वभाः।

Since there is nothing known at all as another (but only misconceived as another), and since the 'Self' cannot be 'known' as some 'knowledge', it is indescribable.

Nothing is there to be known as some particular object by the Knower; and he just shines as the Self.

He is not an entity who experiences a world; but is the shine of Reality itself.

अर्थ एव मनस्कारः स चाभावात्मको भ्रमः मन एवार्थसंस्कारः स चाभावात्मको भ्रमः।

Objects after all, are the creations of the mind (like the pictures seen on the empty space).

That again is unreal and is of the nature of delusion.

Mind after all, exists as the conception of objects (forced by the 'want of the world-experience').

That again is unreal and is of the nature of delusion.

सर्वात्मत्वादजस्यैतदप्यकारणकं मनः भ्रमानुभवतोऽर्थश्च मिथ्यैवास्तीव भासते। अकारणकमेवार्थनिर्भासं भासते

मनः विद्युद्विलसिताकारमस्थिरं तरलायते।

Mind does not exist as some organ inside the body.

Mind is the power to conceive, and is the form of the Self (Brahman) alone.

Why does the mind come into existence?

Mind does not exist at all except as a term connected to the delusion state.

Delusion has no cause but the lack of thinking power.

The inert state of the Jeeva, where one is averse to thinking, exists as the mind and its objects.

Since Brahman is unborn, and is the essence of all, the mind rises without any cause and experiences the delusion of the world; and the object though not there, is experienced as if real.

Why does the mind conceive objects?

What object, what mind? Like the imagined world of an idiot child, the world comes into existence as if real, for those who do not have pure intellects. The world is considered as real, and needs an explanation for its existence; and the term 'mind' is invented to explain the world-existence.

It is similar to where you see a ghost in the dream, and need to explain the existence of the ghost.

Mind is just a succession of conceptions, and at every moment, it newly produces a world for the Jeeva.

The world you see is just momentary glimpse of objects, like the momentary lighting flash.

What is experienced at one moment vanishes and turns into memory instantly; and what is not experienced is imagined. Actually nothing exists as the objects but memories and imaginations.

And the body-entity is also just made of memory and imagination only.

There is no solid world and there is no solid body also, except as some idea cherished by the mind!

त्वं मनस्कारमात्रात्मा संसृतौ विभ्रमायसे स्वभावैकपरिज्ञानान्नासि नापि भ्रमायसे।

You (as a name and form) are just a creation of the mind!

What are you but a collection of ideas about yourself?

You are an insane person imagined by yourself; and are wandering in this moving panorama of the world-pictures, bewildered and confused! You are hallucinating a world made of words and meanings invented by you only. Your insane prattle is meaningful to you only!

By realizing the truth of your true self, you will cease to exist as the insane imagined entity; and will stop prattling nonsense about the world that exists as some hallucination for you alone!

Others? What others? You and all others are just a totality of hallucinations rising in the delusion state!

मनसैव हि संसारः आत्मबोधेन शाम्यति शुक्तिरूप्यभ्रमाकारो जनो मिथ्यैव ताम्यति।

This sliding state of Samsaara exists because of the mind alone, which is also imagined along with the world. It subsides by the knowledge of the Aatman.

The silver in the conch-shell vanishes by its very unreal nature, when observed well.

अभावभावस्तु परं बोधरूपमसंस्तिः निर्वाणादितरा सत्ता दुःखायाहमिति भ्रमः।

The realization of the non-existence of everything that gets described by a word with meaning, is the 'Supreme knowledge-vision'; and is the 'No-Samsara' state. Whatever is believed to be real outside of this Nirvaana state is based on the delusion of the 'I, and leads to endless suffering.

(Misery is not what you experience by the presence or absence of objects; but is the cursed state of the continuity of experiences as various identities forever and ever, without an end.

Now you are seeing a world as a human because of some conceptions; but if the intellect is allowed to rot, there is no guarantee that the same human experience alone will continue.

The lives will keep changing as per the level of the intellect, and that change is not in your control at all; since you are also a changing pattern of the matter alone.

The atoms which group as a human, can group as a cow also, dog also, or a worm also!

Those who lack Vichaara are forever trapped in the world-illusion.)

मृगतृष्णाम्बुरूपोऽहमसच्छून्यस्वरूपकः इत्येवात्मपरिज्ञानादहमित्येव शाम्यति।

'I' is just a mirage form of a mirage city' 'I-entity is imagined and is not real' 'I is made of emptiness alone'; through such conclusions arrived at through Vichaara, the 'I' thing will dissolve off by itself.

ज्ञात्वा ज्ञानमयो भूत्वा सबाह्याभ्यन्तरार्थतां गतं स्वमत्यजद्रूपं तरङ्गत्वं यथा पयः।मूलशाखाग्रपर्यन्ता सत्ता विटपिनो यथा निर्विकारमलं जप्तेर्ज्ञेयान्तैकैव भासते।

The Ocean does not lose its nature by rising as the waves.

(There is only the Reality-state of emptiness which can rise as some probable state of perception.

At every moment, the world rises newly from this emptiness which is the power to rise as some experience; and the experience produces an 'I' as some one.)

Realize the truth of the Aatman, stay only as the 'knowledge-vision' (not as an entity caught by some random experience). Without swerving from this self-awareness state, see yourself shining as all the objects inside and outside, in the form of the mind and its conceived objects.

A tree is actually not divided as the branches, roots etc; and it does not know itself as divided.

The Knower also shines as the vision of knowledge which encompasses the entire existence as one's own shine. He is not a he or she or it, but just is the Reality state shining forth with the purest form of perception.

Reality has to exist as some perception state or other (as the ignorant states).

It exists as the 'perception-less state' as the Knower, is complete and exists without the taint of change.

यथा योजनलक्षाभमेकमेवामलं नभः एकमेव तथा ज्ञानं ज्ञेयान्तं भात्यखण्डितम्।

The space above is limitless, yet is measured as covering lakhs of Yojanas. This division of measure does not divide it in any way, and it is one continuous stretch of limitless expanse.

So also, all that is seen as the world is oneness only; and shines undivided for the Knower.

शून्यत्वादेकममलं यथा सर्वगमेव खं तथैकममलं ज्ञात्वा ज्ञानज्ञेयदशास्वपि।

Space is emptiness alone. It cannot be divided by what it contains as objects. It permeates all and stretches through all, without getting cut off by the objects.

The Knower who has realized the truth of the Reality which is divisionless and taintless, stays as the single state of knowledge alone, throughout all the states of perception he meets with.

घृतेनात्मा घनीभूय पाषाणीक्रियते यथा चित्ता चेत्यतयात्मैव स्वचितीक्रियते तथा।देशकालं विनैवात्मा

बोधाबोधेन चित्तां अबुद्धो नीयते न्यायैरेकमेवैष सुस्थितः।अत्र यद्यप्यबोधादेः संभवो नास्ति कश्चन तथापि

कल्प्यतेऽत्रैव बोधनाय परस्परम्।

The ghee becomes dense and becomes solidified. Similarly, the Chit makes itself as the perceiving mind (Chitta), by its power of 'Knowing'.

Aatman' the potential state of 'knowing' is not bound by any place or time limit.

By not knowing the truth of the Self, it sees itself as the world with an 'I' sense. This is the explanation that has to be given to those who are ignorant, by inventing terms like 'knowledge' etc.

Actually nothing at all happens to the Chit that it rises as the mind to see some world.

It is never out of its awareness. Nothing at all happens.

Yet, all the terms like Aatman, mind etc are invented to explain the path of Vichaara to the ignorant who are hallucinating this world.

महानुभावा विगताभिमाना विमूढभावोपशमे गलन्ति निर्भ्रान्तयोऽनन्ततयैव शान्ता नित्यं समाधानमया
भवन्ति।

Those Knowers of the Self who have the great experience ever, have got rid of their ego-conceit; and melt off by destroying the ignorance. They have no delusions.

Remaining as the endless expanse of awareness, and existing only as the quiescent state, they always stay in the equal state of 'Samaadhaana' (the potential state which never rises as the probable states of perception).