

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART THIRTY SIX
[PAASHAANA AKHYAANA (1)]
[TO BE THE 'I-LESS I']

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

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

सर्वत्र सर्वथा सर्वं सर्वदा व्योम्नि चिन्मये साधु संभवति स्वच्छं शून्यत्वं ख इवाखिले। यत्र चित्तत्र सर्गश्रीः।
अव्योम्नि व्योम्नि वास्ति चित्।

Rama! Jagat is like the (canopy of the) empty sky seen in the undivided emptiness of space.
The 'awareness of perception' alone shines as the Jagat in all the place measures, in all possible ways, as all the perceived objects, in all possible time measures, in the emptiness of Reality.
Chit alone exists, which we can grasp as our Self-state (as our subtle awareness of existence). Wherever Chit is (as the awareness of one's own existence), the Jagat-grandeur shines forth (as some mind-experience).
Whatever you experience as the world rises from the Chit-state, the potential state for all the experiences.
(*This Chit, the subtle state of existence-awareness, the Aatman, is always in the 'ready to become some experience state'. This alone fills the Jagat you experience through your mind-tool.*
Self (the real you) alone shines forth as the Jagat at each and every moment for (the false) you.
Whatever you experience rises from you alone, like in a dream, and is not outside of you.)
Chit alone is in the emptiness, and is also the filled state of the Jagat (made of elements) also.
Chit alone is the inside and outside, and all; and is divisionless.

चिन्मयत्वात्पदार्थानां सर्वेषां नास्त्यचित्क्वचित्। पदार्थजातं शैलादि यथा स्वप्ने पुरादि च चिदेवैकं परं व्योम
तथा जाग्रत्पदार्थभूः।

Jagat is nothing but some information conceived by any particular mind (Jeeva).
'Conceived information' is knowledge only. Any object is of the knowledge-form only.
There cannot exist any object that is not 'known'.
What is experienced as the Jagat for you, is what you know as the world from your mind-vision.
Your Aadhibhautika body (located at some place and time) produces a particular experience for you, as belonging to some place and time.
This world experience is possible because you are aware of your existence.
If you are not aware of your own existence, and do not exist, then how can any world exist at all?
Nothing can exist without the Chit, the 'understanding state'.
Chit is the power to understand, the power to know; and is the Aatman.
What this Aatman understands as the world, is the world that is experienced through the mind-channel.
This experience called the Jagat is just the knowledge that keeps rising from you, as the hills and the oceans and the trees and the rocks.
Whether you are dreaming or are awake, the objects get experienced the same way.
The hill, the city and other objects grouped as elements exist both in the dream and the Jaagrat states, and are experienced as real. In both states, the objects exist as 'knowledge' only, and are the 'Chit' in essence.
'Knowledge of the solid objects' is just the 'knowledge' and is not solid, and is not in any place or time.
'Knowledge' is subtle and of the nature of emptiness only.
Jagat means the knowledge that you have processed through the mind. This knowledge is processed because of the power of the Aatman, the potential state for any experience that you can have.
A realized Yogi exists as a witness alone for the mind-processes, and does not actually experience any time or place as an entity.

पाषाणाख्यानमत्रेदं श्रुणु राम रसायनं पूर्वं मयैव यद्दृष्टं चित्रं प्रकृतमेव च।

Rama! Listen to this tale of the 'Paashaana' (stone) which is an elixir indeed!
This story is indeed strange, interesting and removes the delusion of the Jagat.
It is about a strange incident that had occurred in the past, and is relevant to the present discussion.

अहं विदितवेद्यत्वात्कदाचित्पूर्णमानसः त्यक्तुमिच्छुरिमं लोकव्यवहारं घनभ्रमं ध्यानैकतामेत्य शनैर्विश्रान्तये चिरं
त्यक्ताजवं जवीभाव एकान्तार्थी शमं व्रजन् इदं चिन्तितवानस्मि कस्मिंश्चिदमरालये संस्थितो विविधाः पश्यन्
भङ्गुरा जागतीर्गतीः।

I was established in the Brahman-state, and had already realized that which has to be realized.
I was in a fulfilled state of the mind, and was free of all 'wants'.

I wanted to discard this world-affair which is nothing but a dense delusion state, so that I could remain without attending to any worldly matters. I was residing in some abode of the immortal beings (heaven) then. I sought some quiet solitary place, held back the rushing thoughts, and meditated on the wasteful nature of the worldly affairs which were of various types. I thought like this.

वसिष्ठः चिन्तयामास

Vasishta thinks

विरसा खल्वियं लोकस्थितिरापातमुन्दरी न जातु सुखदा मन्ये कस्यचित्केनचित्क्वचित्। उद्वेगं जनयत्यन्तः
तीव्रसंवेगखेदतः इमा दृश्यदृशो द्रष्टुरिष्टानिष्टफलप्रदाः।

(Whatever appears disappears instantly; and exists at the instance of observation alone. 'Dhrshti and Srshti' alone exist as the perception state. Every object rises from nothingness and vanishes into nothingness the next moment, be it a living thing or inert. The continuous existence of any object is an illusion only.)

This worldly existence is indeed essence-less! It feels good at the time of experience only.

I do not consider it to be giving any long-lasting joy at all, for anyone, by any one, in whatever manner! *(Even heavenly pleasures do not last long.)* Everyone reacts to the objects with likes and dislikes, and is always anxious to avoid the unwanted, and strives hard or obtaining the desired objects. The joys and sorrows produced by these perceived objects, result in intense pain for the mind.

किमिदं दृश्यते किं वा प्रेक्षते कोऽहमेव वा सर्वं शान्तमजं व्योम चिन्मात्रात्मनि रिङ्गकम्।

Whatever is experienced, whatever is seen, whoever I am, everything is just the quiet unborn empty expanse, crawling and rolling in that principle which is of the nature of pure consciousness.

(Aatman alone exists. That means, the potential power alone exists.

You, as a mind-entity, exist as some probable state of the seer-seen.

'See', and the 'world gets produced instantly', as some object-awareness.

'Seer and the seen' both rise together at the time of perception.

When you 'move' the senses, the potential state rises as some information of some objects, with an 'I' as some entity. Immediately the information-processing occurs, and some experience rises with the 'I', as the experiencer. You do not see the 'already existing world'; but you also get produced newly along with the world at each and every wink; so to say!

This is how Reality is; there is no way to stop something getting observed.

'Observation and creation' is the nature of Reality.

The perception-experience is a succession of probable states that rise newly at each and every moment, with a new 'I' entity. The continuation of the life as a single person is an illusion only.

Perception is just the flow of information with an 'I' to experience it.

Observe; and instantly the potential state of Reality is frozen as a probable state of perception.

When you do not observe, the object vanishes into the Atman, the emptiness of all.

As and when you move the senses, the objects appear newly from this Aatman (your self).

Life is just an illusion of continuity of yourself and the objects.

Life is just a dream made of disconnected experiences as in a dream, and the connection is imagined only.

You as an ego-entity, rise from nothingness at the beginning of the life-dream, and vanish off into nothingness at the finish of the dream. There is no rebirth for the ego-entity; only your Vaasanaas move on to create new worlds with new ego-entities.

You are not inside the Aatman, Aatman is not inside you; but that alone exists as all that is observed.

Either you withdraw and remain silent with the motionless body, or move through the world like enjoying a tour in the mirage-city. The mirage-city of the world does not exist as some already existing solid world; but gets produced just for you, at every moment, at every movement.

World is like a walk in the magical emptiness; gets produced newly at every step.

From emptiness everything rises and vanishes off into emptiness, at every moment of perception.

Reality state which is indescribable and nameless, exists as the perception-state only.

You cannot catch it separately outside of perception, as some material emptiness.

You can only know of it, like you know of the colorless space in the blue sky.

The perceived state is the Reality, and is emptiness in essence.

You cannot exist free of the perceived. Life cannot cease to be, as a perception state.

Death is not possible at all, even if you wish for it. Some perception experience will exist with an 'I' always. There is no escape from the perceived, even for a Mukta.

The only difference between a Mukta and the ignorant is that the former is awake inside a dream, and the latter exists as a part of the dream only, as a dreaming entity and vanishes off at the end of his tiny dream. A Mukta who is rid of the ego-entity is not a dream character inside, and does not vanish off ever; his dream is endless, and he walks in this dream-world dreaming his own dream, but is always awake to the Truth. The awakened one is one with the never-ending 'Reality state of Aatman'.

Can you get rid of the perception ever?

This is the topic that is dealt with, in this section which is an introduction section for the Paashaana-story. To escape from the perception, a Yogi can become invisible and remain formless, without the location-point of the Aadhibhautika body; but, even then the information processing cannot be stopped; and some world will stay back as memories or thoughts.

Or like Vishnu, one can surround oneself with limitless Ocean waves of milk, so that no other objects are sighted. Or like the Devas, one can stay without winking also, so that the object in front remains the same always; yet, if they move the face towards another direction, the objects will vanish off. Or like Brahmaa one can have four faces facing all the directions, or like Kumaara, have six faces looking at all directions; yet when one moves, the perception-pattern changes. Or like Shiva, one can remain with the vision of the perception blocked, and remain formless as the blazing fire of dispassion only.

Vasishta also wanted to be free of the perceived patterns, somehow, by getting rid of all conceptions.)

तस्मात्समस्तसिद्धेन्द्रदेवदैत्यादिदुर्गमं सुप्रदेशमितो गत्वा संगोप्यात्मानमात्मना अदृश्यः सर्वभूतानां
निर्विकल्पसमाधिगः समे स्वच्छे पदे शान्ते आसे विगतवेदनम्।

Therefore, I will go from here to such a place, which is not accessible to even the Siddhas, Indra, Devas and Daityas; will hide myself through my own power; will be invisible to all the beings; will remain in the Nirvikalpa Samaadhi; will stay in the state of equal ness, purity, and quietude, which is completely free of all the perceptions.

तस्मात्को नु प्रदेशः स्यादत्यन्तं शून्यतां गतः यत्रैता नानुभूयन्ते पञ्च बाह्यार्थवेदनाः।

(I want to be in such a place where the senses do not function at all, and nothing is there as any perceived experience, though I remain quiet with a mind.)

Therefore, which place can be there that has become completely empty, and where the five outgoing sense perceptions do not get experienced at all?

(Vasishta did not move his limbs and go off to some place in search of solitude.

He just had to conceive some remote locality, and instantly he will be inside such a pattern.

Muktas do not have to move from place to place; but the conceived place-pattern will rise where they are (Aatman point) at once, as whatever they wish for.)

शब्दकाननवार्यब्दभूतौघाभिसमाकुलाः क्षोभयन्त्यथ संक्षुब्धास्तस्मान्मे गिरयोऽरयः। नानाविधा नगेन्द्राणां
अन्तरावलिता जनैः देशा विषमया एव निःशेषा विषयाहिभिः। जनैर्जलचरैर्व्यासाः सागरा नीरकुक्षयः
विविधारम्भसंक्षुब्धैर्नगराणीव नागरैः तटान्यद्रयम्बुराशीनां लोकपालपुराणि च भूताकुलानि शृङ्गाणि
पातालकुहराणि च। गायन्त्यनिलभांकारैर्नृत्यन्ति लतिका करैः पुष्पैर्हसन्त्यगेन्द्राणां गुहा गहनकोटराः।
मौनिमीनमुनिस्पर्शकम्पिनालचलाम्बुजाः सरस्यो विरसा एव वार्यावर्तविराविताः। पवनस्पर्शसंक्षुब्ध-
तृणपाम्सुपताकिनी रटत्यनिलभांकारैर्निर्झरोर्यप्यसंयता। तस्मादाकाशमाशून्यं कस्मिन्धिदूरकोणके अत्र
तिष्ठाम्यवष्टभ्य योगयुक्तिमनिन्दिताम्। कस्मिन्धिदेककोणेऽत्र कृत्वा कल्पनया कुटीं वज्रोदरदृढं तस्यान्तः
तिष्ठाम्यवासनम्।

(Let me conceive some hills that are inaccessible to all the Devas and humans alike.

But how can the hills be silent, and stay without the perceived objects that belong to them by nature?)

'The hills' 'which are filled with variety of sounds, wild forests, rivers and water-falls, floating clouds and crowds of many types of animals, produce a lot of commotion and are disturbing in nature.

Therefore they are my enemies. The sound-world will still disturb me.

(Moreover, some humans might still exist there as forest-dwellers, and there will be still the sense-perceived objects of different varieties, if not that of the heaven.)

All those mountain-valleys are occupied by many types of people; and those lands are poisonous indeed since the 'snakes of sense objects' are scattered all over.

(Why not conceive the Ocean?)

The oceans with bellies full of water are filled with, 'various aquatic beings, banks of the hills and oceans, cities of Lokapaalas, the peaks sought by many birds, and the hollows of the nether world (all occupied by some beings or other); and they are like the cities that are abided by the citizens who are engaged in various enterprises and suffer thereof!

(Why not conceive the caves?)

The caves of the mountains which are deep and hollow, sing with the hissing noise of winds; dance with the hands of wild creepers; laugh through many flowers (like the Apsaraas).

(Why not conceive the lake-side?)

The lakes are indeed without any pleasing qualities. They are very noisy due to the wind creating the whirling patterns on the surface; and when the silent ascetics and fish touch the waters, the stalks tremble making the lotuses move (like the pretty faces of Apsaraas).

(Why not conceive the water-falls?)

Even the land near the waterfalls is very disturbing and not proper. Such a place wails aloud with the echoing winds; and the dry grass-pieces and the sand-particles fly high disturbed by the contact of the wild winds.

(Whatever I conceive as the hills, or the seas, or the caves or the lakes, the conception involves the existence of birds, trees, and other things connected to those conceptions. It is better to conceive some emptiness as the space and stay quiet inside the emptiness, where no 'object perception' is possible.)

Therefore, the limitless space above alone is found to be completely empty. I will stay here in some distant corner, taking resort in the taintless method of contemplation through Yoga. In some far off corner of this empty space, I will conceive a 'small hut that is hard like the inside of the diamond', to shield the physical body from others, and will stay inside it, bereft of all the Vaasanaas.

(Only if I wish for something to be there, then the potential state will turn into some object-perception state. If I wish for nothing, but the emptiness of all, then I will be able to stay inside the sheer emptiness alone as my abode, and no object can rise in my perception-field. The senses will not be able to function as the information-creators. This 'hut conception' will block any other being who might wander off here by chance.)'

वसिष्ठोवाच

Vasishta spoke

इति संचिन्त्य यातोऽहमाकाशमसिनिर्मलं यावत्तदपि पश्यामि सकलं विततान्तरं
 क्वचिद्भ्रमत्सिद्धगणं कचिदुर्जदम्बुदं क्वचिद्विद्याधराधारं यक्षोक्षिसक्षयं क्वचित्
 क्वचिद्भ्रमत्पुरवरं प्रारब्धसमरं क्वचित् क्वचिद्द्रवज्जलधरं क्वचिदुद्धृतयोगिनि
 क्वचिद्वैत्यपुरोड्डीनसगन्धर्वपुरं क्वचित् क्वचिद्भ्रमत्ग्रहगणं तारकाकुलितं क्वचित्
 क्वचित्खे खगसंघृष्टं क्वचित्क्रुद्धमहानिलं क्वचिदुत्पातवलितं क्वचिन्मण्डलमण्डितं
 क्वचिदपूर्वभूतौघं नागरावलितं क्वचित् क्वचिदर्करथाक्रान्तं क्वचिदन्यरथोद्धुरं
 क्वचिदादित्यदाहान्तं शशिशैत्यान्वितं क्वचित् क्वचित्क्षुद्रजनासह्यं क्वचिदग्न्यौष्ण्यदुर्गमं
 क्वचिदुत्तालवेतालं गरुडोड्डामरं क्वचित् क्वचित्सप्रलयाम्भोदं क्वचित्सप्रलयानिलम्।

Having thought like this, I went into the sky above which was taintless like a sword; but I found the sky also to be filled with many disturbing factors!

(The conception of space rose along with the conceptions of all other things connected to the space.)

Somewhere the Siddha-group kept floating about. Somewhere the clouds were making roaring noise.

Somewhere Vidyaadharas were crowded together in an assembly.

Somewhere Yakshas were getting thrown out of Yama's abode. Somewhere floated the city of Devas.

Somewhere a battle was ready to erupt between the Suras and Asuras.

Somewhere the cloud was melting off into rains. Somewhere the Yoginis were getting overcome by anger.

Somewhere Daityas were carrying off cities along with the Gandharvas.

Somewhere some planets were rotating with the background of stars.

Somewhere the birds stayed crowded; somewhere the winds moved violently.

Somewhere some calamity was happening. Somewhere the clouds gathered together in circles.

Somewhere some beings unseen before, moved about. Somewhere some citizens of some city floated around. Somewhere the chariot of the Sun rolled about. Somewhere the chariots of the moon and other planets also moved wildly.

Somewhere the sun was burning up with high heat; and Death was killing the beings there.

Somewhere moon was producing coldness all around.

Somewhere ghostly beings appeared rising disgust. Somewhere the fire blazed high, blocking the path.

Somewhere Vetaalas clapped loudly. Somewhere Garuda flew majestically.

Somewhere the clouds of dissolution roared. Somewhere the winds of dissolution howled.

ततो भूतगणांस्त्यक्त्वा दूराद्दूरतरं गतः प्राप्तवानहमेकान्तं शून्यमत्यन्तविस्तृतं अत्यन्तमन्दपवनं स्वप्ने
ऽप्यप्राप्तभूतकं मङ्गलोत्पातरहितमभूतगम्यं विद्धि संसृतेः।कल्पिताथ मया तत्र कुटी प्रकटकोटरा नीरन्ध-
कुड्यनिबिडा पद्मकुड्मलसुन्दरी घुणक्षुण्णाङ्गपूर्णन्दुबिम्बोदरमनोहरा कङ्कारकुन्दमन्दारपुष्पश्रीकोशशोभिता।
समस्तभूतागम्यत्वं तत्र संकल्प्य चेतसा अगम्ये सर्वभूतानामहमासं तदा ततः।

(I conceived some empty space far beyond the reach of these beings also, and at last stayed without conceiving anything as any space also. I did not vanish off or melt off into nothingness, but was in such a conception-state, that was free of all conceptions. It was like the first breath of Brahman.)

Then I left all these hosts of beings and went farther and farther away.

Then I reached a solitary place which was empty and spread out very far.

The wind was very mild (just enough to symbolize the presence of emptiness.)

Such a place cannot be reached even in a dream. It was bereft both of auspicious things and calamities.

Understand that it can never be reached in the world by any being.

(How can conceived entities imagine a conception-less state ever?

It was like the space that was deep inside the space itself.)

I conceived a hollowness inside the space, and imagined it as a hut that contained my body (as a conception-form). The wall was a conceived blockage, and was thick and dense, and impenetrable.

(The inside of the space itself hid me like a tiny lotus bud that was made of empty space itself.)

It was like getting buried inside a beautiful lotus bud.

It was as if made of brightness that was cool and nectar-like. It was pleasing to the mind, as if the disk of the full moon had been pierced all over by the timber insect, and the nectar was oozing through those holes.

(It contained as if, the essence of the fragrances of all the fragrant flowers and was extremely pleasant.)

It was shining forth like the beautiful inner side of all the fragrant flowers, like the white lotus, jasmine and Mandaara. I conceived in my mind that this hut should be unapproachable to all the beings.

(It was a conception which was not conceived by any one so-far, and so was inaccessible to all.)

I was then at a place where no other being could approach me.

बद्धपद्मासनः शान्तमनाः परममौनवान्संवत्सरशतान्तेन निर्णयोत्थानमात्मनः निर्विकल्पसमाधिस्थो
निद्रामुद्रामिवागतः समः सौम्यनभःस्वस्थः समुत्कीर्ण इवाम्बरात्।चिरं यदनुसंधते चेतः पश्यति तत्क्षणात्।
चिरेण चाशापवनव्यक्तिवद्विततं यदा तदा वर्षशतेनात्र बोधबीजं वृत्तान्तरं आसीन्मे हृदयक्षेत्रे कालमेकं विकासतः।
संप्रबुधोऽभवन्मेऽथ जीवः संबुद्धवेदनः शिशिरक्षीणगात्रस्य मधाविव रसस्तरोः।तच्छतं वर्षाणां निमेषमिव मे गतं
बह्व्योऽपि कालगतयो भवन्त्येकधियो मनाक्।विकासमागतो बाह्यं गतो बुद्धीन्द्रियक्रमः वासन्तः पुष्परूपेण
मदस्येव रसो मम।

I was seated in the lotus posture (merged in the central essence of the Self). My mind was completely quiet. I was in the supreme silent state. I made a decision that I should wake up (from the Samaadhi state) after a hundred years (in DevaLoka time). *(The Samaadhi state was a timeless existence.)*

I stayed in the Nirvikalpa Samaadhi state, as if I had gone off to sleep.

I was in a state of equal-ness; established in the Self-state like the calm sky; as if carved from the empty sky. *(Vasishta was merged with the space as if made of space.*

He had conceived the hollowness inside the space itself, in the very place he was seated, and was inaccessible to anyone; and was in a non-perception state of pure-awareness.)

(Then, I woke up after a time span of hundred years.)

The long span of the absorption state of hundred years was experienced like a second by the mind.

The seed of perception-state had been buried deep inside my heart, and slowly was covered by the enormous space and Praana of hundred years.

The entire time-span of hundred years bloomed forth at once, as the world-perception, with all the knowledge of the events of hundred years in DevaLoka; and rose at once as my perceived world; and I woke up from my Samaadhi-state.

My Jeeva-state (Aatman with the mind-screen) became fully conscious of the surrounding perceptions; like the moist essence of the tree which had become thin at the winter, rises in the spring season, getting covered fully by the leaves. Those hundred years had passed off for me as if within a wink-span.

‘Passing of prolonged times’ becomes very small-spans for those, who are absorbed in the single-minded concentration.

Like the tree blooming up in the form of flowers, because of the intoxication of the spring season (‘Madhu’, wine/spring), the functions of the intellect and senses bloomed up and extended outside (and I became a Vasishtha once again with the conception ‘I am Vasishtha’).

मां प्राणपूरितमुपागतसंविदंशमभ्यागतं त्वहमिति प्रसृतः पिशाचः इच्छाङ्गनाविवलितोऽथ कुतोऽपि सद्यः
प्रोन्नामसन्नमनवायुरिवोग्रवृक्षम्।

I was filled with Praana. I had got back the essence of perceiving.

Then instantly, from somewhere I know not where from, came to me the flesh-eating spirit named ‘I’, which was pulled by the embrace of the lady named ‘the want of world-perception’, like the violent wind which bends even the giant trees that stand tall.

रामोवाच

Rama spoke

त्वामप्युदितनिर्वाणमहंकारपिशाचकः बाधते किमिति ब्रूहि मुने संदेहशान्तये।

You are in the Nirvaana state already; and the ‘Ahamkaara Pishaacha’ affects you (so you say)!

How is it so? Clear my doubt hey Muni!

वसिष्ठोवाच

Vasishtha spoke

अहंभावं विना देहस्थितिस्तज्जाज्ञयोरिह आधेयस्य निराधारा न संस्थेहोपपद्यते।

For both the ignorant and Knower in this world, the presence of the body becomes support-less for the life that has to be lived, without the idea of ‘I’. It is not proper to say, it is not there.

(Even a Knower has to separate himself with a form, to move among the form-based people; and has to refer to himself as the ‘I’. There is a vast difference between the ‘I’ of the ignorant, and the ‘I’ of a Knower..

First understand, how to destroy the ‘I’ sense that exists in you through ignorance.)

अयं त्वत्र विशेषस्तं शृणु विश्रान्तचेतसः श्रितेन येनाहम्भावपिशाचः शान्तिमेति ते।

You keep your mind at rest, and listen to this particular instruction, by following which, the ‘I- demon’ gets subdued.

अहंभावपिशाचोऽयमज्ञानशिशुनामुना अविद्यमान एवान्तः कल्पितस्तेन संस्थितः।

Though it is not really there, this AhamBhaava Pishaacha, (the flesh-consuming ‘I’ demon which exists as the identity with the flesh-form) has been imagined within, by the ignorance-child; and therefore it is believed to be really there. What is imagined through ignorance gets destroyed by rational analysis.

अज्ञानमपि नास्त्येव प्रेक्षितं यन्न लभ्यते विचारिणा दीपवता स्वरूपं तमसो यथा।

यथा यथा विलोक्यते तथा तथा विलीयते इहाज्ञतापिशाचिका तथा विचारिता सती।

Ignorance produces the imagined ‘I’; this we understand. Is ignorance really there? Analyze.

If the darkness wants to see itself with the light, the darkness vanishes by itself.

Ignorance is like this darkness, and exist because of the absence of rational thinking.

Ignorance is the opposite of reason, like the darkness is the opposite of light.

If Vichaara is there, the Ajnaana cannot exist at all.

Therefore Ajnaana is not really existent, and is the state of ‘non-Vichaara’ only.

Ajnaana is not attained if well-observed by a man with Vichaara; like darkness seeing its own form with a light. As and when one keeps observing, so and all, it dissolves off.
This 'Ajnaana-Pishaacha' (ignorance devil) also gets dissolved off, as one keeps on practicing 'Vichaara'.

किल सत्यामविद्यायामज्ञतोदेति शाश्वती बुद्धिमोहात्मिका यक्षी निर्देहैव यथा निशि।

सति सर्गे त्वविद्यायाः संभवो नान्यतः क्वचित्सति द्वितीये शशिनि द्वितीयो विद्यते शशः।

Ignorance exists always with you, if the knowledge is absent. Ajnaana exists because of Avidyaa.

If Avidyaa is there, the ignorance also rises as a permanent state.

If you are not aware of the truth that the ghost does not exist, then you will see and fear the she-vampire at night, though she is not in front of you with a real body.

Your deluded intellect alone produces the vampire for you.

Avidyaa (deluded intellect) produces the Ajnaana (darkness) and Ajnaana gives rise to the world-reality (the vampire). If the world is there as real for you (like the vampire seen at night), then this Avidyaa has to be there as its cause (since the deluded intellect is incapable of Vichaara). If your eyes are infected, you will see not only the second moon, but also the second rabbit in the second moon.

(A fool will see even the limbs of his imagined vampire, and experience its strangling his neck also.

The ignorant also see the world as real, and suffer innumerable pains.)

सर्गस्त्वयमजातत्त्वादज्ञज्ञातो न विद्यते न जातः कारणाभावात्पूर्वमेव खवृक्षवत्।

Since the world is not produced at all really (like the vampire), and is understood only by the ignorant (like visible only for the idiot child), it does not exist at all (like the imagined vampire).

How can there be a cause for the world that is not produced at all as real?

The tree seen in the sky has no cause as such, but the improper sight.

Since there is no cause at all, how can the tree be real?

Since the world has no other cause but Avidyaa, how can it be real?

परमाकाशकोशान्तरादिसर्गे निरामये पृथ्व्यादेरुपलम्भस्य भवेत्किमिव कारणम्।

(The world you experience is not a solid reality (like there exists no vampire with a solid body).

The world you experience is your own experience rising from Avidyaa.

The world you experience rises as a perception state from the emptiness of the Supreme Reality.

Like the child expects the ghost to appear from the darkness, the world also appears since you wish for the experience of the world. How can a world be there as a solid structure made of elements, since it is like a ghost imagined by the child?)

In the taintless state of the world which is within the store-house of the Supreme expanse, how can there be a cause for the elements like earth etc?

मनःषष्टेन्द्रियातीतं मनःषष्टेन्द्रियात्मनः साकारस्य निराकारं कथं भवति कारणम्। बीजात्कारणतः कार्यमङ्कुरः

किल जायते न बीजमपि यत्रास्ति तत्र स्यादङ्कुरः कुतः। कारणेन विना कार्यं न च नामोपपद्यते कदा क इव खे

केन दृष्टो लब्धः स्फुटो द्रुमः। संकल्पेनाम्बरे यद्वद्दृश्यते विटपादिकं न संकल्पस्तथाभूतो न तत्रास्ति पदार्थता। एवं

येयं चिदाकाशे सर्गादावनुभूयते शून्यरूप इवाकाशे सर्गस्थितिरनर्गला।

(World is just the flow of information brought about by the senses.

Brahman is not any information that can be sensed by the six senses.

How can Brahman be the cause of the world?)

That Supremacy transcends the six senses inclusive of the mind.

You cannot see it or experience it like an outside object. It is formless!

Cause and effect have to be similar in character, like the clay and the clay pot.

How can that formless something, which is beyond the reach of the six senses become a cause for the world made only of forms, and which is founded on the function of the six senses?

For example, the seed is said to be the cause of the sprout, its effect.

Where can you find the seed that produces the world-sprout?

Where can you find the abode of the vampire seen at night?

World is non-existent because it is without any cause, and is a product of delusion only.

Without the cause, the effect can never be there.

When, what sort of, by whom, was seen or reached, a tree in the sky as a real thing?

Where is the seed for that tree?

Why the tree is seen as real? Because, it is imagined only! The sky cannot produce the tree like the ground. The tree is conceived in the sky and seen as real, because of delusion.

If there is no such (tree) conception, there is no object-ness (image of the tree) also.

(The world you see rises because you expect the world to be there with a family, friends etc.

Your subtle want of the world to exist (for the fear of the 'I' vanishing off along with the world), makes the world stay there always as a stable experience for you.)

Similarly, the world with its other counter parts (as 'I' etc) gets experienced in the emptiness of Chit-expanse. Like the empty non-solid form (of the tree) in the sky, the world-existence also is without any solidity.

सम एव चिदाकाशः कचत्यात्मनि तत्तथा स्वभाव एव सर्गाख्यश्चित्वाच्चैतन्यमीश्वरः।

Chit expanse is the power to rise as any perception-experience.

Where is the perception-state, except inside the Chit-expanse (the Self)?

Chit-expanse alone shines forth equally in itself, like this.

Aatman exists; and the world-experience exists as its shine without any division.

The thing called the world is the nature of Chit.

The potential state exists as all the probable states of perception.

The Knower stays always one with the potential state without expecting any perception to rise, and is unconnected to the 'I' also.

The world you experience is the Chit-expanse only. World s just the shine of knowledge.

World itself is the Ishvara, the conscious principle that exists as all the experiences, for all.

स्वप्नसर्गोऽत्र दृष्टान्तः प्रत्यहं योऽनुभूयते स्वयं संवेदने स्वप्ने स्फुरत्यद्रिपुराकृतिः।चित्स्वभावे यथा स्वप्ने

आस्ते सर्ग इवेह यः असर्गं सर्गवद्भाति तथा पूर्वं महाम्बरे।

The world experienced in the dream daily is the example here.

One's own perceiving nature alone shines forth as the hill and the city in the dream-state.

The world exists in the dream world, as the nature of the Chit itself (and is not real). Similarly, though the world is not there at all (in Jaagrata also), it shines as the world in the supreme expanse, as if there was a world already ready to be experienced. *(You experience the momentary flash of an object, with the firm ascertainment that the object already exists as a part of an already existing solid world.)*

अवेद्यवेदनं शुद्धमेकं भात्यजमव्ययं सर्गादौ यदनाद्यन्तं स्थितः सर्गः स एव नः।

There shines only the one unchanging pure consciousness which does not perceive anything. That indescribable Reality-state is without beginning and end; and yet shines as the world with a beginning and end in your experience. We all are the probable states existing in that emptiness, as the emptiness. We are in essence that Reality alone, and rise at once as the shine of that single state (like the rays of a single sun).

नेह सर्गोऽस्ति नैवायं पृथ्व्यादिगणगोलकः सर्वं शान्तमनालम्बं ब्रह्मैव ब्रह्मणि स्थितम्।सर्वशक्त्यात्म तद्ब्रह्म यथा कचति यादृशं रूपमत्यजदेवाच्छं तथा भवति तादृशम्।

There is no world here; nor is there the sphere made of the group of elements.

That which is all, quiet, and support less; that Brahman alone is in Brahman.

That Brahman-state has all the powers as its nature, to exist as any perception-experience.

In whatever manner it shines forth, it becomes that itself, without discarding its pure nature.

(Like some magical light itself taking certain shapes by your wish, Brahman alone is experienced by you as the world. What you 'know' as the object is Brahman alone shining as that Knowledge.

Where can you search for Brahman? It is all around you, as you and your world-experience!

Where can you run away from perception? It is always there as your Aatman-shine!)

यथा स्वप्नपुरं जन्तोश्चिन्मात्रविजृम्भितं तथैव सर्गः सर्गादौ शुद्धचिन्मात्रविजृम्भितम्।

Just like the world in the dream is made of one's conscious experience only, so also the world with its beginning and end is made of one's conscious experience only.

स्वच्छे चित्परमाकाशे चिदाकाशो य आस्थितः स्वभाव एव सर्गोऽसाविति तेनैव भावितः।

The Chit-expanse which is in the pure expanse of the Supreme Chit, its nature alone conceives this as the world (like the stone shines forth as all the imagined statues).

(You are the Aatman, the power to rise as any perception.

What is seen as the ego and its world, is the shine of the Self alone.

What you expect the world to be, that rises as the world of your experience.

You are the Aatman-clay which is molded as your particular world-experience.)

भाव्यभावकभावादिभूमीनां भावनं भूशं सर्वं चिन्नभ एवाच्छमात्मनात्मनि संस्थितम्। एवं स्थिते कुतः सर्गः कुतो विद्या क्व चाज्जता ब्रह्म शान्तं घनं सर्वं क्वाहंकारादयः स्थिताः।

The world appears because of the ‘conceiver conceiving some conception’.

Conception dominates, and the world rises as the conceived.

(This conception is not a thought or idea, but the subtle ‘word-less want’ for the world to exist with your form, family and beliefs, like the want of a tree in the sky. Since you are yourself the power to change the conception into an experience, the world gets experienced as you wished for, with its good and bad things.

What you like also will be your experience, what you do not like also will be your experience.)

Everything is Chit-expanse only; is pure; and stays in the Aatman by the Aatman.

(You, the Reality-essence alone is the world you experience with many shapes.)

When this is so, where is the world, where is the knowledge, where is the ignorance? The dense state of quiescence alone is everything! Where do the ‘I’ with its counterparts of mind etc, exist at all?

अहंभावस्य संशान्तिरेषाऽसौ कथिता तव अहंभावः परिज्ञातः पिशाच इव शाम्यति।

I have given you the method of thinking which will subdue the AhamBhaava.

When this ‘Ahambhaava’ is properly understood, it will vanish off like a ghost!

मया त्वेवमहंभावः परिज्ञातोऽखिलः तदा मे विद्यमानोऽपि निष्फलः शरदभवत्। चित्राग्निदाहो विज्ञातो यथा दाह्येषु निष्फलः तथाहंभावसर्गादि ज्ञातं निष्फलतामियात्। इति मेऽहंकृतेस्त्यागे रागे च समता यदा तदा व्योम्न इवाव्योम्नः सर्गोऽसर्गो च मे स्थितिः। अहंभावस्य नैवाहं नाहंभावो ममेति च तेन विद्धि चिदाकाशमेव इदमिति निर्घनम्।

I have understood well the ‘Ahambhaava’ in this manner. Even if it is there in me, it is equal to the autumn cloud (which is already dissolved). The fire which is blazing in the painting, when understood (as a lifeless picture), fails to burn as real. Similarly, the Ahambhaava and the world, when understood, become useless. In this manner, when I have discarded the ‘I’ ness, and am equal (unaffected) in all attractions, then, my condition in any world-perception is free of the world-perception, like the ‘sky that is free of all the clouds, heat etc’, in the sky. I do not belong to the Ahambhaava; and Ahambhaava is not mine.

‘I’ as the ‘I-less Brahman’ am in no way in contact with the ‘I’ of the perception-state.

Therefore, understand that this perception-state which you believe to be solid and dense, is the Chit-expanse itself which is not dense and heavy.

यथा मम अन्येषामपि बोधवतामिह अग्नित्वमिव चित्राग्नेर्नास्त्ययं बोधविभ्रमः।

Just like me, for the other Knowers also, this misconceived understanding (of ego) is never there, like the fire-ness is not there in the painted fire.

नाहमस्मि नान्योस्ति सर्वं नास्तीति निश्चये प्रकृतव्यवहारस्त्वं शिलामौनमयो भव। आकाशकोशविशदाकृतिरेव तिष्ठ निर्देशवच्चिरमपहुतसर्वभावः अद्यादितश्च किल चिन्मयमेव सर्वं नो दृश्यमस्ति शिवमेवमशेषमित्थम्।

‘I am not there; there is no other person; there is no one at all’

Well- ascertained in this knowledge, and engaged in regular duties, you stay silent like the inside of the rock. Stay as the expansive form of the Chit essence only; densely filled; with all the conceived objects removed of it. From now onward (be with the knowledge that) ‘Everything is made of Chit only. There is no perceived at all. That auspicious state (Shivam) alone exists as all without the second’.