

BRAHMAN KNOWLEDGE

[BRAHMA JNAANAM]

FROM

JNAANA-VAASISHTAM

OF

VAALMIKI MAHARSHI

‘Simplified’

by

Narayanalakshmi

BOOK ONE

DISTURBANCE IN BRAHMAN

**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 in 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.

INTRODUCTION

Jnaana Vaasishtam, also known as BrhatYogaVaasishtam and Dviteeya Raamaayanam, composed by Maharshi Vaalmiki, is a huge work containing 32,000 verses. It is in the form of a dialogue between prince Rama aged some 15 years, and VasishtaMuni, the preceptor of RaghuVamsha. It is a highly profound discussion that tries to solve the mystery of existence itself of the world and you, a Jeeva trapped inside it. It proves through the logic of reason, that the world we experience does not exist at all as an independent absolute Reality embedded in fixed time and place.

This solving of the riddle of existence is known as 'Brahman Knowledge'.

'Vaasishtam' is a text filled with abstract ideas, and also amazing stories that reveal the Supreme Knowledge in an easy way. It promises to make the 'perceived world' vanish off, as it is, even as you analyze it slowly, step by step, through rational analysis (Vichaara).

To make a solid perceived world vanish off through sheer reasoning process, you must understand what the perceived world is, what the world is, and so many other things that refer to these things.

Vaasishtam is a tough book; and needs a lot of thinking sessions.

You cannot understand the truths presented by Vaasishtam by just reading through the English translation of the book, like the works of other poets of Sanskrit.

Herein is made an effort to give a brief idea of what the abstractness level of Vaasishtam is.

If you can grasp these ideas in the beginning of the text itself, it will be easier for you to study along the entire book to the finish.

If you cannot grasp the abstract theories explained here, then you cannot understand the abstract theories of space and time presented by Vasishta.

This text is no less in toughness than any theory of modern Physics that analyzes space and time.

So please make effort and try to grasp the non-existence of the world and objects, and also yourself as a non-existent name and form.

What is explained here is the main gist of the thought trend of Vaasishtam.

Vasishta proves at the fag end of the text that the entire perceived world is just a mind created concept; and is just made of information (Bodha) only.

What the mind understands, that alone is the world for any person; and no solid world exists as such.

How does the mind understand the world?

That is what is explained here in brief.

Vaasishtam is the Sun of knowledge. No darkness has any place in it.

This text is not a book which explains how to meditate or do penance. It is not a religious book.

It needs a sharp intellect like Rama to understand the concepts.

With the proper understanding of terms used in the text, it is easier to follow Vasishta's instructions without getting stuck anywhere.

Knowledge is the only cure for ignorance.

A pure mind which is averse to the routine life of the world and has no desires, will naturally act as a sharp intellect.

And a sharp intellect is must for the study of Vaasishtam.

VIKALPA/NIRVIKALPA- DRSHYAM IS A VIKALPA

Vaasishtam talks a lot about the 'perceived' (world) and the 'Brahman', all throughout the book.

Perceived is a 'Vikalpa'- perturbation, an agitation, a disturbance.

Brahman is Nirvikalpa- bereft of all perturbations.

'Drshyam' is what you perceive through the tools of the senses and mind, and refers to the world-picture.

Let us first understand the Vikalpa state of the mind which is also referred to as the 'perceiver/perceived/ perceiving' phenomenon, the tri-fold state called the Jeeva.

WHAT IS AN OBJECT? HOW DO WE UNDERSTAND THE OBJECTS OF THE WORLD?

When we say that we understand something as an object, we 'feel' that we understand something; whether we actually understand or not.

We understand that 'we understand something' and 'do not understand something'.

It is a feeling of understanding that the sun comes, day comes, night comes, stars arrive, moon shines at night and so on.

We understand all these things because they are familiar to us.

Even the great miracle of this earth planet hanging in mid-space and rotating around a huge ball of flame does not surprise us; but we understand it as a natural occurrence and are used to it.

What we already are familiar with and what we already know is what we understand as the perceived.

We are not required to dive deep into the depth of knowledge.

We can survive with what is familiar to us.

And we make rules based on what is familiar and repetitive; invent cause and effect connections and live happily inside a miraculous phenomenon, as if nothing else matters.

Familiar concepts are kept as familiar; we do not try to understand them.

It is strain to delve deep into anything.

We take the world as it is presented to us; no questions asked.

And, any new thing also if repeated and cognized, we make it part of our normal world and continue as before, without any effort at thinking. We start re-cognizing it.

We expect something to be there and if it is there, we continue as before; like sun rises in the east, river flows downward, sky is up etc; why it is so, we never bother. If anything changes in this system, we are surprised, awed; and refer to it as devil's work or a god's miracle.

We forget to understand the fact that the very perceived is a miracle which is beyond explanation.

Sun is a miracle; moon is a miracle; star is a miracle; you are yourself a miracle of nature.

DRSHYAM IS BHEDHA

We will see in Vaasishtam the word 'differentiation' or 'division' (Bheda) used several thousand times in the discourse.

Differentiation 'is' the perceived; so it is defined.

How?

We perceive the world through our brains (intellect/mind/neural patterns); this fact, all must know.

How does this brain see things?

Are there objects already set in the world-stage, that we see them because of taking birth in this planet?

Is there an object already there before our senses pounce on it?

Are the objects absolute and independent of the perceiver?

Do they exist even if we were not there to see them?

If all the conscious entities suddenly disappear off some day, will the inert world of objects stay as they are, and continue as before? Can a perceived world exist without a perceiver?

Rather, if I am not there will the world still be there, without me seeing it?

HOW THE BRAIN SEES AN OBJECT?

We perceive the world through our brains (intellect/mind/neural patterns); this fact, all must know.

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If all the conscious entities suddenly disappear off some day, will the inert world of objects stay as they are and continue as before? Can a perceived world exist without a perceiver?

First of all, we do not even know what the object is; so let us analyze that topic first.

Brain and object; what happens when the brain connects to an object?

We are the brains which understand the presence of an object.

Actually the brain mechanism does not see any object as such; but knows only the differentiation of similar and different characters of things.

It is a tool for observing some differences and similarities only.

Brain does not 'see' an object; but rather surveys as to how much similar or different the object is from the other things. It checks similarities and differences of the information received through the senses.

We as the Brain-things, keep a record of all similar things as a list of single categories; say like dogs, cows, trees, plants, flowers, roads, stars, shops, foods etc.

The differences inside these similar categories are not needed much for our day to day survival.

We need only the surface information.

We need to collect very little information about the surroundings for our survival.

We just have to know everything is there even if we do not perceive directly.

That assurance is always there in the brain. That assurance alone we know as the world.

BRAIN UNDERSTANDS AND CATEGORIZES SIMILARITIES AND DIFFERENCES.

Brain sees the things as different from each other, like dog, tree, man, friend etc.

Even these different things can be made into similar categories and for example, trees and plants can be recognized as banyan tree, mango tree, jasmine plant, mustard plant etc.

These objects are also made of different parts and we learn to store those similarities in them in the brain.

We go by the route of - '*See the difference; find the similarity; store it*' - and then move forward to other objects.

Brain sees no object at all!

It is indeed a shocking fact; is it not?

BRAIN SEES NO OBJECTS BUT, MAKES SOME CODES TO FIND THE DIFFERENCES AND SIMILARITIES

This categorizing of differences and similarities is very important for our perception process.
If you cannot grasp the similarity in different things, you cannot see any sanity in the perception.
You must know that the dog, cat, cow etc are all animals; but also are different.
You must also know that one cow is different from the other cow.
You must know that even similar looking cows are different because they are standing at different locations.
You need to see all the cows as different but similar.
Otherwise every cow will look like a different object altogether.

We identify similarities; but we rely more on 'differences'.

'Bheda' is an inevitable support of the perceived; says Vasishta!

YOU KNOW THE WORLD THROUGH THE DIFFERENCES ONLY

We recognize each object through its distinguishing characteristics.
We recognize the objects through their different locations.
If differentiation is gone, the world is gone too!

Either you get rid of the perceived as an insane person who sees no differentiation, or reason out as a Knower, as to how the perceiving process occurs.

'DESHA' - PLACE

'Desha' is that which allows space for something to exist.
'Desha' is some space-arena marked with direction-boundaries (Disha).
The main difference between the objects is the location.

You see two trees identical in all matters but placed next to each other; and you understand that they are two different trees because, they are at different locations.
If the differences are removed, say if two identical trees lose the difference of location, then both the trees would be standing at the same space-point.
If all the trees lost the space-differentiation, then they all would be standing at the same point.

Suppose imagine; if all the trees you see are one tree at one location and your brain alone sees the differences and sees them at different locations?
Suppose, all the trees are one tree only?

If the differences are removed completely, the objects lose their unique characteristics and will turn into the same object only.
This may not happen in a perceived scene; but in the brain, you can think like this.

Brain collects information of all sorts; finds the similarities in them, and also differences in them, and feels that it understands the world of perceived objects.

In the brain, the objects stay as 'sorted out information' only.
This is known as the 'Bodha of differentiation'; and is also known as the 'Drshyam'.

This Bodha of differentiation is the perceived world, according to Vasishta.

WHAT IS SIMILARITY?

Again, how do we categorize similar objects?

For example, we see things that fly and note that they all have feathers.

All objects that fly, and have feathers are categorized with a name (Naama) and form (Roopa) as 'birds'.

'All the differentiation that we see starts from the sound-variations' - say the Upanishads.

All objects are categorized like this only; and we refer to them with various sound-forms (names).

'DRSHYAM-OBJECT' IS A SAMKALPA OF THE MIND

This bird thing or tree thing as a concept, without any particular object or instance, is stored in our brains as a concept only.

We conceive for example, a bird by the categorized information of feathers and flying.

This is known as 'Samkalpa' (conception done in a proper logical way).

It is not 'Kalpana' (imagination).

That is why, Vasishta says that the world is not imagined; but gets conceived.

We conceive a concept called the bird because of some similarities and differences observed; and then we recognize a bird as an object. So it is with all objects as trees, dogs, children, etc.

This is the meaning of conception (Samkalpa). In English you know it as 'abstraction'.

CHITTA

You abstract some information and have it as an understanding.

This conception is not any solid thing, or a limb.

It is empty; 'Kham' in Sanskrit; and is non-material.

Conception of an object is the object we see.

Conception of similarities and differences is understood by us, as objects.

It is an empty concept of 'similarities in differences' that we understand as objects.

It is some function that belongs to the Mind.

You call this conceiving mind as 'Chitta'.

Chitta means that which perceives something consciously.

Chitta is a combination of intellect and senses functioning together (with awareness as the background.)

EVEN CHITTA IS A CONCEPT ONLY

Actually, the very concept of intellect, and mind also are concepts made by the intellect and mind-things. Are they really there?

We do not know; because we can understand anything in the world, by the method of conceiving only.

We conceive the world, and we conceive the conceiving entity also.

We know that the intellect exists because we have a conception of it.

Chitta is a concept of Chitta itself.

It is like the pen writing its own picture as a pen and calling it a pen.

What is the pen actually like? Who knows?! The writing thing writes itself as a pen.

We cannot know anything that is not conceived.

We can conceive the conceiving thing as Chitta, and so Chitta conceives an object according to our conceptions.

OBJECT AS THE PRODUCT OF SAMKALPA

Now let us analyze the conceived object.

Object is there somewhere as something; and the brain makes its own categorization of similarities and differences; and recognizes an object as some name and form.

There are two things now; some disturbance in the emptiness; and the brain recognizing it as a concept or abstraction made of feathers and flying; and a bird is seen as flying.

We all see the bird in the same way.

If the bird matches our own conception, then the world is sane for us.

Or, we end up in a mental asylum.

You cannot see an elephant flying in the sky, when all the others see the bird.

All the brains of this earth planet should have the same categorization and same conceiving abilities.

We all see the same world; and have the same concepts of similarities and differences.

And so, a tree is made of branches, trunk, leaves, fruits etc; a bird is made of legs, beak, wings etc; and so on. These different parts of the tree or bird are also recognized by making abstractions from the tree-abstraction itself, and the bird-abstraction itself.

Conception of a tree is made of conception of trunk, leaves etc.

Conception of a bird is made of the conception of feathers, wings, beak etc.

So it is with all other objects.

It is Samkalpa within Samkalpa.

‘Perceived’ is a Samkalpa network of brains that categorize the same way.

Kalpa means to conceive; Samkalpa means to conceive in a proper logical manner.

Brahmaa’s creation span is known as Kalpa because it is his conception.

A conception of an object is a collection of different conceptions.

An abstraction is a collection of different abstractions.

PARAMAANU- SUBTLE ATOM

We can go on differentiating like this and cut an object into various concepts again and again, till we reach some nothingness as the only basic component like an atom.

You can postmortem the concept of the atom itself and see the awareness that conceives, and call it the most subtle atom; this subtle atom is known as Brahman (Paramaanu).

BRAHMAN- REALITY STATE

Differentiation can end only in the common similarity in all; and that is Brahman or Aatman.

The similarity found in all the objects is the Aatman; and the broadened name for it is the Brahman.

Individual essence is Aatman; swollen essence is Brahman.

SATTAA-SAAMAANYA

You can either say that Brahman is the common point that is in all; or you can say that all the objects contain Aatman as the common essence of all.

This is known as SattaaSaamaanya (common essence of all), which is an again and again repeated word in Vaasishtam.

BRAHMAN IS AATMAN

Cut the concept of a bird in a scientific way. What do you get?

Birds are feathers; fibres; amino acids, proteins, molecules, atoms, protons, quarks, and it may go further and further down till there is only nothingness that is left as something common to all.

It is so with every object that is conceived by us.

From the conception of an object, we end up in the conception of a Brahman as the common principle of all.

This common principle alone has swelled up as the entire concept-collection called the world; and so it Brahman.

When individually recognized, this Brahman is referred to as the Aatman.

INDESCRIBABLE NOTHINGNESS OF REALITY

Down and down we go in the path of differentiation, and end up without anything to hold on to as a mental concept even.

Mind stops at this point unable to form a concept anymore.

It has no words to refer to it.

Scientists end up in mathematical configurations as objects; and we end up in a nothingness of concepts, reducing the mathematical configuration also as just a conception of the mind.

OBJECT IS A DISTURBANCE IN THE EMPTINESS

Coming back to the perceived world, again let us ask - how do we perceive an object?

What is the nature of an object that is understood by us as a concept?

Object is something that disturbs our minds.

OBJECT IS THE VIKALPA IN THE NIRVIKALPA

Object is just a disturbance in the unperturbed Brahman state.

We are the minds; so something disturbs us and the brain categorizes that disturbance.

We are capable of feeling that disturbance (Vedanam); and so we exist as co-existing part of that disturbance (Drashtaa of Drshyam).

We and the objects are made for each other. We exist as disturbances and disturbed things.

What is an object again?

We can define an object as something that affects our mind; or that which causes a disturbance in the mind.

An object like a tree itself is a disturbance to air, water, earth, space and so on.

What is the meaning of 'made of elements'?

Nobody manufactures objects using these elements in a heaven.

These five elements air, sky etc are the main disturbances that affect the mind; and an object is perceived because it affects these main five disturbances and then ends up in affecting our minds, which are again disturbances in the silence of SattaaSaamaanya.

NOTHING EXISTS WHATSOEVER

If it did not affect us and did not make any effect in the elements, that object will not exist for us at all. If you cannot see it, smell it, touch it or taste it or hear it, then it makes no difference to us whether the object exists or not.

An object has to have an effect in our mind.
Our minds should be disturbed by it; our senses must be disturbed by it.
Then only, that object is said to exist for us.

Perturbation is the perceived world (Savikalpa). Brahman is the unperturbed state (Nirvikalpa).

Brahmaa (Creator-thing) is the main disturbance who conceives more disturbances as objects and their perceivers. This is the quiver in the undisturbed state of Reality namely Brahman.
Brahman is only the Nirvikalpa state at all times.
Brahman alone is.
Where is the Vikalpa of the perceived at all?

DRSHYAM

What is perception (Drshyam)? How do we perceive objects on this earth planet?
Object is not a solid object staying in space; but is a disturbance felt by our minds.
This disturbance is made known to us through the senses.

SENSES SENSE AN OBJECT

An object is located in space, has a shape, may have a smell, may have a taste, may be touched and felt, and be similar to the objects we already know or be different.
We have names to refer to these similarities and differences.

*The five basic elements are the main disturbances programmed by a Brahmaa.
Brahmaa (Creator) is the 'programmer'; a programme that programmes itself; so he is self-born.
He is also a conception conceived by some conceiving awareness.
He is self-conceived.
He is a conception that conceives itself by itself.
He is the main disturbance in the unperturbed state of Reality.
He is disturbance that can produce more disturbances.
He conceives the main five disturbances as elements, which co-exist with the Jeevas as perceivers.*

FIVE ELEMENTS ARE FIVE DISTURBANCES

An object is something which creates a disturbance in these five main disturbances called elements.
An object is a disturbance in the Paramaanu, like a wave in the ocean.

FIVE DISTURBANCES DISTURB EACH OTHER

These main five disturbances are again affected by some other disturbance within them in their interaction with each other. That we sense as some object.
Our bodies are also objects only; a permanent disturbance in our minds till its death.
(Elements can be further reduced to atoms, which are just some energy-forms with nothing inside them. You cannot see these atoms with the senses; you just deduce their existence through experiments and mathematics.)

How do we 'see' an object actually?

Light falls on the object and falls on our eyes again; and we see an object.

(By the way, light is just some particular electromagnetic frequency which makes us 'see' some image; or some lines around shapes in emptiness.)

To say precisely... the so called 'disturbance (object) within the main disturbances (elements)' affects the light that is falling on it and reflects the different colours.

The disturbed light falls on the rods and cones in your eyes, which can detect a few colours and a vague shape. An image is constructed in the brain depending on this disturbance of light falling on the object and reflecting in the eyes; since eyes also act as an extension of the brain only.

WHAT ARE THE SENSES?

We smell (categorization of molecular disturbances), taste (categorization of edible and harmful substances), hear (categorization of air-disturbances) and also touch an object.

What is 'touch' (Sparsha)?

We press our hands against that object thing; the object seems to press back at your hand. This effect makes us understand the presence of an object.

The atoms of that object and the atoms of your body-object repel each other; and that is touch-sense for us.

We know an object is there because we see its shape and touch it as some solid structure.

If the light did not reflect on it (to produce some shape at some location); or if it did not offer resistance to our hands; we will 'see' nothing; and our hands will pass right through it; and no object will be detected at all. It is invisible to you can say.

If we do not detect something with our senses, we cannot know of an object in this world.

An object does not exist at all for you if it does not affect the basic elements; and your mind (or senses).

If we cannot detect it with our senses, there is no object that produces an effect on us. It actually does not matter whether it exists or not, if our brains cannot detect it as a disturbance.

'NO SENSES' MEANS 'NO WORLD'

Many times, Vasishtha says that many worlds exist right in the very empty space that surrounds you. It is because, if we cannot detect any object with our senses, those objects do not exist for us.

We will never know of another world which other people of that world are detecting in the same space as you, with different minds endowed with different senses.

NOTHING EXISTS NOWHERE

Our entire world objects stays as it is and undisturbed, even if objects of other worlds exist in the same space point, which of course we cannot detect with our senses.

After all, there are no solid objects, but only the empty coding nature of the brains.

Conceptions are not material things.

Brains are also conceptions only.

So what exists? Nothing!

MIND IS THE WORLD

Worlds are like private minds of the programmers called Brahmaas, which affect their minds only; like a dream conceived when awake.

This effect on the elements, this disturbance in the elements is an effect on us; and we are again the objects that disturb the elements and have an effect on that object.

WE AND THE OBJECTS ARE THE CO-EXISTING DISTURBANCES

The perceived exists as threefold unit of the perceiver, perceived and perception process. Drashtaa, Drashtaa and Darshana are all one and the same thing; a disturbance in the Reality; a wave in the ocean.

Our brains detect the interaction between our bodies and objects as disturbances; and we end up seeing objects as outside of us.

(Of course, brain conceives the brain also as an interacting mechanism. Who conceives this brain that is conceiving a brain, is a big question again. Let us keep it aside for the moment.)

We as the physical bodies and the objects as the physical bodies, are detectable only by the senses which make up the grand show of Drshyam.

DRASHTAA – THE SEER

We are the seers of the seen connected by the seeing process.
We are the effects in the elements detecting the other effects through our senses.
We are the perceivers (Drashtaa).

WHAT IS CONSCIOUSNESS?

This detecting of the effects can be named as consciousness; but it is just a physical function of an effect detecting another effect; not anything sacred or divine.

(Sacred and divine are also conceptions only; do not get trapped by conceptions of conceptions.)

Learn to see the entire world as a disturbance in the ocean of Brahman, like a tiny quiver.
This quiver is the Creator who is the Creation.
There is nothing auspicious or inauspicious.
Everything is as it is; as the unperturbed Truth of nothingness; a pure state of awareness that is detected as a disturbance.

Where and when, the Reality is not?

Inert objects also are conscious in some way, because they produce an effect in us.
We are the objects (effects) which detect other effects; that is all.

We and our objects as one unit are the effects affecting each other in the Reality which stays as no effect; and does not affect anything as an effect.

This is the tri-fold unit of seen, seer, and seeing (Drshyam, Drashtaa and Darshana).

SOLIDITY OF OBJECTS

‘Objects are solid’ you may protest.

What is solidity? Have you analyzed this concept?

Solidity is expressed in Sanskrit as ‘Bhitti’ (a solid surface), ‘Pinda’ (solid mass) etc.

We believe that we live in a world made of solidity.

We believe that the world to be a solid structure hard like a diamond piece.

What is the hardness in an object?

When an object is impenetrable, it is interpreted as hardness.

Hardness is a measure of the resistance offered by an object; that is all; and it is the principle of touch sense. You touch an object and feel its resistance as hard or soft.

Objects which have such a quality of impenetrability are impenetrable to each other.

Impenetrable means, impossible to pass through or enter.

This quality is common to objects of this world only, as perceived by these brains.

Our bodies and other objects affect each other and stay as solid things affecting each other.

Water has less impenetrability. Air has even lesser hardness.

Space has no hardness at all. Objects can move about in space without affecting the space.

Brahman has no impenetrability at all. It is the most unaffected state of all.

Brahman state is penetrable (allowing things to pass through, permeable) to all; and you can say that it pervades all as the ‘SattaaSaamaanya.’

Brahman state cannot be touched.

It is not located in space.

It cannot be seen with a light source.

It is not any lustrous object.

It cannot be smelt, heard, or tasted.

It cannot be reached anywhere also.

It cannot be reached anytime also.

Brahman-state is beyond all these affectations.

It cannot produce an effect in our brains.

It cannot be sensed. It is not an object of our knowledge.

How to catch it?

That is what Vaasishtam is all about; as to how to catch that ‘non-catchable Brahman state’.

WHERE IS THIS BRAHMAN HIDING?

When two things interact as a unit, as the perceiver and the perceived, does not this fact prove that the similar things only can interact with each other?

Effect can happen only between two things which are similar.

What is the most-observed similarity in all objects that affect each other?

The similarity is the SattaaSaamaanya; that which is unaffected but stays as the basic support of all.

That is referred to by the sound ‘Brahman’.

Brahman is that which shines forth as the ‘totality of the interactive effects’ called the world.

Actually, there is no difference between the world and the Brahman; like the wind does not differ from the movement.

‘BHEDA-CONCEPTION’ IS THE WORLD

When you see differences in this common similarity, you see the world.
If you see only the common similarity as Brahman, you do not see the world.

All trees lose their different characteristics, when you see all of them as trees.
So it is with the world seen as different things.

‘BHEDA’ IS THE OBJECT

You can see an object when you see only the difference, and ignore the similarity concept.
An object makes a difference in the space, air, light rays, and your eyes, and your mind also.
Therefore it is perceived by you as a difference only.
The object is something that makes a difference in the five basic elements and that affects your brain.
This interactive effect is the difference perceived as an object.
If such an interactive effect is not there, there exists no object for us.
That means; something exists, only as an effect.

‘Something’ can exist as the perceived only.
That alone goes by the name of the world.
World is made of continuity of these effects which are again conceptions in the minds.

*An object is a thing that makes some difference in something; affects the emptiness around it; and this difference is detected by you who are a mind-thing.
Actually you as the mind exist as the difference; and detect it; and see it as different from you; and call it as an object.*

Our world is made of finding similarities in differences; differences in similarities, differences in differences, similarities in similarities.
That is all the world is.

Realize only the similarity; that is Moksha (liberation) for you.

We know an object because of the difference we detect.
We do not perceive the object as any solid reality; but detect the difference only.

‘Bheda’ is the perceived. If ‘Bheda’ is gone, then there is only the undisturbed state of Reality.

A bird sitting on a tree is not a bird, but the difference it makes in the light, the air, etc.
You do not see a bird; but only detect a difference.
Do the birds etc really exist?
We have no way of finding it out!
We know only to detect the differences.
How can we know objects at all?
Birds etc are just some difference we see that affects the light.

Do our bodies exist at least?
We have no way of finding out, because we do not see the bodies, but only the difference that affects the light. We have some power as it were, to detect the differences in our bodies and the objects that we see.
So we exist as perceivers of the perceived.

Our bodies are also concepts of the conceiving brain, which itself is a conception!

We do not know whether objects exist, we do not know whether our bodies exist; yet we all live happily in a hallucination-dream of concepts only.

We hear a sound; and believe that some object is there which produces that sound.

Rather our brains produce the sound categorization and assure us about the presence of an object.

We touch something; and believe that some object is there which produces that solid sensation.

Rather our brains produce the resistance categorization and assure us about the presence of an object.

So it is with the other senses.

‘We live in a world made of categorization only; and not in a solid world filled with objects.’

Who are we?

That is again the big question.

We do not know at all of any object or the body except as some categorized brain data.

We have only the indirect direct knowledge of everything.

World is nothing but a continuum of disturbances. World is perturbation only.

Our senses detect these disturbances.

Mind receives the information of these disturbances; and creates the symbols as objects with image, taste, sound, touch, and smell.

We know of symbols only.

We hear, see, touch, smell, taste; and we get the information of all these through the senses.

Brain sorts out the similarities and differences in the disturbance and categorizes with more imagined concepts (this smells rotten, this is soft, this is ugly, this is my child etc etc).

We experience the ‘unknown something’ somehow as the known objects, using just these symbols.

Is it not a miracle or magic show by itself?

Look all around you.

Every object that you see is not an object but a disturbance only; yet we experience the objects as if they are there as solid things made by some god who is benevolent and powerful.

Every object has so much back-up information and stories that our minds have stored already as memories and beliefs. A smallest stone in a corner of your garden itself may have hundreds of stories about it which your mind has stored up. Each word you read in a book may contain so much information that your mind has stored up.

The world is just a collection of differences and similarities, memories and beliefs that we hold in the mind as a store of disturbances only.

JEEVANMUKTA

When this disturbance remains undetected like the blue colour of the sky, a JeevanMukta stays as the undisturbed state of SattaaSaamaanya only.

He is not aware of the difference and disturbances; but is awake to the common similarity alone, as the Reality.

He sees the world of objects of course, because that is the function of his mind too.

Yet he is always awake to the truth that ‘the essence of all disturbances is the undisturbed state of the Reality’; that ‘this world is just a play of awareness which keeps on seeing differences only’.

That is the nature of awareness; to be aware of disturbance.

A Yogi is aware not just the disturbance only; but the awareness also.

He stays as the awareness which is not disturbed by detecting the differences.

That is Moksha; true freedom.

KEVALATVAM

Look at objects around you.

What are they?

Just some information of disturbances which our brain catches and represents as some symbols!

Does the crow really exist as a crow? Does the cow exist really as cow?

Do objects exist as they really are? Do our bodies exist really as the bodies?

IS THE CROW A REAL CROW OR JUST A SYMBOL OF THE BRAIN?

The crow is just a symbol made by the brain (mind) to represent that particular disturbance, seated on a tree (another disturbance and difference it detects.)

Even the word 'crow' typed here on this page is also not a real crow; not also the symbol of the crow which the mind presents to us an object. It brings to you the memory of a crow.

Writing a word is one way of representing an object; and brain's sense-code is one way of representing an object. Both are representations only, of some indirect way of understanding something.

What is there as a crow which the brain represents as a bird, blackness, harsh sound, etc; we do not know. We have only the screen of senses as the brain-coding.

What we have as an object called crow is the crow-symbol (of five sense-letters) as presented by the brain, like the word that is typed here with four letters C R O W.

This word typed here on this page as 'crow' is just a symbol (a scribble) that makes you understand something called a bird. Your brain immediately dumps all the information of similarities and differences that you already know, and makes you see a crow image in your mind, and all the data that is connected with the bird crow.

WHAT DO WE SEE THE CROW AS?

When a disturbance is there which affects the light, and when that disturbed light affects your eyes, brain brings in the image of a crow, like the typed word 'crow'.

What is there really out there? Is there a solid crow cawing there?

WE DO NOT KNOW; WE CAN NEVER KNOW!

Cut the crow to pieces (in the mind; you end up in the atom of the science-findings or the 'Paramaanu' of Vaasishtam.)

What we know as an object is just a mind-made thing; a code, a symbol that the mind (brain) manages to produce to symbolize the particular difference it detects.

The object is never the object that we think it is.

WORLD FILLED WITH OBJECTS IS THERE
BECAUSE OF 'MANANA', THE THINKING PROCESS

The mind builds a huge mansion of symbols with the basic symbols it produces.
A whole fiction of a world is there in no time made of these symbols only.
No one knows actually what the reality is out there as these objects.

We live in a hallucination of mind-made symbols.
 Vasishta calls them as double-moon illusion, which an infected eye sees.
 This symbol manipulation that goes on in the mind is 'Thinking' (Manana).

Mind mechanically keeps adding symbols, subtracting symbols, multiplying these symbols and keeps you happy and contented in a safe and sane world.

If all symbols were gone, or if mistakes occur in the mind-mathematics, we end up in an asylum as some brainless idiots.

SYMBOL MANIPULATION ALONE IS THE MIND.

Symbols alone make the world we know of.
 Symbols are the information produced by the senses.

'AVIDYAA'- ABSENCE OF TRUE KNOWLEDGE

We live in an illusion made of symbols only; and not in any solid world reality.

This delusion Vasishta calls as Avidyaa; the absence of true knowledge.

It does not matter to us whatever is there as reality other than symbols that the mind has managed to manufacture; we are happy in our illusory world.

MANORAAJYAM

Mind sees to it that we never peep out of its 'city of symbols'.
 Each of our world stays in our mind as symbols made by that particular mind.
 That is why, Vasishta says that each mind lives in a world of its own.

SEE THE REALITY BEHIND THIS ILLUSORY SCREEN MADE OF SYMBOLS

Look all around you, the walls, tables, chairs, clocks,, audio visual systems, children, wives, husbands, friends, relatives, land, air, space, sound, music, your own bodies; and for a few minutes learn to wonder what is there other than the symbol-data presented by your mind?

If all these symbols were not there, or if the mind which detects the disturbances was not at all there, what would be there as real?

What is appearing as all these disturbances? Can we ever understand it? How?

*What would it be to just be there as pure awareness which does not detect any disturbances at all?
 How would it be to be just the Awareness alone without these disturbances?
 If all these perturbations were not there, then what is left back?*

Just the awareness which does not detect any difference?
 Just 'what is left back'?
 That alone is 'Kevalatvam'! That alone is!

A Mukta is always in that state of pure unperturbed awareness only.
 He is not affected by any disturbance, and never trusts the symbols that the mind presents him with.
 He humours the mind, like humouring an idiot; but is never cheated by it.

BRAHMAN IS SATYAM

What is Satyam?
 What is Truth?
 What is real?
 Is what is real, the truth?
 Or is truth real?
 What is real?
 What is real and unreal in a world?
 'Real' means something that exists!
 How do we know what is real in this world?
 We believe that the world is real.
 How?
 We learn it slowly from the time we are born.
 We 'practise' this reality of the world.
 We practise in believing what we sense through the senses as real.

We practise living in a world of no-objects, yet believing in the reality of objects.

WHAT IS REAL?

'Real' means, all this that is around us as the 'solid packed up symbols' produced by the brain that rise one after the other with immense speed.
 These symbols are our objects; and we know it as real.

HOW DO WE DEFINE SOMETHING AS REAL?

- (1) Real for us means that we must be able to detect it with our senses.
 What else are we capable of?
 We should be able to see it, hear it, smell it, touch it or taste it.
 Whatever is seen, heard, smelt, touched and tasted is real for us.
- (2) It should continuously be there as the same thing always.
 That is the only assurance, we support our lives upon.
 Our precious gold and diamond in the safe locker will not change into ashes; we believe.
 Objects do not change their shapes and qualities suddenly, like the minds of the people we trust.
 It must have its qualities unchanged. A cat should not turn into a devil as it happens in a dream.
- (3) All the people in the world also should see the same thing that you see (otherwise you will need medical attention for sure if you see a dog as a cow for example).
 We must all agree sort of to agree that we all are seeing the same thing.
 All our brains should have the same categorizing ability to sort out the symbols the same way.
 If you hear the colours and see the sounds, (it sometimes happens too in rare cases) it is considered odd!

DREAMS DO NOT HAVE SUCH QUALITIES OF REALITY

Dreams are not real when considered this way.
 Dreams are just experienced privately.
 Others cannot see or experience what we saw and experienced in the dream.
 However, the people in the dream-world saw and experienced the same world as us.

Are there then two realities, one as the dream-world and another as this waking-world?
 Are they two independent realities?
 In the dream-world, the dream-world was real at that time because everybody in the dream-world also saw the same thing.
 However, dreams are unreal in the sense, that they do not have the quality of being consistent.
 A crow may become a tree, a tree may become a dog, and a dog may become a stone or what not.

*(We will not detect the flaws when in dream, but know of it only after waking up.
 What if our world here is also something inconsistent like a dream...?
 We will never know, as long as we are inside this world as the perceivers.)*

‘INSIDE DREAM’ IS NOT REAL; BUT DREAM IS REAL.

Dream itself on the other hand is something we all agree on.
 Everyone knows what a dream is.
 Though the dream-objects are unreal for others, dream itself is a real experience for all here.

Our experience of a dream is real.

The dream-world did not exist as real; but dream exists as a real experience.
 Why, because all of us agree that we have dreams.
 Are we all right?
 All of us might be wrong also.
 Anyhow we cannot deny the fact that we experience something called dream.
 Our experience alone is the proof of its reality.

World in the dream or waking state is actually a continuum of experiences.

Experiences flow like a river; sometimes as a dream, sometimes as the waking state.

Our experience is the canvas, where some one or other picture of the world gets drawn.
 It may be a dream-experience, or a waking-world experience; similar to a fiction or a documentary we see on a screen.

IF WE DO NOT EXPERIENCE, A WORLD CANNOT EXIST.

What is the experience?
 We are aware of some thing, as an experience.
 This awareness is the independent screen, where any experience flashes forth as real or unreal.

JAAGRAT, SVAPNA AND SUSHUPTI

This screen where experiences flow on is a reality of its own, where we experience the real experiences of the waking state and the unreal experiences of the dream state; sometimes no-world is also experienced as the Sushupti state.
 Sushupti state is a not a world-less state, but absence of experience state, as if the lights are off.

AWARENESS ALONE IS REAL

The awareness is more real than all real things; and our experience of real and unreal things also is real.
 Awareness alone adds reality to our experiences, be it a dream or a waking state.

WHAT IS TRUTH AS AGAINST REAL?

Experience can be of real things where all the people agree upon.
 This is a common knowledge.
 We all see and experience the same world with same objects.
 Therefore objects are real for us. They always are there for us as our solid reality.

OBJECTS MIGHT BE REAL, BUT ARE THEY 'TRUE'?

Truth is what you say about real and unreal things.
 It is the knowledge of the real and unreal things.

Knowledge has to be true always.
 Knowledge has to be true, if it has to be reliable.

Incorrect knowledge is like a mud lump which is seen on the river bank; looking reliable and strong; step on it, it breaks into pieces, sinking you into the wet ground.
 Incorrect knowledge ends up in harm always.

Science attempts to find the true knowledge in its own way of experimentation and proof.
 A single person's opinion or experience, or not even the experience of many persons is considered as proof of anything. Scientists always analyze every theory and statement with a slight scepticism. Scepticism is not a sin, as long as it protects you from falling prey to incorrect knowledge.
 That is why, you do 'Vichaara' (analytical thinking).

'PURITY OF THE MIND' IS A 'MUST' FOR 'TRUE KNOWLEDGE'

And it is also necessary that a person develops a noble character along with the increase of knowledge; otherwise, as Vasishta says, it is like milk poured into a bag made of dog skin.
 Knowledge and purity of the mind should help each other increase like lotuses and the lake.
 Unfortunately, this nobility is missing in many thinkers of this world, east or west.
 Knowing about the unreal nature of the world, and yet be a slave of pleasures is the worst state a human can devolve to.

OUR REAL WORLD IS NOT A TRUE WORLD.

We all live in a world where we hold on to what we think as true, what we think as real, and build up our own personal universe of truth. We are our own judges of the truth and reality.

World with its perceptive reality is not the 'true knowledge'; but only a 'real experience'.

REALITY IS CONCEALED BY THE SENSE-PERCEPTIONS

'True knowledge' means - when one can be aware of the bare truth without the interference of the mind.
 Mind corrupts knowledge.
 It hides true knowledge.
 It covers the reality with symbols that look real.
 Whatever you look at, it is nothing but a sense organ giving you the information of image, sound, touch, smell and taste.
 There is no peeping behind these.
 You are stuck inside this 'false information prison'.

‘VICHAARA’ IS THE ONLY PATH OUT OF THIS PRISON

If we have to cross over the real experiences and reach the truth behind it all, we have to make the mind quiet and learn to reason through the intellect.

We must stop creating more and more symbols for fulfilling our desires.

We must be content. We must seek the guidance of the people who have the true knowledge.

Shama (calmness), Vichaara(reasoning capacity), Santosha (contentment)and SaadhuSangama (guidance of Knowers) are the main qualities that are necessary for a ‘seeker after liberation’.

We are made to forever live in the world of hallucination made of only symbols, where no real objects exist at all. This is the bondage.

Bondage is when you cannot get the right knowledge; but believe in only the wrong knowledge.

To get out of bondage, we must get rid of the ‘Vaasanaas’.

‘Vaasanaas’ are the lingering brain vacuums which push the mind towards more symbol-manipulation.

‘Wants’ create our world of experiences.

These wants are not stored in the outside consciousness (surface brain) as words, or logically derived longings. They stay as the dormant seeds deep within the mind; unknown to your conscious mind.

‘Consciousness’ refers to the brain-function where an effect reacts to another effect.

The conscious outward reacting brain-portion is a small tea-stall in the New empire building; states a thinker!

‘Unmanifest wants’ within, push the mind towards the real experiences of the unreal.

DREAM-WORLD AND WAKING-WORLD ARE SIMILAR

Dreams are inconsistent; waking-state world is consistent; but both are made of the same mind-manipulated symbols only.

Dream is unreal, when compared to the waking-state only.

Waking-state is unreal when ‘understood’ as unreal.

The reality of the waking-state is a relative reality only; real as long as true knowledge does not dawn within.

DREAM TO WAKING TO DREAM TO WAKING....; NO END!

We are continuously moving from one dream-world to another, awake as it were; caught in the panorama of unreal reality, like living inside a city made by a sorcerer, lost to our true identities.

‘Vaasishtam’ helps us to destroy this sorcerer’s illusion completely, without a trace.

Develop purity of the mind and learn to see the truth behind this apparent reality presented by the mind.

DRSHTI-SRSHTI-VAADA

DrshtiSrshtiVaada – means the theory that the world appears newly, only at the instance of perception, that too separately, for each living entity.

Our life-story is made up of a garland of these new new unconnected perceptions only!

Every object you see and are familiar with, is newly created at the time of perception.

When you do not perceive, that object is non-existent and vanishes off into emptiness.

If senses alone make you see a world that they display, will the world exist when you do not sense anything?

According to Vasishta, the perceived world appears instantly newly when you sense it with the mind.

It is called ‘DrshtiSrshtiVaada’.

FOUR-DIMENSION SCREEN

We live in a three dimensional world; that means we see only the length, breadth and height of an object. This is the space-location of an object.

Time is also another dimension that locates a body.

You can always see an object at some place at certain time only.

A fish can see what is in the water only, as a two dimensional object.

We see the world as having three dimensional objects.

If other worlds are there that have more dimensions, we do not know; cannot know in here; like a fish inside the water cannot know what we see as objects here.

IF EYES DO NOT SEE, IS THE IMAGE OF THE OBJECT THERE?

We see the world with our five senses only.

An object is seen with a shape if it is in front of us within our eye-range; and if only the light falls on it.

If the object is at the back of us, and the light is not there, does the object exist there as an image?

EYE AND LIGHT CREATE THE IMAGE

When we see any object we have to have some light to reveal that object.

Light falls on that object and then on our eyes and then the brain conceives an object in a three dimensional screen. Therefore, the image of the object cannot be there till we see it with our eyes under a light-source.

So it is, with all other sense information.

Senses write the qualities; and that alone is understood as an object.

When the senses bring information, the world seems to exist.

We know of symbols of taste, sound etc only, as the world.

Even faces are just symbols invented by the brain for its sorting out purposes.

It is all brai- mathematics.

TOTAL MIND OF BRAHMAA

Since all the minds are together as a totality in this creation (say as a single Brahmaa's mind- structure), everyone takes part in keeping the world alive by their own sense information, like the living conscious cells of an organism called Brahmaa. We are all just the 'mind-cells' creating various symbols in our minds, as a part of a world-structure (Viraat).

(Brahmaa means that which expands, Viraat is the Greatest, the hugest, that which encompasses all.)

HOW TO GET RID OF THE WORLD?

Can you get rid of the world by withdrawing the senses and sit with closed eyes?

Will the world disappear if you close your eyes, like a cat? No!

Each mind-cell (Jeeva) keeps the other mind-cells (other Jeevas) preserved in tact, as if inside a physical structure (body). World is a mind-matrix.

Our world is an inter-connected mind-structure.

I keep you as my sense perceived object; and you keep me as the sense-perceived object; and together we live in a hallucination of a world; agreeing with each other about our perceptions.

So it is, with the others.

We are all happy and contented in this illusion of a world presented by the senses.

IS A BODY NON-EXISTENT IN SLEEP?

What happens when you sleep? Can your body exist there, even when not sensed by you?
Do not worry; others will keep it as their coded symbol in their brains.

Even if you are alone in a forest and sleeping with no others to code you as a symbol; it does not matter still; for your own mind will keep the world within itself, as a dormant code.
As soon as you wake up, your body and the world will appear again in tact.

When you sleep or die, your world may disappear for you, but others keep the body in tact, dead or alive, in their mind-symbols. They keep sensing your body, whether it is asleep or dead.

BRAHMAA IS A HUGE BRAIN (NOT PHYSICAL)

World is an interwoven structure of a huge mind (Brahmaa).
We are like neurons flashing in his brain as it were.
Together we keep the huge mind of Brahmaa, alive and going on with our dream-worlds.

Of course, Brahmaa himself is a huge dream.
He is just a dreaming mind, as all the dreaming minds here, in his creation.
He wanted to create; and instantly all our dreams are activated.
Our wants create our instantaneous worlds as sense information.

You cannot destroy this world by just closing your eyes in meditation, or willing it off.
Suppose you close your eyes and sit on the road, saying that the world is gone, the truck driver who sees the world and the road may crush your body under his truck wheels.

You cannot also withdraw the senses and say that the world is gone, practising fake asceticism.
You have to only reason it out and understand that the world does not exist as a truth.

You cannot get rid of the blue sky even if it is not the truth.
Blue sky is a real experience. Colourless space is the truth.
Real has to be there always as an abstract knowledge .
Truth can be only known, or realized.

What is the truth? What is beyond the sense-perceived world?
It is as if there is a magical emptiness all around you, that wherever your senses extend, they bring in the information of some object or other, existing in some space and time numbers.

You cannot stop the process whatever you do.

Some one or the other sense information keeps flowing towards the brain; or rather the brain keeps on creating symbols that detect the disturbances in the unknown empty background.

Disturbances alone are there as detected by the brain; not the objects.

The objects (disturbances) fill the emptiness without any gap and we see a solid world around us in the emptiness itself.

This is what is known as bondage (Bandha).

WE ARE CAUGHT INSIDE A REALM OF FALSE INFORMATION.

That is why Vasishta compares this world to a dream (Svapna).
In a dream also, you get false information only; here also you get false information only.

It is as if an evil witch has cursed you to live in a dream-world forever, moving on from one dream to another, with no end in sight, never to wake up to a true world.
It is as if she has cursed you to see 'what you want'; but never to get out of the dream as such.
A pleasant dream of a real beautiful solid world of objects; but not the truth!

This 'what you want' is known as a Vaasanaa.

YOU ARE A VAASANAA-FULFILLING PROCESS

You are never a person or individual, but a process of Vaasanaa-fulfilment only.
Since you are an entity with five senses only, your world stays alive, if and only you keep on feeding the senses with their food. The senses keep on doing their work, and you keep on digging false information from the emptiness.

*You become densely entwined in the creepers of sense experiences.
This is bondage.*

Krishna compares it to an 'Ashvattha tree' hanging upside down in his Geetaa (as the devolved state of knowledge). He suggests the cutting of the tree with an axe called 'Asanga' (non-attachment.)

How do you get this non-attachment?
Only when you 'know' that you are attached to sense objects!

If you do not know that you are attached to the family and friends and objects, but live in the glorification of such emotions, how can you ever get rid of it?

That dispassion can come only through 'Vichaara'.
As and when you kill the Vaasanaas, the creepers that bind you as sense experiences will keep vanishing; and one fine day, you will see the world as it is; the emptiness of awareness.

This is liberation (Moksha).

WHAT HAPPENS AFTER THE REALIZATION OF THE TRUTH?

The world will not disappear off if you know its true colours; senses will surely keep it alive for you; but you will be the boss.

From a slave pushed and pulled by senses, you will be the Master who keeps the senses under control.

You will be a JeevanMukta.
You will not die at all.

How and why?
What is death in this world?

WHAT IS DEATH?

The bodies here are made for gene transfer only; and will die when it is done with the job of producing children.

‘You as a body take birth to only die in the end’, as Rama says.

Body is also a thing that you feel, touch, smell, may be lick and taste it, make sound with, and see it at least up to the neck, or nose-tip.

It is also sense information only.

It is also not there as a true object, because it is also another sense created information, which is detected as symbols of taste, sound, etc by the brain.

We never see a crow or a cow, but only know of the symbols created by the brain as a crow or a cow.

This body also is just a collection of symbols stored by the brain.

If senses did not bring the information, it may cease to exist for us.

Every night, when you fall asleep, the body ceases to exist for you.

Sleep also is sort of a death only; but you get up again in the same world or a different world and continue as if nothing has happened. Memories make your world continue as before.

Body is sensed again in the morning; and all is well according to you.

If it is a different body or a different world or a different day also, you will never know of it; because the mind will supply you with memories as some coding; senses will prove it with their false information; and you will live happily in another world also as another body.

What a pathetic state, to be in a prison forever and not know it still!

Imagine, instead of the word ‘Good night, I am off to sleep’ you use the words ‘Good bye, I am going to die’; it will be closer to truth.

We die when we sleep, and again are born again when we wake up.

The world rises in front of us as a magical panorama the moment we open our eyes.

This is the magic of the mind.

No one dies actually; but keep on seeing new worlds when they wake up; call it sleep or death.

Sleep and death are just words with different sounds; but do not differ.

According to Vasishtha, our worlds here move from waking state or dream state with points of death or sleep intermittently. Waking-state is as much a state of false information as the dream state.

What keeps you alive through these sleep-deaths?

Your Vaasanaas and memories present you a world when you wake up from the sleep-death.

According to Vasishtha, death of the body is also a sleep-death only.

As long as you keep Vaasanaas alive, there is no death for you at all in the dream-world.

You will have a continuous session of dream-seeing without end; like getting chained to a chair and viewing films on a mind-screen one after the other without an end, with you playing different hero and heroine characters; suffering through all mind-created fictional events; dying in each film at the end; getting re-born again in the beginning of the next film.

And you need not go through birth, childhood in each film-story (says Vasishtha); you just rise up as a hero-character in your film at any age at any time, with the rest of the story as memories in your mind.

Suppose you have no Vaasanaas; you are then out of the film-watching punishment.
 Symbols created by the brain reveal their deceitful nature; and stand naked as emptiness.
 That is the 'Nirvaana state' (sheath-less state) that is bereft of any superimposition created by the brain.

You see the world as it is; just emptiness ('Vyoman').
 You are 'aware' only; and ignore the symbols presented by the brain.
 You refuse to believe in the illusion outright; and throw the sorcerer out.
 You are free at last.

What matters what the brain concocts as symbols and presents as a world or life!
 False information, is always false information.
 What matters what the lies are? Lies are never real.
 Mind is an expert liar!
 A JeevanMukta is never perturbed by the disturbance called the world.
 He is never a prey for the false information concocted by the brain.
 He never believes in the lies presented by the mind.

NIRVAANA STATE

What Is Brahman?

Brahman is not a god-entity; but a state only.
 Brahman is not the designer of the world; but the design itself!
 Brahman according to Vasishta is of the nature of 'Bodha'.
 The term Bodha comes from the root 'Budh' – to know, to understand.

There is no separate Brahman state that exists outside of the world, as a second thing.
 World is just a set of false information.
 Rather the right information of Brahman is grasped by the ignorant as the false information.
 It is like seeing the rope as a snake.
 It is like seeing the double moon due to eye-infection.
 Therefore, though true information (Bodha) is alone there, world is the false information (which is not true).

Brahman (emptiness of awareness) is non-information, the Truth!

Even the idea of a person receiving false information is also false information only.

There is no 'I', 'you' or the world; but only the Brahman shines as the Bodha.

This Brahman is an unintelligent mindless nameless endless beginningless causeless something.
 You can't define it actually as awareness also.
 Awareness is a word that belongs to the brain coding system.
 Brahman cannot be defined or described by any word we know or understand.

Our brain cannot categorize this reality through any known method.
 We can experience the state of reality, when and only we ignore the coded symbols of the brain.
 For that, we need to have dispassion and detachment.
 You have to renounce everything to attain that state.
 Even words cease in that state.
 It is bare state of truth without any mask.

It is the Nirvaana state which is without any covering.

Reality is covered by the sense information, like pictures filling the canvas.
The canvas is 'you' existing as the screen for these pictures.
Through Vichaara, stay as the canvas only, without the pictures disturbing it.

That is 'Nirvaana'; That is 'Aatma-Saakshaatkaara'.

You cannot understand reality with the intellect or brain; you can only 'be' it; but to reach such a state, the understanding process is necessary; and Vaasishtam guides you in that process.

BRAHMAN-STATE IS NOT A TRANCE STATE

Reality-state (Nirvaana) is not a trance state; not a heaven; not brightness; not darkness; not awareness; not non-awareness; not inert; not non-inert; not living; not dead; not happy; not dead; but just the left-over state where all this false information ceases to be.
Nirvaana is a waking up experience, where the dream is understood as not true.

Of course, compared to its nothingness, the world with its Gurus, ashrams, temples, deities, worships, ceremonies, meditation sessions, and ascetic practices, looks more inviting; for the brain will get enough feed of false information by all these.

False information is charming and pleasant.

Truth is just some nothingness you get, after all the hard work of thinking.
Why struggle to be out of a pleasant dream?
This is the bliss of illusion; the charm of Avidyaa damsel!

WHAT IS BONDAGE? WHAT IS LIBERATION?

Bondage is the reality seen in the 'sense brought information' (like the blueness of the sky).
Liberation is the realization of the reality beyond the realm of the 'sense brought information' (like the colourless space).

MANIFEST AND UNMANIFEST BRAHMAN

Are there two states of reality, one as manifest Brahman and the other as the unmanifest Brahman?
There are no two Brahman states; one as Nirvikalpa and another as Savikalpa (unmanifest and manifest).

Unmanifest is the manifest.
Brahman alone shines as the world.
Rope alone is misunderstood as the snake.
Gold alone is seen as the bracelet.
Pillar alone is seen as a man.
There are no two, or one, or not two states; but Brahman alone is; world is not.

Sense-codes of the brain alone shine forth as the world, for the ignorant.
There is no world at all actually.

A NON-EXISTENT WORLD IS NOT CREATED ALSO

No one made it; no one designed it; no one produced it.
It just is there as a reward of ignorance.
It is a curse where your brain rots slowly, dreaming a pleasant dream of a solid world.

Thinking power itself is removed from you. You are happy not to think at all; not to analyze at all.
 World is a heaven for the fools; a prison for the truth-seeker.
 World is just there as a sight for the infected eyes.
 World exists for the ignorant only.
 Ignorance is synonymous with the world.

Vasishta condemns worship of deities, meditations, ascetic practices, visiting holy centres, and trance states of Samaadhi or whatever, as just the wasteful actions of the insane.
 Knowledge is never gained by such practices at all.
 How can action of the brain bring you the action-less state of Reality?

GOD-WORLD IS THERE; BUT BRAHMAN IS NOT A GOD

Gods are your rulers like the kings maybe; but Brahman is not these gods that you worship.
 They also are brain-symbols only, of a different type.
 They live happily in their own worlds coded by their superior brains.
 Even those god-worlds are real as experiences; but not true as the state of reality.
 God-world is another film running on different brain-screens.

Respect Gods; admire their character; but by just reciting hymns, and throwing flowers at them, you cannot get any knowledge in return.

‘Vichaara’ is the only path laid out by Vasishta for the realization of truth.

You need not run away from you family and friends, to realize the truth.
 Renunciation of the world is not advised by Vasishta; but renunciation of the ignorance is alone to be sought for according to him; since renunciation of the world also is a part of the ignorance only; as there exists, no world at all, except as the sense-coding done by the brain (mind).

‘Not knowing the truth’ alone is the bondage.

WHAT ACTUALLY IS THE BRAHMAN WHICH IS SEEN AS THE WORLD?

Imagine yourself as the Brahman-state.
 Imagine yourself as some formless mindless thoughtless thing which has no senses or mind or intellect; which is sort of awareness only but which cannot think at all; something like a rock which is just conscious.
 Nothing is there as anything. There is no time; no space.
 Just awareness which is aware of itself and nothing else!

This inert awareness is a potential state for all knowledge of anything and everything.
 This inert awareness is aware that it is the potential state of all that can be there as anything and everything.
 This knowledge of anything that can be there as anything and everything, is the perceived.
 This knowledge alone (Bodha) is the perceived.

Instantly the formless thing called awareness is aware of so many things in the emptiness.
 It hears, smells, tastes, touches, sees all the worlds that can be there at once, simultaneously at one instance.
 It exists as all the places in all the times at one instance of its knowledge of all.
 It exists as the completed state of all worlds already.
 That means, at that one instance all the worlds have been created and destroyed already.

Brahman is 'Poornam', the whole.

Time and space exist in it as Bodha only.

It is not in any time and space. It is 'aware' of time and space.

What is seen as the world is, the 'Knowledge' only.

Each object and person is in essence this awareness only.

This awareness is known as Chit.

It is Brahman. It is Aatman. It is Jagat. It is the Drashtaa of all Drshyam.

There is nothing else, but this knowledge as all.

Brahman is not an intelligent person; but a non-intelligent state of awareness only.

The words intelligent, non-intelligent belong to the world of the ignorant.

All words and meanings belong to the realm of false knowledge.

Brahman-state has no name as Brahman-state; it is not conscious or inert.

It is indescribable. It alone is.

WHAT ACTUALLY IS THE BRAHMAN WHICH IS SEEN AS THE WORLD?

Imagine yourself as some formless mindless thoughtless thing which has no senses or mind or intellect; sort of awareness only but which cannot think at all; something like a rock which is just conscious.

'Nothing' is there as any thing.

There is no time; no space. Just the awareness which is aware of itself and nothing else!

This awareness is the potential to fulfil any want.

Brahman is like a 'KalpaVrksha', a wish-fulfilling tree.

He (It) himself keeps fulfilling his wishes, as it were through Vaasanaas.

Bhoomi or Stage of experiences (not just this planet) is just a ground for fulfilling the wants.

Want anything; the senses present you with the object you want.

As much as you want, so much is the world.

World is just a want-fulfilment field.

Brain (mind) keeps on coding objects whenever a signal rises in it as a want.

Brain itself rises a want; it itself fulfils it as an apparent projection of an object.

When wants clash from many sides from many minds, fulfilment becomes a failure.

Emotions of greed, hatred, envy etc rise up as side effects of the failures.

This 'Never ending life processes' go on and on, in the futile attempt to fulfil all the wants.

This is the world; a curse bestowed on Brahman by himself, that all his wants should be fulfilled.

And he is the countless Jeevas struggling to fulfil their Vaasanaas.

It never ends. It is Avidyaa; 'absence of true knowledge'.

Jeevas are nothing but processes of Vaasanaa fulfilment.

This is the bondage level. If the bondage has to cease, the only way out is to practise 'no wants'.

Practising the good wants, get rid of the bad wants.

Practising of the liberation-want destroys all the other wants.

In the end, liberation-want also kills itself and reveals the bare truth of 'emptiness of no-wants'.

A JeevanMukta is always in the state of 'no-wants'.

A JeevanMukta never ceases to be as the 'thinking Brahman state of no-wants'.

He is the Brahman-state endowed with the stabilized purified intellect, which ignores false-knowledge, and exists only as the vision of Truth.

FINALLY...!

These are a few concepts that are repeated again and again in the Vaasishtam.

These ideas get discussed again and again in various ways, through various stories.

If a student has a basic idea of what the book is about, his understanding will bear a better fruit.

One should understand where the journey is leading to, before he starts on the long knowledge-journey of Vaasishtam.

Drop off all the beliefs, deities, theories and start the journey with an open mind, ready to accept any truth, if and only it passes the sword of reason.

May Vasishta prove a guide in this journey to the sincere student!

AUM TAT SAT