

**BRAHMAN KNOWLEDGE
BRAHMA JNAANAM**

FROM

JNAANA-VAASISHTAM

OF

VAALMIKI MAHARSHI

‘Simplified’

by

Narayanalakshmi

BOOK TWO

RANDOM GEMS FROM VAASISHTAM

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.

REALITY IS A PARADOX

What is Sage Vasishtha's philosophy?

It is a philosophy that completely denies any philosophy of any mind of any kind.

It is something like a paradoxical statement that says:

‘ANYTHING THAT IS PRESENTED AS A WORD AND MEANING IS NOT REAL.’

That means: *Whatever is presented as an explanation through words and meanings is not real.*

That means: *I am also a statement made of words and meanings; I am not real.*

That means: *All words are false only; do not believe any word anywhere. (So these words are also false.).*

If you believe the above mentioned statement, then you have to disbelieve everything that exists as the explanation of the reality anywhere on earth or heaven; since all theories are made of words and meanings only - mind-produced only.

If you believe this statement, then you have to disbelieve everything said anywhere about anything; and stop believing this statement also, since it is also made of words and meanings.

If you do not believe in this statement, then you have to believe in the reverse of the statement:

‘WHATEVER IS PRESENTED AS AN EXPLANATION THROUGH WORDS AND MEANINGS IS, REAL.’

Then you are forced to believe in the first statement again, since it is also made of words and meanings.

‘YOU HAVE TO BELIEVE AND DISBELIEVE IN VAASISHTAM AT THE SAME TIME.’

Vaasishtam itself is a paradox!

It says in all the first five Prakaranas, ‘believe in me’; and in the last Prakarana says ‘do not believe in me’. It builds a beautiful philosophy in the first five Prakaranas through reasoning process only; and smashes it also into pieces, at the fag end of the book, through reasoning only. Unless you also build the mansion of reasoning brick by brick, you will not get the hammer to break it ever.

This text does not present any special philosophical view; but bases its truth on the Upanishads only. It converts the mysterious coded statements of the Upanishads into a garland of stories; and presents the truth in the simplest way ever possible.

This wonderful text kills all the other philosophical views prevalent anywhere else and kills its own apparent philosophical view also; and leaves the reader speechless and wordless in the end.

This is the beauty of it all.

It tells hundreds of stories as if real, and makes you think of your life-story also a part of the story, and in the end you are left wondering about the reality of your life itself.

What is the purpose of this book?

Knowledge!

What is Knowledge? That which is not foolishness!

Therefore, you can read the book, only if you think you are foolish.

If you are not foolish, well this book has no use for you.

If you are foolish and yet you think that you know it all, then sorry, do not come near this book.

This book is worthless for a person who has understood everything and knows that he knows nothing, and also for a person who knows nothing but yet thinks that he has understood everything.

(Somewhere the old wise Socrates chuckles and mumbles “What we know is one grain of the sand; what we do not know is like the endless beach spread across.”)

Therefore, read this book, only if you think that you are foolish.

The paradox is that the fool does not know that he is a fool.
 If a man knows that he is a fool, then he is not a fool.
 You are welcome to Vasishtha's world, if and only you think that you are a fool.
 Truly, you are intelligent.

One more thing about this book; it is not a book of religion or Yoga (of the body).
 If you are still attached to deities and Guru-images real or fake, then please do not read this book.
 It does not support form-worship of any sort. You have to burn all your Gods and Gurus in the fire of reason, if you want to enter this blazing fire of Vasishtha-knowledge that stands high like the flaming symbol of dispassionate Shiva in the 'Lingam form'.

Even Shiva meets Vasishtha somewhere inside this book and declares the final truth, that there is no God.
 Paradoxical again, is it not? A god saying that there is no god!

Of course, Shiva is a god for this tiny creation; like every man is a master of his little house; but this Shiva the resident of Kailaasa, is not any Supreme state of Reality (not Vishnu also; and not any god who is worshipped anywhere in any temple or at any holy place).
 This book is atheist in that sense.

According to Vasishtha, Reality (Brahman, the swelled up Reality) is not a god.
 Therefore, all those who are the blind followers of religious practices; and those who do not have the courage to burn the God-photos and Guru-photos in their houses; those who cannot get rid of their God-fanaticism and Guru-fanaticism; those who expect Moksha to be a place where they go after death, if they are good here (like a reward from Santa Claus); do not read this book.
 It is a waste of time for you; and for Vasishtha also!
 You are better off in your haunted world of Gods and Gurus.

If anybody still shows the bravery of understanding Vasishtha's truths, and come with an open mind, then understand first that the Reality or the Truth we are after is not a god that you can trap inside a statue or photo, and make it fulfil all your wishes like a genie kept in chains.

The purpose of this book is to make the world you see disappear as it is, even when you are living inside it now and here; and which you are decoding through your senses at every moment.

That is Moksha for you!
 Do not be afraid.
 Nothing will happen to you or the world; since you and your world are not there at all in truth.
 Nothing is lost; nothing is gained.
 Everything is lost; everything is gained.
 That is the charm of Vaasishtam.

If you are ready to put at stake your own existence and also the world you are holding on to as your life; then read on and understand what Vasishtha says; or go back to your genie-world of Gods and Gurus.

And finally, to sum up Vaasishtam in a sentence:
 It is a book only of paradoxes and reveals only the paradoxical nature of reality.

VAALMIKI, VASISHTA AND BRAHMAN KNOWLEDGE

Brahmarshi Vasishta the son of the Creator Brahmaa, is established in Brahman state; but is not a poet. He never bothered about earth or heaven or beauty or poetry; and has the capacity to experience the very water and fire itself as his state and enjoy the beauty of being the fire or water or as any other element.

Maharshi Vaalmiki on the other hand is an ordinary dacoit who became a Sage.

From a cruel dacoit who ruthlessly killed people for money, he had turned into a compassion filled Sage through penance.

His body was covered by an ant-hill (Valmika) when he was absorbed in penance, and that is why he got the name Vaalmiki. He was also like Vasishta established in the excellent Brahman state; but poetry was his second nature. His heart melted and dissolved into the formless state of Brahman by a slight glance at a tree or flower or the sky.

Even a curse uttered against a cruel hunter could come out in the form of poetry only, from his mouth; and that verse of curse became the first auspicious verse for the Great text Raamaayana.

And it so happened that Brahmaa (the Creator-God) taught his son Vasishta the proper method of acquiring the Brahman-knowledge; and that was imparted by Vasishta to Rama in detail.

This dialogue was composed in a poetry-form by Sage Vaalmiki.

And it came to be known as Jnaana Vaasishtam or Yoga Vaasishtam (the term 'Yoga' referring to the oneness of all as just the 'Reality state of emptiness'.)

Vasishta would not have sung poetry to Rama; for Rama was in such a depressed state that he wanted to run away from his palace to the dark jungles, or if otherwise would have starved himself to death.

Vasishta 'talked' to Rama; did not sing!

Rama realized the Brahman-essence just by listening to the few thoughts of Vasishta in just a few days of the discourse. His dispassion was in the highest, and it was not such a great feat for the Raghu prince, to grasp the abstract truths instructed by his preceptor.

After his sixteenth year, with the well-understood identity of his original identity as Lord Vishnu, he enacted the life-story of Rama, the son of Dasharatha perfectly well; transferred the knowledge given by Vasishta to all the Rishis living in the forests in his fourteen years of his forest life, dropped the body into Sarayu River and returned to his abode in the Milk Ocean.

And later on, Vaalmiki composed the story-part of Rama first, and then again composed its sequel as the Knowledge imparted by Vasishta to Rama.

He could not compose an ordinary dialogue in the Upanishad style.

He made a poetry of it all made of 32,000 verses, which is indeed a very huge text; and to study itself is considered as a penance of Jnaana; and if a person studies this text, practically changing his idiotic ideas and conduct, for the better, as prescribed by the text, then surely he will be established in the Brahman-knowledge for sure, at the end of the study-penance.

And the Upanishad named Vaasishtam is made of countless similes, anecdotes, stories explaining abstract ideas like almost the Science fictions, beautiful description of nature, beauty of 'Shiva-Thaandava' and so on; the list is too long to give in brief also. And, the question usually rises as to why so much unwanted poetical verses have to be included in a Knowledge-text like Vaasishtam.

One thing you have to understand is the fact that you are not as dispassionate as Rama.

You must be still entertaining anxieties and apprehensions as your part of life; or why would you study this text even? A Rama-like person sunk in Vairaagya, needs just a brush-up on the surface; he is already in the realized state. Even without Vasishta's guidance, he would have mastered the Brahman Knowledge by himself through Vichaara (the analyzing process).

But, are you like Rama?

Just by reading the mere abstract truths, you are not going to change immediately, or understand the abstract truths as perfectly as Rama did.

You need more time to digest the truth that blasts into pieces the world around you along with yourself, that rather evaporates your very existence into the nothingness of Brahman.

That is where poetry comes to give a hand.

Read the descriptions of nature and understand the similes also by imagining what they mean.

Do not consider it as a waste of time to go through the stories and examples.

Examples and poetical descriptions, when conceived properly in the mind, help one to train the mind in single minded concentration. The losing of oneself in Vaalmiki's poetry takes the mind to a 'Laya' state (a melted state). In the melted state, the abstract truths become part of your intellect without your conscious knowledge.

Vaalmiki is feeding the abstract truths to you along with beautiful story descriptions, like a caring mother feeds the baby to the accompaniment of a story. The child is absorbed in the story only; does not even know of the food that is going into its mouth; and at the end it is just happy with the filled belly.

This is the magic of Vaalmiki's poetry.

Do not disrespect the work of the Great Sage, and have the audacity to comment that he is wasting your time with poetical descriptions.

This world you are seeing itself is the poetry of Brahman. Your life is also a poetry of atoms only.

According to Neuroscience, poetry-understanding means, a more evolved state than the animal level of the ape. Of course, the modern world abounds in self-declared poets whose poetry-making is based on 'I am a poet, a superior class' sort of conceit, rather than the natural ability of turning the very thought in the mind to a poetic verse like MahaaKavi Bhaaratiaar (a renowned poet of TamilNaadu) or Vaalmiki, whose works stand above all the mundane poetry of the world.

Ape of course cannot understand the mind-melting poetry of Vaalmiki nor grasp the abstract knowledge taught by Vasishta; but you can; for you are seeking the company of Vasishta and Vaalmiki by making an effort to study the great Upanishad named Vaasishtam.

Do not judge the text with an impure mind which decides what ought to be and what ought not to be!

Just surrender and relish each and every word of Vasishta rendered through the poetic colours of Vaalmiki.

Be humble in the presence of these 'Knowledge giants'.

Liberation (Knowledge-state) is not far!

RAMA THE REALIZED YOGI

Rama the son of Dasharatha married Seetaa, went to the forest to keep the promise of his father, killed Raavana in the battle-field, returned to Ayodhya, had two children as Lava and Kusha; *'and lived ... happily ever after' ...?*

No!

Rama always had to bend down to the rules of his royal status that demanded the sacrifice of all his personal joys; and lived his life only as a recluse attired in royal garments.

How was he able to face the tragedies of his life that started to unfold from his very sixteenth year and why did not he break down at any moment of his life with frustration and disappointment?

What gave him the strength to live amidst ignorant people?

What was the basic support he leaned on, to bear the arrows of pains that shot at him from all sides as if ordained by some cruel destiny?

The book of JnaanaVaasishtam is all about the story of how he obtained the elixir of knowledge from his great Master Vasishtha, before he entered the battlefield of life. This is the story of how Rama became a realized Yogi (Knower) of the highest sort, by the knowledge imparted to him by Vasishtha.

Rama lived the entire life from his sixteenth year to the end of his life on earth, as a JeevanMukta (liberated while living) only.

The knowledge he obtained from his teacher turned him into a JeevanMukta within a few days of the discussion that went on between him and his teacher. This knowledge was not imparted to the young prince like the profound statements of the Upanishads, or methods of contemplation or as body-based Yoga practice.

Vasishtha just narrated to him stories after stories that were intriguing, mysterious and amazing.

Rama had to just understand the abstract truths hidden in the stories and he would reach his goal of liberation then and there itself in the discussion hall; and that much effort alone was done by Rama, and soon he reached the very level of Vasishtha in knowledge; and spent his entire life in passing off this Knowledge to the other seekers he met in his forest-life.

He had attained Moksha even before he had completed his sixteenth year.

He had become free of the world; and the world had ceased to exist for him from that moment.

When the world itself had ceased to exist, where is the question of him facing any tragedy in life?

Life became an amusing ghost story that entertained him.

Life was just a cartoon film, where pain, death etc do not exist at all.

Life was sheer fun.

The arrows of pain could not pierce the armour of Knowledge that Vasishtha had equipped him with. It was far far better than an armour that sticks to your body from birth. (MahaaBhaarata /Karna's story)

The shining armour protects your body only; Knowledge armour makes the body itself vanish.

Which is better?

You do not need a deity to give it to you as a boon.

You can yourself produce it with your own effort of reasoning.

So easy and yet so distant to all!

Rama never suffered anything in his life actually; not because he was an incarnation of Lord Vishnu, but he had managed to solve the mystery of existence in his young age itself.

Stop throwing flowers at his photos and statues portrayed by the ignorant minds.

Stop worshipping him as a god; but admire him as the best of all men.

Think like him and solve the mystery of the world around you.

Reason like him, and turn into another Rama the realized.

Live like him as a happy person always, in this dark jungle of worldly-existence.

VAASISHTAM IS A STORY OF STORIES

A story is beginning less; yet has to begin somewhere.

The story of Vaasishtam also begins somewhere.

A story has to have a problem; or it is not a story. This story also begins with a problem only.

What is the problem?

The problem rises when you understand that you are foolish and want to get out of the foolishness.

You understand that you are mad and want to be cured of your madness.

Foolishness in this context is the belief in the world presented by the senses.

WHAT YOU 'BELIEVE' IS NEVER THE REALITY.
YOU CANNOT 'BELIEVE' IN THE REALITY.

Reality does not require your belief as a support.

Knowledge is to detect what is outside of sense perceptions.

What is outside of the images that flood your brain through the retina?

What is there as an object, if your brain does not produce any image of the object, when you are looking away from that object? Is the object still there with an image if you do not see it?

You will see the object as existing, only when the light rays fall on the atoms (some empty things with charges) of the object (?) and then enter your retina.

(Retina is the area at the back of the eye that receives light and sends pictures of what the eye sees to the brain.)

If the retina is not active, how can the object have a form? For whom?

WHAT WILL BE THE WORLD LIKE,
IF YOU ARE NOT THERE TO SEE THE COLOURS OR SHAPES?

'Touch' is another name for the repulsion that keeps every sand particle also separate from the other.

This repulsion-character alone makes you hold a tiny leaf even.

If you do not touch it, will the object ever exist as 'touched'?

What is there when you do not touch it? What is there beyond the smell?

If you do not smell with your nose, how can the fragrance be there?

What is the silence where sounds of all the names and forms vanish off?

If no differentiation of names and forms exist, what will happen?

If a witch with a magic broom appeared and erased off all the lines drawn by the brain around the groups of atoms, what will the world look like?

What will be outside of taste?

What will the sweet dish be like, if your tongue was not there to sense it as 'taste'?

What will be there if we do not sense anything; but stay bare as just pure conscious awareness?

IF NOTHING IS THERE, WHAT WILL BE THERE?

Man is just a sensing organism.

He may think a little, very rarely also (depends on how much he has evolved from the animal level).

When he evolves from the level of the sensing organism to the thinking animal, when he is not just the neural patterns flashing in the gooey mass of flesh inside the skull; but can think outside of the brain also, without the brain knowing his thoughts, then he has the Vision of the Reality.

Vasishta helps you to think outside of the brain.

He provides you with a channel for your own reasoning capacity.

He changes you from the sensing animal to a thinking person without any strain of the mind or body.

He tells you stories after stories the sort of which are not found in any corner of the earth or the heaven, the glorified worlds of mortals and immortals.

Read those stories and see your own story itself vanishing off into nothing!

That is real magic or miracle!

“I DO NOT WANT TO BE THE SON OF KING DASHARATHA”- SAYS RAMA

I do not want to be the son of King Dasharatha- says Rama!

Where?

In the second Ramayana composed by Vaalmiki.

Why?

Because he hates his very birth as a royal prince that blocks his path to a life of freedom and peace enjoyed by the Rishis in the forest-lands.

He hates his very existence as a son of a king, that too as a son of the ignorant Dasharatha.

He is so disgusted with a life which shows no way out of pleasures and riches that mock at him from every corner; and gets ready to discard his body by abstaining from all actions including the consumption of food and water that keep the life attached to the inert carcass of the body.

It is at such an hour that Sage Vishvaamitra visits the palace of Dasharatha; and shocked by Rama's plight requests Sage Vasishtha to impart Rama the knowledge Supreme bestowed by Lord Brahmaa himself.

This is the great knowledge-text known by the name of YogaVaasishtam, JnaanaVaasishtam, Dviteeya Raamaayanam, Vaasishtam and so on.

Throughout the text, Vasishtha never addresses Rama as Daasharathi or any other name as connected to his father or mothers; but only as connected to King Raghu, the greatest king ever born, like 'Raaghava', 'RaghuNandana' etc, so as not to offend Rama's feelings.

Rama was also a 'Sannyasin' in mind from the age of sixteen itself, and performed all the duties that belonged to his royal status with complete detachment.

He was a 'Raajarshi' - a royal Sage; a Rishi who lived inside a palace as if it was a forest.

WHY RAMA CHOSE THE RED FLOWER

Rama was just not even sixteen years in his story.

He was the son of Dasharatha and Kausalyaa; had three more brothers from the other mothers; was about to be crowned as the heir prince of the kingdom...!

Nice story is it not? People read this story again and again to get merits.

But Rama did not like his story.

He did not want to be Rama, the son of Dasharatha.

Why?

Because he had gone on a tour of the country; and somehow the bare bitter truths of the world had hit him hard like lightning-strikes; and he did not want to be Rama anymore.

How not to be Rama? How can you cease to be the son of your parents?

Rama found the simple solution.

Give up life!

How?

Starve the horrid gene-centered physical body, or slow down its breath to the cessation of it all!

He abstained from food; abstained from regular duties; abstained from joys also.

He started to wither away like a lotus in winter.

Somewhere in some forest, some kind heart of a world-friend (Rishi Vishvaamitra) heard the cries of a helpless child and immediately rushed towards Ayodhya.

He wanted to meet Rama immediately.

The foolish king, who never knew he was foolish, was blocking the path of the Sage.

Vishvaamitra wanted to take away Rama with him for a few days; and somehow impart to him the Knowledge supreme, to cure him of his depression.

He presented an excuse that his Yajna-performance was disturbed by some demons and that he wanted Rama to fight those demons.

Dasharatha a man made of only attachments and desires, refused to do so.

Vishvaamitra had to react with anger; Vasishtha had to pacify the king; and Rama was at last brought to the open court hall, after all the emotional drama was over.

And Rama arrived at the hall to meet all, as if it was destined to be the last day of his idiotic life-story.

He did not even wish to see his father's face; and turned away from his extending arms of affection.

He did not want to be the prince anymore.

He wanted to run away and live an ordinary life of a Sage.

He was sad; depressed; forlorn; helpless; lost; and waited for Death, the healer of all pains.

He offered due salutations to the people assembled in the court-room; and sat on the ground along with the ordinary people.

When Vasishtha and Vishvaamitra questioned him about the reason for his depressed state, he poured out all the bitterness in his mind that was tormenting him like poison.

What was the poison? 'The beautiful beautiful world that you and I live in!' What is wrong with it?

[Once there was a monk. A student approached him for knowledge.

The teacher showed him two flowers, one red and another blue.

He told him that if he chooses the blue flower, he can return home and happily live in ignorance and be a part of the world and its deluded concepts; or if he chooses the red flower, he will be revealed the bare truth of all the objects and will see the worthlessness of it all. After receiving the knowledge, the delusion of suffering will be gone; and so also the delusion of joy. Even his identity will be destroyed in this fire of knowledge. Unless he was really after truth and ready to give up the attachment to all that was dear and near to him, including his own ego, he could not be taught any knowledge.]

RAMA HAD CHOSEN THE RED FLOWER.

(What would you choose, illusion or knowledge?)

Rama revealed his 'dispassion-level' to his Guru;

and that marks the 'first section of this Great Scripture JnaanaVaasishtam' as the 'Vairaagya Prakaranam'.

All the delusions of the world get shattered like air bubbles;

and in the end, after listening to the lengthy discourse of Vasishtha, Rama attains the 'Nirvaana-state', where nothing of the so-called world remains left back at all.

[River of Gangaa that is made of the dispassion-waters only, flooded forth in all its glory, drowning all those assembled in the court with her purity of thought-waters.

Shiva had channelled only the waters of Gangaa from the heavens above, for some king named Bhageeratha.

Rama had channelled the dispassion of Shiva itself as the Gangaa to the earth, and drowning one and all in its sacred waters.

This Gangaa was 'Vairaagya Taranginee' (River of dispassion)!

Wasted is your life, if you do not bathe in this real Gangaa river!]

ARE RAMA AND VASISHTA REAL CHARACTERS?

Who is a real character? No one!

That is what Sage Vasishta states firmly in his Vaasishtam dialogue. (JnaanaVaasishtam)

There is only the Reality state that is existing as processes of conception, like the gold can exist in some shape or other only.

Calling the gold as a bracelet or a ring or a biscuit is your mind-construe.

But, gold is just gold! That is the truest truth!

Bracelet or ring is a convenient truth; not the true truth.

Dream for example is not a true truth! It is just an experienced lie, a truly experienced lie!

Mask of Reality also is relatively real, not really real.

Call the Reality's masks as Shankara, Ramana, Buddha, Vishvaamitra, Kapila or whatever, or even as your name and form; what matters?

Mask is just a mask; not real!

You are just a convenient truth; not a true truth!

Information is just information produced by some mind; not true!

So are Vasishta and Rama masks worn by Reality! They also are just information-set of some mind!

When there is only the atom flux, or rather, charged emptiness only as the real structure of the world, why do we conceive a life here now on this planet which we think has a past of million years, and will have a future of another million years?

Which is real, the atom-flux, or our life stories?

Nothing is real says Vasishta.

Even the atoms (which he relates to as the elements made of subtle atoms) are imagined (conceived) only by some mind which dug the Reality and got some such information as a result.

INFORMATION CANNOT BE REALITY!

What is behind this atom flux also? Why does it exist at all? Why nothing could have been there?

Why all this grand show of world panorama?

Because Reality exists as the 'conceiving mechanism' only.

It is just a process which can exist as any conceived world.

It is always masked.

You cannot go to it or catch it and stay there like a bird resting in its nest; because you yourself are a mask of that reality.

You yourself are a conception of yourself!

How can I conceive myself, you ask?

Think!

All that you know as yourself is some gene structure you can see as an image reflected in a mirror; a name allotted to you by the parents to separate you from other 'I' things; the learning you have; the philosophies you have managed to agree with; the pattern of friends and family members; possessions as properties and wealth; the conceit, the hatred, the love, the likes, the dislikes; the memories good and bad; frustrations and joys; your life story as you imagine it to be; all these make your 'I'. Just a collection of information sets made up by your mind!

This is known as Ahamkaara or ego; the conceived data-store which you know as the 'I'.

You yourself are a mask worn by the Reality.

You yourself are not a reality, then what to talk about Vasishta and Rama who are just some more data added to the already existing data of your conception files!

To understand that the 'real you' are not a mask, and 'you' are the 'Reality with mask' is known as 'self-realization' by the Upanishads.

MAKING THE 'INFORMATION SET' INTO 'NO INFORMATION SET' IS REALIZATION.

This is done by thinking about it deeply and reasoning out the truth!

As simple as Newton grasping the gravity-force by looking at the falling apple!

He ate the apple too, and knew about gravity also!

You enjoy the information of the world also, and yet stay as the Reality state of no-information.

This is realization.

Eating the cake and having it too!

All the people you see as living and conscious are masks only, and not real.

Look at your wife or husband or child or mother or father or pet dog approaching you; all are masks of Reality only.

You are also a mask reacting to another mask!

Is this what life is, an interplay of masks worn by Reality?

You want to beat up the Reality, for fooling you?

You cannot; you have to beat yourself up, for being a fool!

Reality exists always as two possible states; as a mask and as a no-mask state.

Masked Reality is known as Savikalpa Brahman, the Brahman (the expanded state of conception) that is in a flux state.

You have to know its abstract nature through reasoning; then it is Nirvikalpa Brahman, a mask-less nothingness of something-ness!

To simplify it further, Reality is something that keeps producing information only, one after the other, and cannot exist as other than that.

Is not the world you know as solid and real, just an information-store collected by your brain?

Are you not yourself an information-data called ego, is not your family another information data store, is not the world a continuous expansion of newer and newer information only?

Yes, everything is an information that you receive, and you add more information as your brain contribution, and live in the false-reality of the information set-up only.

VASISHTA CALLS IT AS 'BODHA', THAT WHICH YOU MANAGE TO UNDERSTAND.

Similarly, Shankara is an information set conceived by some group of minds, Ramana is another set of information conceived by some other minds, Ramakrishna is another information set, Vivekananda is another information set, Rama is another information set, Vasishta is another information set, Krishna is another information set, and so on; that and all understood and received by you who are also another information set!

So who is real, who is not real?

Who really lived, and who did not live at all? Are Rama and Vasishtha real characters?

Which dream-character is real?

But it so happens that some information set, knows (knowing is possible for any information set which has a mind-function added to it) somehow through reasoning that it is some information set only, and gets out of it, by - of course through reasoning!

When you know that everything is just information received and recycled, you are one step above the information. You are steadily standing on the bank of the information river flow, instead of getting carried away with it.

THIS IS KNOWN AS THE WITNESS STATE (SAKSHEE-BHAAVA),
THE 'SUN' MENTIONED IN THE UPANISHADS.

When you stay not as any information set, and just watch the river of information with amusement only, then you are said to be in the Brahman-state.

You then stop reacting to the information-flow, with desires, hatred, likes, dislikes etc.

You stop being an information-set.

You stop recycling the information.

Buddha, Vasishtha, Rama, Vaalmiki or whoever you know of, they all stopped being those people.

They are not those information-sets anymore.

They are not at all there. They stay as the empty thinking states only without any name or form.

You can only have access to their thoughts which they have left back.

If these thoughts help you think, then well and good; you can also erase yourself and stay as the 'thinking emptiness' only.

Your body also will turn into an information-set only, and will be outside of you.

Bodiless, you will stay always as the Reality, which does not produce or receive or recycle information.

THIS STATE IS KNOWN AS SATYAM,
THE STAYING IN TRUTH-EXPANSE,
AND NOT GETTING TRAPPED INSIDE THE INFORMATION CAGES.

So..

Are Rama and Vasishtha real characters?

Ask rather, are you yourself real?

A lie asking the reality of other lies?

Can any lie exist in Truth?

Be Truth only! All lies will vanish!

Rama and Vasishtha got out of the lies called Rama and Vasishtha!

Isn't it time that you also get out of your lie of ego?!

HOW REAL IS YOUR LIFE-STORY?

Life itself is a myth, made of only recycled sense data.
 A story is a crooked line drawn around these worthless sense-data points.
 Life-story is trash actually.
 How important is your life story, by the way?

Like ants seeing every mud particle on its path as an Everest, why do you give so much importance to each and every meal you consume, to each and every small discomfort or comfort you face with, to each and every word uttered by you or others, each thought that crosses your mind, each dumb dream you have at night, each and every data of information produced by your idiot mind?

Why do you think that you are so important that even a god or guru or country has to get some importance because 'you' say so? Who are 'you' actually?

What is your life worth is this enormous time-span of millions and million years of evolution, where various species appeared and disappeared like some maligned pimples on the face of the earth?

Life-story of yours is what you have collected as data from only the continuous streaming of the sense input produced by your brain. You have just five senses and already the imagination is out of control; imagine if they were some hundred or thousand in number.

Actually the story-making power of the mind appeared only when the homo sapiens improved their literary skills in course of their evolutionary path.

When survival is not so hard, mind thrives on story-making.

Fictions became the sprouts of our life stories.

Till a child is exposed to fiction, it has no story of its life at all.

The ancient forest-dwellers also had no stories as such.

(This fact I had observed when living in the Mountain villages. Those hill-natives had no stories at all as such; but eked out a day to day living and were worried about survival only.)

Now even a kindergarten child is exposed to movies.

Reading books is a forgotten skill.

Even a first standard student can narrate a life-story of his, in a grand manner.

Every man and woman feels oneself as the hero or heroine of a great grand fiction, and conceives a life-story of one's own brain-concocted events.

Actually, no one can remember much of what happened even a moment back; yet if given an opportunity, even a road-side beggar will narrate a heart-rendering story of his, and melt your heart.

A movie actor worthless in all ways, is adored just because he is good in all his fictional characters.

And now tell me, whose story is important, whose greatness is important?

Yours? Hers? His? Or, a God's?

With so much imagined information of stories of all people circulating all around, you should feel yourself like a worm and commit suicide, or feel great by adding some extra information to your life!

What extra information?

Visiting places, visiting people, attending parties, attending religious functions, watching particular movies, seeing soaps, buying things again and again, having girl friends, having boy friends, shouting in protest marches, talking politics, acquiring land and gold, reading religious books, sticking to the images of saints and gods, and so on and on! Anything to make your meaningless life as filled with special events, more impressive than that of others!

Have you ever considered knowledge (not belief or event) as the only option that can make you special?
Have you considered being special by not having any life-story?

Story is just a story!

Rama once lamented a lot and cried about his life-story where he had to don the royal robes and act as a prince of a kingdom, and could not have a life-story where he could be a forest-dweller and sit in penance! Vasishta blasted his life-story itself, by presenting some 'out of the ordinary stories' that Rama never could imagine at all, in his entire life!

'If you think that your life-story is worth anything, then listen to these stories' says Vasishta and pours down a heap of extraordinary stories in front of Rama.

What all stories are there!

There was a demoness of the mountain-size who became a cholera germ to consume endless food and cried about her lost demon-body!

There was a king who experienced a seventy years of life of a lowly forest-dweller within a few seconds itself, seated on his throne, by the magic of a sorcerer.

There was a Brahmin who experienced a life of a lowly wretched forest-dweller for eight years, when he had dipped his face underwater for a few seconds while bathing in a pond. He struggles through his entire life not knowing which event was real and which was not.

There was a queen who in her quest for immortality, went through wondrous experiences of visiting her previous life and her dead husband's future life, and also journeying across many worlds that were concealed within 'space', and even staying as space itself.

There was a queen who realized the self-state within a few minutes of serious analysis, and took the trouble of teaching knowledge (by donning a male form) to her idiot husband who was living the life of an ascetic in a forest for eighteen years, all alone, in search of the very same knowledge.

There was a crow-sage who sat outside of the creations and watched the many worlds and their stories like watching worthless movies, seated on top of a tall mountain.

There was an idiot demon who wanted to become Brahman, and expanded his physical form to cover the entire space-structure and later burst out as a scattered mass of flesh pieces.

There was a Sage who got buried under the earth when doing penance, and he was rescued by himself from another dream-life he was having.

There was an ascetic who had dreams within dreams, and in the dream journey became a god-deity at last and, made all his dream-identities realize!

There was a Sage whose present world got destroyed, but continued his life in a dream-world, as real.

There was Vasishta himself who was stuck without a body and was unable to communicate with others.

So on and so forth!

Countless stories and anecdotes are presented by Vasishta to Rama, with another story-character itself becoming a part of Rama's life at the end.

Space and time beliefs get blasted by Vasishta in no time, through all these stories, and Rama's life-story itself gets evaporated into nothing.

Rama later never lived a life-story!

And you are all still stuck to his Ramayana!

What a pity!

What story is real, what is not!

Is your life real or unreal?

Are you a rat dreaming of hoarding wealth as a human?

Or are you a human hoarding wealth as a rat in your dream?

Is that dog running behind a bitch in front of your eyes, by chance you yourself fulfilling a desire?

Is that man celebrated as a movie star, by chance you yourself fulfilling another Vaasanaa (latent desire)?

Or, are you a Vaasanaa-fulfilment of some one else?

Is the whole world, a huge factory of desire-fulfilment only, and stories are just side products?

Is there no one at all? Is no story of life real? Is there any story at all? Is there any life at all?

Think! Think! Think!

JUST BE WITHOUT ANY STORY! THAT IS BRAHMAN! THAT IS MOKSHA!

Be the screen only without the movie and do not bother about any movie that is running as a life story!
All life-stories are trash, be it that of a Rama, or Krishna, or Shiva, or yours also!
All stories are the stupidity side of Reality (Brahman). To be non-stupid is liberation.

WORLD IS COMPLETELY NON-EXISTENT

Vasishta repeats this statement again and again; and proves it to Rama though faced with many counter arguments presented by Rama, the scion of Raghu dynasty.

According to Vasishta -

The world that is perceived is incorrect information produced by, the senses and the process of connectivity called the mind.

Yes, this statement can make many a weak heart get jolted and as one reads through the rational arguments presented by Vasishta; will make one want to get off and run away.

That is why maybe this book though revered, is not so popular as it should be; for it is the only text of the east that stands in par with the science concepts of the west.

Vasishta condemns deity worship, god-belief, HathaYoga (yoga of body control), Kundalini rising practices, Siddhis of the lowly kind akin to magic, hourly meditations, trance states, asceticism, body-torture in the name of religion; in fact, he supports none of the philosophical views of any one which is based on the belief in the reality of the world, which according to him is as false as the double moon seen by an infected eye.

When everything is a probable state rising from the emptiness of the timeless space-less zone, in what way can any probable state be an explanation of the indescribable Brahman of Upanishads or the Super Space of the Physics?

As and when you slowly grasp the abstract truths presented by him through amazing stories of space/time dilation, you will see the world around you dissolve off completely.

HE CALLS IT 'ATYANTA-ABHAAVA' -THE COMPLETE NON-EXISTENCE.

Vaasishtam is like a magic spaceship which you takes you across all the space and time based worlds, and throws you forcibly into the timelessness state of Reality.

You have to 'know' the truth whether you like it or not.

All that you know as knowledge will waver, as you peer at yourself in the reflecting waters of Vasishta's instructions. You will not want to believe Vasishta when he ruthlessly slashes off all your God and Guru belief-systems, all philosophies, all learning, and hammers it all down to powder, and lifts you by the neck like a giant, and throws you into the lap of Reality, where the world is completely non-existent. It is like landing in a bottomless abyss; but there will be no abyss, no bottom, nor will you see the other side. You would have sailed into incomprehensible nothingness, no space to sail through, nor anywhere to fall.

At the end of the text (if you patiently come to the step by step of arguments presented by Vasishta), the reality will begin to take shape for you; but you cannot see it with your eyes, your mind would have developed new senses which can sense only the truth, and not produce any false information called the world.

The understanding will gradually rise up and you just will 'know' that - the 'perceived world seen with the ordinary eyes (senses)', as opposed to the real state of the world-less-ness seen with the knowledge-eyes' are entirely different, like the darkness versus the sunlight.

One cannot know of the other; or exist in the other.

The main idea that is significant, is that the world we experience, the world we know and love, is 'not real'. The real and material world we perceive as this universe is an illusion, or rather a delusion. It is not at all the way we experience it!

It is not Vasishtha alone who says it, like a lone voice in the wilderness, but also many thinkers of the west, who try to make sense of the amazing discoveries in the scientific field.

True, no one can easily believe that the 'world they experience every second as a clear and solid existence', is not really there; you would be even branded as a lunatic who needs immediate treatment. That is the problem says Vasishtha, of a woken up man who has to confront dream-characters.

However, Vasishtha patiently holds the dream-characters with his firm hand and makes them cross over the gigantic chasm, and shows how to get from one side to the other, with his fascinating story-telling talent. Anyhow, he places some conditions to be fulfilled definitely before you venture on a world-losing journey. He insists on perfect virtues, a clean mind, dispassion, non-attachment, sense-control, thought control, and the readiness to trust reason only (and permit no interference from any god for sure).

Ignore and walk away from a Shiva also, if he is a false information; so says Shiva himself in this Great text of JnaanaVaasishtam.

Have you such a courage? Will you risk all to arrive at the truth?

Can you make truth alone as your main mission in life?

No, you do not have to run away to the Himalayas and find the truth there; Himalayas is also a sense-created information only.

As and when you relax in you couch comfortably sipping a hot cup of tea, even as you attend without fail to your daily duties of survival, you can keep the brain doing its push-ups regularly by the slow but non-stop study of the Vasishtha's story book, and lo, the world will just disappear as it is, and leave you in the truth-realization at the end of the study; rather it will melt you off also; and then what is left back?

Nothing but the truth, the nectar of all knowledge!

It is a wonderful experience of bathing in sunlight, after a life-long darkness-experience!

Rather it is 'the darkness which has turned into sunlight' experience.

Rather it is the experience of 'being the sunlight' which believed fully that it was darkness.

It is birth into yourself; to know that you are birth-less.

Who can describe it?

They are indeed great who stay as that sunlight of truth!

'Rest are all worms crawling in the drainage holes' - says not me, but Vasishtha!

Slowly replace the Vaasanaas rising out of attachments and attractions, into Vaasanaas that raise the level of dispassion and detachment in you.

The main Vaasanaa that you should develop, is to understand the rottenness all around you and within you; and decide to change for the better.

Develop a Vaasanaa to free yourself from the clutches of Vaasanaas which exist in the form of desires, wants, selfishness, attachments, greed, etc etc.

Act against the chemicals that ooze in the brain!

Act against the genes which move every cell of you body at their will.

You are of course a cell which has learnt to think in the process of evolution maybe!
 You are just a chemical scum growing on the earth planet like a fungus may be!
 But you are an amazing brain which can reflect the entire cosmos within it!
 You are indeed great as a thinker that can think of anything.
 You are a knower, who can know things!
 You are not a slave! Understand that!

You can outgrow the control of genes and chemical actions of the body, and stay as the essence of knowledge only.

Have a Vaasanaa for finding the real 'you' who have been buried for long, deep inside the mountainous heap of stinking Vaasanaa-garbage.

How to come out of this stinking heap which is all around you like a dense package material?
 Read on and find out how Rama found a way out of this garbage heap called the world!
 You can follow his foot steps of thinking, and be free of this entire stinking existence!
 Just want to be free! That is all! You will be free!

This fragrant Vaasanaa like an air-freshener will get rid of the stink that fills your mind; and exhaust itself in the process. Later in the end, there will be neither the smell of the rotten garbage, nor the unnatural fragrance of the air-freshener; but only pure oxygen that will give you a healthy life.
 You will then be labelled as a JeevanMukta; one who got free while alive!

A JeevanMukta sees the world as it is. He has X-ray eyes of Knowledge.
 Learn to see the world as it is without the painted make-up of joy and perfection.
 Rama was able to see through the makeup; and he indeed got disgusted with the ugly face of the world.

EVOLVE OR DEVOLVE -SAYS VASISHTA

Wow! Look at the world!
 Countless faces spread out like dots on a white canvas expanse!
 Each with a story, each a different person!
 What varieties!
 Saints, cheats, fools, wise ones, intelligent ones, dumb ones, insane ones, good ones, wicked ones, devotees, adorers, wicked ones, cruel ones, sadists, powerful ones, strong ones, weak ones, bullies, timid ones, greedy ones, fighting ones, irritating ones, women-haters, men-haters, animal-corpse eaters, veg-mad people, drug-addicts, alcoholics, Guru fanatics, wealth seeking Gurus and so on....and on!
 Each one is a different person! There is no way to describe these minds at all!
 You feel compassion for someone, you feel angry at some one, you wish they were different, you wish you were that person, you wish you should have been born elsewhere, you wish so many things!
 Nothing seems possible!
 World runs its own way, with its own people!
 It is just one earth planet, and already it is so much chaotic!
 Thank the non-existing god! We have not yet become connected to other alien worlds with more population!

Can we change all these people? Can all become realized and be happy?
 At least, can all become good at least? Can all act intelligent and wise?
 How can it be possible!

The Reality state (Brahman) exists as all possible states; and the world you see is just the Reality state existing as all possible states from higher to lower.

You are also one possible state of Brahman.

You are given the free choice to become any possible state, good or bad!

You can become the worst state, or become the highest state.

Highest state is termed as Shiva, not the Kailaasa resident, but the purest state of all; it is Reality-state ornamented by a mind faculty to know itself.

Lowest state? It can be any worst life possible!

From a human shaped human, anyone can become instantly a human shaped worm!

That is how possible states work; instant change from up to down, or down to up.

Brahman is like a snake and ladder game only!

But the dice have only two sides marked- 'evolve' or 'devolve'.

Reality exists always as a ready to split-state.

At every event of your life, there are two states awaiting you to swallow you up.

One for the better, another for the worst!

Goodness is supposed to change you for the better.

It is called Sattva (lustre). Here you can evolve, if you make some effort.

Excitement, and emotions of anxiety, anger, rudeness, conceit, hatred, desire etc lead you mostly to downward possible states only, where you devolve.

It is called Rajas (dusty). It is chained by attachments and foolishness.

Laziness, dirtiness of the mind and body, vices, selfishness, wickedness all are already the worst states possible, and throw one downward and downward.

It is called Tamas (darkness). It is difficult to evolve in these states. You stay buried under heaps of dirt, and cannot even crawl out.

'Evolve' means the next better possible state exists as you.

'Devolve' means you fall downward to any level like a ball kicked with force on the stairs, and exist as some idiot state.

Vasishta advises Rama, never to feel angry towards those who are wicked and bad, for they are already in the punished state by staying as the worst possible states!

'To be ignorant' itself, is a punishment for not seeking the knowledge of the Reality!

At every event, you split as two; says Vasishta.

One that evolves and one that devolves.

The 'evolved-you' go up and up! The 'devolved-you' go down and down!

Since there is no you or I, there are only the possible states that are better, and possible states that are worst, at each and every moment. That can be any 'you'! You can choose to have self-control and always evolve and evolve to reach the Shiva-state; or have no intelligence to choose also, and devolve and devolve to the human shaped worm-state.

Choice is yours!

Why cry about the world! Cry about yourself! You yourself are walking on a sword's edge at all times!

Every moment is a moment of 'Schrodinger's cat' for you.

(If you do not know what is Schrodinger cat experiment, well you do not know the ordinary concepts of earth science also! To simplify it by cutting off all science mumbo-jumbo, it is a thought experiment, where a cat inside the box can be found either dead or alive for the observer who opens the box. Any probable state can open up, for the observer. Till the observer opens the box, he does not know whether the cat is dead or alive.)

You can be the next possible evolved state in the evolution ladder, or exist as the worst possible state, far below the devolution hole at any time.

Vasishta narrates a story as an example.

A Sage who was doing the reasoning practice about Reality state, became an Indra (King of Devas).

This Indra was divided as two; one who sought the vision of truth, the other who was given to enjoyments.

Indra who was enlightened, became an attendant of Shiva at Kailaasa. He evolved in the knowledge-path.

Indra who was not enlightened, became a king of an ordinary country somewhere on earth.

There also will be choices once again.

The king can again become Indra or a Sage if he changes for the better, or become a dacoit-chieftain also, if he is wicked and selfish.

A man who seeks the vision of truth becomes a single conscious entity that is going up and up.

A man who does not seek the vision of truth is not any individual at all, but is just a process of mind-plays.

There is no 'he' here, it is an 'it', a non-thinking possible state like a rock or wood piece, or worm.

It is a dirty ball kicked here and there in the thorny ground. The idiot minds are tossed here and there to various pleasant and unpleasant situations without control.

The ape that evolved, started the human species.

The apes that did not evolve, are still the monkeys only!

There is always free choice in nature! No one seems to use it!

A man of self-control can pause and control his emotions and his conduct, and evolve for the better.

Reality-state exists as only two possible states; those who think and know the Reality state; and those who do not. The first ones never fall! The second ones stumble and fall at every step!

Choose which possible state you want to be! The Shiva-state is always waiting to become you!

IS JNAANA VAASISHTAM A PHILOSOPHY OF VASISHTA?

'Jnaana Vaasishtam text' is an Upanishad composed in simple language.

It is full of stories and anecdotes which help in the quest for Reality by making us think.

This text is not any philosophy that you can master and get some doctorate degree by doing research on it.

You cannot roll Vasishta's head on the debate-table and make a mockery of the great text.

Jnaana Vaasishtam also known as YogaVaasishta (not the Yoga of Patanjali, but the Jnaana Yoga) is a training class in 'reasoning', termed as 'Vichaara' in Sanskrit.

Quest for truth is not like the study of relativity and gravity.

You will not get any noble prize if you understand it.

You have to devote your whole life for this quest for truth.

The inner being should suffer to know the truth behind this sense-perceived world.

You must suffer as if you are drowning and are struggling to come out of the water.

Vaasishtam text is not a time-pass text.

It does not propound any Advaita or Dvaita.

It does not support HathaYoga.

It does not encourage any deity-worship.

It does not encourage any religion.

It rather condemns all religions and philosophies as mind-construes only.

It states firmly that there is no god as such.

It does not say that this earth is the only creation that the universe has!

In fact Vasishta says that worlds in Brahman-state are countless and are like the dust motes floating in sunlight, where each dust mote is a tri-world of heaven, earth and netherworld.

To study Vaasishtam, you should first develop dispassion like Rama, by observing the meaningless state of the world. You must free yourself of all attachment to objects and people. You must get rid of all desires. You must have control of the mind, concentration power, and intelligence to grasp abstract truths. And most of all, you should have a lot of patience and make hard effort to complete the study of the entire text which contains 32,000 verses, where each verse needs a thorough understanding, before you proceed further.

You have to grow in your reasoning power, even as you continue your study for years.

Finishing the book like a fiction, is not advised at all.

Even if it takes your whole life-time, you must go slow, and study it thoroughly till the end.

And as you study, you must change your conduct also; develop the qualities suggested by Vasishta, develop dispassion, and spend your entire life in the process of Vichaara (analysis of the truth) only.

Vasishta has no philosophy to teach, but only makes you think for yourself.

You yourself have to understand the truth and stay in the vision of the truth at the end of the study.

As he says in the beginning itself, this text is not for the ordinary lot lost in life-stories; for the study of Vaasishtam will not bestow any merit as such. It is not a religious text.

It is the essence of all Upanishads. It is the knowledge offered by the Creator himself who programmed this earth-world.

Actually this book is not the cup of tea for anybody and everybody.

Only those who are really thirsting to understand the Reality beyond the sense perceived world, will know about its existence also.

It is a special text for special people (where 'special' means the ruthless reasoning practice to grasp the truth). All cannot digest it, or will want to read it also.

JnaanaVaasishtam is a Vichaara-process that reveals itself like Goddess Sarasvati who has descended down on earth, to teach a few noble rare souls who want to realize the Reality-state.

It is a direct path to Moksha (Knowledge of Reality).

It is not a philosophy at all. All other philosophies have a person as a thinker who invented that particular philosophical view.

Vaasishtam does not have any person behind its thoughts. Vasishta did not invent it.

He just discusses with Rama what the Reality is like. That is all!

Using Rama as a churning rod, Vasishta churns the purified intellect, and brings out the butter of knowledge. Knowledge rises by itself through hard thinking process.

Such a Knowledge termed as Moksha, is beyond the words and their meanings.

It cannot be debated for amusement, or read for getting doctorate degrees, or used for group discussions.

In one of the Upanishads, Sage YaajnaValkya warns Gaargi, the woman-philosopher -

‘Do not question further, lest your head break into thousand pieces.’

Vaasishtam-study makes you question further and further and of course, your head will indeed shatter into pieces! Your ego will be completely destroyed, and only the awareness of Reality will be left back!

That is the magic of Vaasishtam!

Through the narration of countless stories, your life story itself vanishes off into nothing, like the darkness in the presence of light.

Salutation to Vasishta, Vaalmiki, and Vishvaamitra who have descended down on the earth as Brahman Knowledge in the form of the text named JnaanaVaasishtam!

Namo NamaH!Namo NamaH!Namo NamaH!

WHAT IS DRSHYAM?

The world around can be defined in one word- as the ‘perceived’, as the ‘seen’, or as the ‘Drshyam’. The world is what you perceive through your senses and gets explained by the mind (or the brain).

That which you hear with your ears as the sound (Shabda), that which you feel as the touch with your skin (Sparsha), that which you see as images with your eyes (Roopa), that which you taste with your tongue (Rasa), that which you smell as fragrance (Gandha) with your nose - is the total information ‘produced’ by your senses.

The collected information brought by the senses is given an explanation by the mind as ‘objects’. The idiot mind does not stop at that; it likes some objects, dislikes some objects, wants some objects, and imagines some objects and so on.

Mind is actually a super-sorcerer who can construct a huge solid world just through the limited information produced by the senses. And, the explanation given by the mind exists as the ‘Drshyam’ (perceived) for all.

Vasishta compares this ‘Drshyam’ to the blueness (or blackness) seen in the sky.

Colour is not the quality of the sky; yet how do we see the blue colour in the colourless sky?

It is because of the colour-seeing capacity of our eyes and the result of the air molecules disturbing the path of the sunlight. Anyhow, the fact is that we see the blue colour with our eyes and superimpose that colour on the colourless sky.

Can we get rid of the blue colour, because it is not the real quality of the sky?

No! We cannot wish it away.

So what do we do?

How can we see the colourless sky without removing the blue or black colour?

Vaalmiki suggests that the only way to get rid of the colour is to forget its existence; or ignore its reality. If you understand that the Drshyam around you is just sense-produced information only, and ignore the ideas of objects imagined by the mind based on the body-identity, you will easily get rid of the Drshyam.

This realization or the understanding of the truth is not possible unless one develops the practice of Vichaara (rational thinking).

The study of Vaasishtam guides a person in his thought processes; teaches him how to think rationally and makes the world vanish off as it is, without ever disturbing your regular life-pattern you are used to. You can attain Nirvaana state within minutes or weeks or months or years depending on the strength of your reasoning power.

Rama realized within a few days of the discourse itself, because his mind was pure and was burning with the fire of dispassion.

Just reading the book to add a feather to your ego, or to impress others with quotations from it, or reciting it mechanically to gain merits, or make it a topic of philosophical debates and roll Vasishta's head also in the heat of arguments, is actually an insult offered to the great thinkers of the yore.

Instead of wallowing in the pits of words and meanings as a person adept in logic and philosophy, one must approach this book as a guide in the practice of realization, and understand the truths presented by it with a humbleness that behoves a seeker of liberation.

Otherwise, if you read this book even a million times again and again without absorbing the essence of the truths presented by the great Guru Vasishta, then it is of no use for you. You will not attain the so-called 'Moksha state of knowledge' even after passing through hundreds of Kalpas (Brahma's creation-spans).

YOU CANNOT JUST 'READ' THIS BOOK.

Each portion has to be understood first and then only the next section should be taken for study.

The study of the first section namely Vairaagya, should be studied again and again, till you also feel the same dispassion towards the world as did Rama. You must practice the development of good Vaasanaas; make effort to develop dispassion; make the mind cleansed of all its likes and dislikes; and then only move to the other sections further on.

If your mind is still impure with subtle wants even after reading through the second section of the book, namely 'Mumukshu Vyavahaara Prakarana' (the qualities to be developed by a seeker after Moksha), then what use is the rest of the book to you?

Why waste time on it for no purpose?

There are many books out there on various philosophical view points and theories, which you can master without bothering about the purity of the mind.

You are free to wallow in them as long as you wish, even for countless creation-spans of Brahmaa.

If you cannot get rid of your form-based adherence to saints, deities, and Gurus, then stay away from the book; for it will serve no purpose to you.

'Knowledge-fire' is merciless and compassion-less; it will burn all the forms of anyone anywhere, with its flames of reasoning.

Rama had the courage to accept the truth as it is!

He renounced everything that was his, even his attachment to his identity of the prince of the royal clan, and surrendered at the feet of his Master Vasishta, the son of Brahmaa.

UNCERTAINTY OF THE ASCERTAINED KNOWLEDGE

Knowledge!

What is Knowledge?

Humanity has been thinking about knowledge from the beginning of time itself!

The world is an object of our knowledge only.

We know it, so it is existent for us.

Today we are in the information age, and knowledge is everything!

Yet no one can deny the obvious fact, that there are things that we do not know, and there are things also that we do know can be wrong.

Knowledge can be incorrect also.

Knowledge can be false and result in many evils associated with false knowledge.

And letting go of one's cherished false knowledge is indeed like a knife that pierces right through your heart, and makes you bleed. Yet, we all indulge in false knowledge; and incorrect knowledge indeed is a path towards disaster only, even in ordinary things.

That is why, a man in the learning level (Vijnaanamaya Kosha) has better chances of survival than a man who is stuck to the food and flesh sheath (Annamaya Kosha) only.

This evolving of the brain stuff alone has man made the superior being on this planet, and all the animals are slowly becoming extinct, except those that fill his belly, or those that get petted by him.

Anyhow, the question comes -how to avoid false information, or misinformation, and how not to get attached to it? We cannot analyze each and everything and find out which is false and which is right; it is an impossible task. You cannot be absolutely sure about anything also.

We can entertain a slight doubt about everything, before we accept it as the right information.

However careful, there is misinformation alone that gets passed from ages, and we rely on it by default, because our parents (and ancestors) believed in them, our learned men believe in them and we also are imitating them.

We accept the information as true, since everyone accepts it.

We forget that the common knowledge can be wrong.

We just believe because everybody believes in it; but do not even know when this false belief came into being; may be from beginning less time itself. Vasishta talks about only this false knowledge, in the entire book (JnaanaVaasishtam) and suggests ways of removing it.

What are the incorrect knowledge-pieces we hold on to, by default?

First one is 'God'.

Having never seen any God (not even DevaLoka residents of another dimension who really exist like you and me), and having no proof of any Supreme God (?), but believing in some conscious entity of super powers who is actually attending to your day to day events -like getting a transport to work-place at peak hour, like changing the results of the examination or competitions, like winning a lottery; like winning the election etc; remembered only when in financial trouble, when caught with illness, when wanting a child, even seeking his help to catch a girl friend or boy friend, etc etc; in short to fulfil all sundry day to day desires and avoid calamities;

as if a god is an idiot who getting pleased by all the pomp and grandeur of worships and food offerings will ignore the innate selfish character of all and keep on slaving to get their lives right, like a slave kept under chains!

In future, after a hundred or two hundred years, a computer can very well do these tasks, without getting branded as a god and without getting worshipped also!

Not knowing what a god is and yet believing in a god as a handed down treasure, is the worst state, the false or incorrect information that has led one towards.

Next false information is the belief in the body-picture as you.

Body is just a sensation of discomfort and a sense-produced picture, like a vehicle you own.

It is just a gene-carrier that is attached to you to act as a reproducing mechanism.

Your brains are at present gene-controlled!

When the brains control the genes, it will be another story.

Wait for it! Science will not accept defeat at the hand of these inert genes ever!

You believe that the body is you, because you can feel it all over, as a private and personal thing.
That is no proof of you being the body at all.

Take the case of the ordinary vehicles and their riders.

A superb driver can know each and every vibration of his bike or car.

He 'is' the bike or the car when he is on the road.

He becomes human, when he gets out of his vehicle only.

Car or bike is metal-vehicle.

Body is also such a vehicle only. It is a flesh-vehicle.

But we never get out of it till it dies (not you of course).

Body is not the rider. You are!

And the most cherished and well-rooted false knowledge is the belief in the reality of the world around us.

At each and every moment, you have access to only one particular set of sensations of some objects that are in direct contact with your senses. (Pratyaksha)

That is all there is as your real experience!

Rest of the world with its people, objects, countries, planets, galaxies, black holes etc etc..are just ideas that are stored in the depth of the mind; which alone is defined as the world.

What you know immediately through the sense is your world; it is very small indeed!

And world is itself the biggest false knowledge that is entertained by all the minds.

World is a total delusion made of a network of many minds.

Another false information is death.

As long as you are alive, you never die and you will never experience any death, no matter what.

Death is an information you got when you see other bodies stop functioning; and believe that you will also die some day. That is no proof of your death; it at the most proves that your body also will reach that condition some fine day.

Anything that is produced in time has to perish in time.

Body is a picture in the empty time canvas, like the sun or the moon.

People believed that the sun also died when he went off at night.

People believe in so many things; fear so many things. They are idiots!

What you do not understand, that you fear most.

The fear of the unknown!

So many fears have vanished from the planet because of righting the false information.

Unknown realms have become known realms, and man is becoming fearless.

There are still some unknown truths which a man has to unfold through his reasoning capacity, and one fine day, the fear of death will also be gone.

Maybe technology itself will produce brains that are always in the state of timelessness and conquer all the fears.

For all false information, reason is the only filter.

Anything that cannot be proved, should not be accepted as true.

Beliefs we need of course to survive on this planet, but they must not become your essence.

You must always keep open the mind for the right knowledge, and easily let go off the false knowledge without attachment.

Assign a percentage of uncertainty to all that you think and know as certain.
 That is true wisdom!
 Let go off the false information that you are attached to.
 Relinquish the deeply ingrained knowledge of death, body and world realities.
 Reach the realm of timelessness and stay deathless, body-less and world-less.

‘I will lead you to it’ thunders the voice of the ageless Sage Vasishta, the one who talks to us with a self-created false information, that people exist really out here who need him!

IS WAKING-STATE ALSO INCONSISTENT?

Our lives here go through three different states of mind one after another.
 We sleep, dream, wake up, sleep, dream, wake up...!
 There is no escape!
 And, we always think that we dream inside the waking-state, and dreams are just some meaningless experiences; though still some superstitious souls would attach profound value to the dream-scenes also.

Let us further analyze these dream and waking-states.
 When we dream, the waking-world is completely absent.
 When we are awake, dream-world is just a memory.
 Did the ‘dream world incidents’ really happen, we do not know, because the mind has stored something as memory and we have to trust it. If memory was not there, you may see your wife also a hat-stand; or a hat-stand as your wife.
 Our entire life is balanced on the flimsy thread of memory only.
 And dream is just a memory only; and so is the waking-state which is stored always as a past that is made of memories.

Dream-experiences run fast, as if some one has pressed a FF button; and all experiences even if felt lengthy while experiencing, even if vivid, are over within a few minutes of REM sleep.
 So, we later remember the dreams as inconsistent, and less real than the waking-state.
 Our waking-state goes on slowly, as if some one has purposely made things so slow that life sometimes is sheer boredom.
 We see the waking world in a slow motion only, as it happens in the dream also at the time of dreaming.
 A dreaming person does not know that his dream-experience of many years also is just a few minutes of REM sleep. Only after waking up, time seems different to him.

‘Oh I slept for just a few minutes and what a lengthy experience I had as dream!
 I even died there when the truck came and hit me; I know I screamed; I know I felt the pain; I know I went blank; but I woke up and all that is gone! I am alive still! Where was that world, the truck, the accident? Nothing happened at all!’
 We laugh at the whole delusion of dream and dismiss it off as meaningless, and just as some dream only!

Suppose this waking-world also was a dream we are having from another waking world?
 How will we know?
 May be this is also a REM sleep state of that world?

If we wake up there, then we will we dismiss this world-experience as a dream and laugh at the whole experience? Will this also turn into emptiness if we wake up there?

Suppose, the whole waking state runs in a Fast forward motion, will this world also look inconsistent, made of bits of random experiences like in the dream?

What is the difference between dream and the waking-states except one runs very fast, and another runs very slow! Both are just some mind created data seen on the screen of the mind only!

Will we wake up from here into another waking-state slower than this?

Is this life a span of few seconds in that world?

Will that world also be a dream-state of another waking world?

Where will be the end for all these dream like waking-states or the waking like dream-states?

Is life, an endless series of dreams which are slower at each waking-state?

What will it be like if there is complete stillness of time itself?

If Time was not there at all, if it was stuck as timelessness-state only, and if I still stayed as myself (not as any dream or waking character), without any dream or waking state, but fully awake, and if nothing happened at all as anything, but I at once could see all dreams and waking states in an instant, at once, as just probable states only, as 'would be' things only, like conceptions in the mind of an author only, as unmanifest only....?

That state is the state of Brahman - say the Upanishads.

And that state is also known as the fourth state - 'Turyaa'.

And that state is the realization of that state as an experience, as really experienced as the dream or waking states of slow or fast motions.

And that state is the 'Knowledge eye', the third eye which adorns Shiva also.

And if you stay in that state experiencing that 'complete waking state' only, nothing happens at all; and everything happens at once also!

That is the beauty of that state where you are always awake and never dream ever.

WHAT IS THE WORLD MADE UP OF

World is nothing but the continuous flow of information of images, sounds, touches, tastes and smells. Every object -living or dead, is just the information produced and received by the brain.

World is nothing but a state of information-recycling, produced-information; where the mind imagines more information as attached to that information and stores it as the world information.

World is nothing but superimposition placed on the sense-information produced by the brain mechanism.

When each and everything is just information only, what is there to love or hate or get attached to?

A Mukta is in the state of Nirvaana - all information content removed as brain-translation only.

Nothing covers him- not even the information of his body or his limited existence.

He is free - even freed of the information of freedom!

QUALITIES YOU NEED TO CULTIVATE

A calm mind alone can absorb the abstract truths of the Knowledge-scriptures.

Envy, desire, jealousy, arrogance, greed, anger, irritation, anxieties, apprehensions etc are to be destroyed completely. Kindness, forbearance, friendly attitude towards all, calmness, desirelessness are to be cultivated without fail.

Contentment is another quality one should develop.

Accept what the life has offered without grumbling.

Even a lotus can grow out of a mire. Life is what you make of it.

You are the producer, director, script-writer, actor and the audience of your life-film.

You cannot change may be the outside situation, but can always keep the mind content and calm.

You are a produce of nature after millions of years of hard work,

You are a unique creation of Nature.

Develop 'Santosha' cheerfulness.

Be happy to be alive and thinking.

To come into existence itself is a rare miracle.

You are precious; your life is precious.

Do not waste it away as a slave of genes; seek knowledge, as if death is waiting at your back.

Do not waste the brain away by keeping it stagnant.

Grow the wings of Viveka and Vichaara. Viveka means discrimination.

Discriminating what is real and what is unreal, is Viveka.

Ignore the unreal and seek the truth.

Analyze rationally why you are here and why the world is there as your abode.

Find out how much real you are and how much real the world is.

Do not get fooled by the mind's narratives.

Find out what the mind is; it will die a natural death.

Enjoy the real peace with a dead mind.

VAASISHTAM-STUDY AND SELF-DISCIPLINE

Can everybody study and understand the JnaanaVaasishtam text composed by Vaalmiki?

Depends!

The understanding depends on the degree of the purity of the mind!

More purity, more understanding!

Purity does not mean here the goodness that oozes from you where you get branded as Saattvic (good).

Being good, does not give you the ability to grasp the abstract truths of Vasishta.

Purity of mind means whether you have the same dispassion level of Rama to whom this great wisdom was taught by his Master Vasishta.

This text is not something you can read and master like a philosophy of Advaita or Saankhya.

This text is not like Gita that talks about how to battle the life-problems with courage and fortitude.

This text cannot be recited like a spiritual text of hymns to gain merits.

Vaasishtam is a practical training course to Brahman Knowledge. You have to definitely attain the Brahman-knowledge at the end of the study; or else the entire effort is a waste.

If you have read the whole text once (difficult indeed) and still carry attachment to family and objects, and still believe that the world exists solid and absolute, and still hold on to the little 'I' of name and form; then you have indeed failed at the Vasishta-school of knowledge.

You have to start the course again from the beginning.

The name Vasishta means a man who is perfect in discipline.

Sage Vasishta does not just talk about Brahman; but makes you the Brahman.

He trains you verse by verse, and rises you from the Jeeva-level to the Brahman level.

And self-discipline is a 'must' in his school.

Not all can understand the abstract truths taught by him to Rama.

Not all are Ramas!

Vasishta is the preceptor for the solar dynasty kings.

He was produced by the Creator instantly by a mere wish, so that the Creator could transfer all his knowledge to a suitable person. Vasishta held on to this knowledge for long as a secret treasure, till Rama appeared in this world to receive this great knowledge.

Vasishta never had taught this knowledge to any of the kings of the solar dynasty till then; but chose only Rama as the best candidate fit to absorb the abstract truths, taught to him by his creator-father.

Rama was a highly learned person. Even by his sixteenth year he had mastered all the philosophies and Upanishads. He was an excellent young man of virtues, and knew well his position in the royal family. The burden of caring for the kingdom would be soon shifted to his shoulders, he knew very well; yet he was averse to the royal throne.

Why? Because his mind oozed with dispassion, unlike Arjuna (of Gita) whose mind oozed with attachment towards his relatives.

Rama was no less in dispassion than Shiva himself.

And this quality of Rama alone forced Vasishta to part with the secret knowledge of Brahman, and raise Rama to his own level in knowledge.

Unless you also have dispassion like Rama, do not bother to read this text; it is not meant for you at all.

Want to know what is dispassion? Then just read Rama's lamentation about the worthless nature of the world; and if you can reach the same level of dispassion and see the worthless nature of the world, then and then only, proceed to read further.

Dispassion alone is not enough; Vasishta warns Rama. He advises Rama to develop desirelessness, to have disinterest in pleasures (through rational analysis), to stop believing in destiny, to develop virtues of the excellent type, to have the capacity to understand what is real and what is unreal, not give up the studies mid-way, not disregard the amazing stories concealing abstract truths, and be steadfast in the mission of wanting only the Brahman knowledge at any cost.

Purity of the mind accompanied by 'Viveka and Vairaagya' is a must!

And of course, you have to have a lot of courage to see you and your world both vanishing like an air-bubble bursting off into nothingness.

If you do not want to disappear off, if you cannot see your family members turning into just 'Bodha' (information), then do not come near this book; it is like a fire that burns off all, like Shiva's third eye (of knowledge). Fear it like Manmatha fearing Shiva's eye-fire.

And maybe this fear alone has kept the book buried for long.

No one could grasp the abstract truths, and treated it like one of the many spiritual texts (or some Yoga text teaching Mantra, Tantra etc).

If anyone boasts of the completing the study, then check whether he still maintains the ego and attachment to family and wealth; or else he is just a worm crawling on the book - warns Vasishtha.

This book is not for the ones wallowing in the deep chasms of books; says Vaalmiki who composed this text by converting the dialogue of Vasishtha and Rama into a poetical wonder.

You have to read the full text (of 32,000 verses) again and again till the entire Vasishtha's knowledge becomes your very essence.

As you read along the chapters of Vairaagya, you have to develop dispassion.

As you read along the next section of qualities of a man seeking liberation, you should have developed those qualities. With each verse, you should evolve to become a better Brahman (from the worst Brahman-state of ignorance).

'Ah I have completed the text'; such a self-glory is not what is to be achieved at the end of the study; but the text and you both, should have completely vanished off into nothingness, and Brahman alone has to be left back. Otherwise, there is no other option left but to start again from the beginning!

If 'you' are still left back, then you have failed the course.

Do not come near this great Upanishad made of countless stories, if you do not want to dissolve yourself and the world through reason; it is not meant for a person who is happy inside the cocoon of his illusory life filled with gods and people. It has no use for such people. It is also not useful for persons in the dispassion level of Shiva.

For a Shiva-person, the world is already non-existent; he need not dissolve it through reasoning. You cannot destroy what is already not there!

If and only, you have felt some real dispassion about the world, and want to come out of the trap; then and then only dare to enter the presence of the great Vasishtha; or else be happy in your dream-world.

When a fisherman catches the fishes through his net, there are fishes that understand that they are trapped and try to escape; there are fishes which are unaware of their trapped condition, and prefer to make no effort to come out of the trap.

Vaasishtam text is for the first variety; it is composed for those who want to know why they are here and what is the world in reality. But such a knowledge can be mastered, only by making the mind pure with 'Viveka and Vairaagya'.

If you are ready to enter the fire of Vasishtha-wisdom which ruthlessly burns off everything that you hold as near and dear; then only dare study the text.

Knowledge never misses those who do not know it! Sun never knows darkness.
 Ignorance also does not miss the knowledge; for it never knows the existence of knowledge!
 Darkness never knows the sun!
 Vaasishtam knowledge is like the sun! It never misses you; for you do not exist at all!

WHAT IS DEATH ACCORDING TO VASISHTA?

According to Vasishta, there is no death for anybody, ignorant or wise.
 Death is seen by others only, as the cessation of body activities of some one else.
 No one can die as long as they are alive.

Being alive means acting as a process of some Vaasanaa-fulfilment (deep hidden wants) and going through its fulfilment or non-fulfilment experienced as joy and sorrow.

The process of perception alone is the mark of life.
 A Jeeva is an unbroken chain made of perception processes only.
 A Jeeva is a mind that is filled with wants.
 These wants do not stay as conscious desires of the outer mind.

Minds here are made of two parts as it were.
 The outer mind is like a reception hall, where visitors enter and exit.
 The Sense data is produced, understood and coloured with qualities by the outer mind.
 This is known as consciousness.
 It is just the brain-function which translates the neuron firings as images, sounds etc, which is defined as the world.

We consciously perceive some objects, and unconsciously perceive some objects.
 Such unconscious perceptions as images, sounds, smells etc fall deep into the mind and remain as dormant seeds ready to manifest at the right time and right place.
 These are the seeds that stay as Vaasanaas within and later on turn into desires, by repeated perceptions. These stay at the innermost being unknown to the conscious mind; and later appear as desires in the conscious mind. These Vaasanaas alone make the essence of a Jeeva and force him into experiences as their field of fulfilment.

A fleeting sight of a picture of Vivekananda in the childhood becomes a Vaasanaa that may lead one towards the spiritual path; or a fleeting sight of a pretty girl may push one towards a life of sensuous pleasures when one comes of age.

Countless such Vaasanaas abide deep within the mind; and will become fields of experience later on.
 That which is repeatedly gets seen becomes a thicker Vaasanaa and dominates the outer mind.
 Even as all the Vaasanaas fight for their manifestation, the one that is stronger will win always.

As long as this Vaasanaa fulfilment keeps going on, no one dies.
 How can a factory of Vaasanaas ever close down by death?

Body is just a sense perception attached to the mind, as a permanent channel for the senses. When the body is no more capable of functioning, the mind instantly creates another body as a sense perception and starts fulfilling the Vaasanaas in another life-story.

The memories of the previous life dies with the brain there.

The knowledge one has acquired and the Vaasanaas one has collected along with the other unfulfilled wants continue as a bundle and a new life gets experienced in another body (animal or man or Deva) in the very place where the old body lies dead.

Even as the people around keep crying and lament for the dead one, the Jeeva (the mind-process) who is supposed to have died will be seeing another life experience within his mind.

Even now, you also must be experiencing this life in the point where you had previously died in another body. May be still the people in that other world are crying for you sitting next to your dead body, now. Or your body there is burning in a cremation fire and the bones are making the sound of crackling even now. You cannot hear or know of it; because you never died; but jumped into another life and are experiencing this life.

There is no childhood, boyhood etc to be gone through in the next life-experience.

Ideas are enough. Memory statistics are enough.

Mind can keep any story as your past and fool you.

And..

That life would have sprouted in another dead body; and that in another..

Life after life on the heap of dead bodies!

You can keep going backward and backward walking over the dead bodies never meeting an end ever. Because death is only a concept and not real.

You yourself are not real but only a concept of a mind.

The idea 'I am born' co-exists with the idea 'I will die'.

This is because of the delusion of identifying with a sense information as you.

Death is as non-existent as birth.

Every moment a world gets experienced with the full data of a past life and a future life ahead.

A network of Vaasanaa processes alone keep occurring and produce an experiencer with some name and form as a false entity.

There is no one who dies at all; for no one is born at all.

This is very difficult to understand maybe; but Rama sat through the eighteen days of discourse of Vasishta and realized this truth after a lot of thinking and analyzing.

It is like telling a dream-character in a dream that you are not real!

He will never believe it, unless of course he wakes up!

To wake up, you need to think!

VAASANAA – THE LINGERING WANT

A Vaasanaa cannot be seen or known, because every action of yours is not a ‘you acting’ but a Vaasanaa acting. From morning to night you do the same actions daily because of these Vaasanaas only!

Every day of your life is spent in the repeat of the same actions only; all the days are exactly same like Xerox copies made by the same Vaasanaas!

Same eating Vaasanaa, same dressing Vaasanaa, same sex Vaasanaa, same reproduction Vaasanaa, same child-love Vaasanaa, same money Vaasanaa, same possession Vaasanaa, same wealth Vaasanaa; same same same, all the time; nothing new! Same old rotten life lived day in and day out!

Again and again the same old repeated sense experiences which exhaust the body than reviving it! Aren’t you sick of it all?

Our life is not a life lived, but a prison built of the bricks of Vaasanaas!

And you don’t even know it! What a wretched state!

You take birth as a slave; live as a slave; and die as a slave only, fully under the control of these Vaasanaa-masters who stay invisible all the time; but keep whipping you again and again, forcing you to do actions that they want!

Aren’t you ashamed of your slave-status?

How to get rid of these slave-masters, the Vaasanaas?

You cannot fully be out of them, since our very existence depends on maintaining some Vaasanaas at least. You need to eat, work, enjoy and lead a normal life!

As Krishna says, you cannot remain still without doing any action; at least you must ‘want to live’ so that you can breathe even!

Observe minutely all your actions and try to divide them as good and bad.

Being a student of philosophy, that much at least you must be aware of as to what your weaknesses are! Even a thief can know that he is doing a wrong action when stealing some one’s wealth; why will you, a Saadhaka (aspirant) not know where you are wrong?

After understanding which Vaasanaas are harmful and which are not, try to repeat only those Vaasanaa-actions which lead to your welfare only.

What is the greatest welfare?

Freedom from this Vaasanaa-prison!

Change the bad bricks of the walls and replace good bricks in their stead.

Want to read? Read good wisdom filled books only!

Addicted to movies? See those movies which touch your heart and make you wonder about the smallness of your life!

Want to eat? Eat healthy food which does not bring harm to any living thing.

Want to live long? Keep the body fit with fitness work-outs.

Want to have sex? Understand it as only a chemical-induced action monitored by genes, and try to reduce it; it is nothing but some Karmendriya-based action like excretion or breathing or eating; so says Shiva Puraana! (*Too much of it will kill your brain power too!*)

Control; control; control; at all times!

Nothing in excess, is the rule suggested by Geetaa.

VAASANAAS AND THEIR WORLDS

Vaasanaa (latent tendency concealed deep within the mind) is some unknown force rising from within you, to complete some action.

Each Vaasanaa has its own field of experience waiting to open up, the moment it dominates your mind. From the moment of waking up from the bed, at every next moment, choices keep opening up for you, as -this? Or that? (wake up, or sleep off?)

Each choice has its own experience of good or bad waiting as the consequence.

From choosing tea to a coffee to a chocolate drink, or beer or rum or whisky, the experiences wait, like parallel universes ready to open up every moment.

Each option opens up a different future for you.

This is bondage; to have various fields of Vaasanaas waiting for you like closed doors hiding devils or angels.

To be freed of choices is to have no choices at all; but stay firm without any confusion or anxiety.

Anxiety also creates instantly parallel worlds of good or bad as your experience.

‘Will I meet with an accident?’ This very thought will create a parallel world of accident-event.

Every moment for an earth-being is a matter of choice and anxiety only.

Of course, caution, carefulness are all part of a perfect life; and one has to be prepared for anything.

Caution is not anxiety.

Holding a sword to attack the enemy is not cowardice; but trembling at every step for the unseen enemy is cowardice. Anxiety also is a form of cowardice only.

Anxiety creates some wrong chemical to ooze out in the brain; and a wrong picture of the world rises up as an experience.

No God punished you; but you punished yourself by giving a home to anxiety.

The more the options, the more the possibilities of parallel universes that open up for you, as future experiences.

The more the Vaasanaas -more the unfulfilled brain-signals that appear as wants - and more the holes that rise up to swallow you into their dark bellies.

You are always forced to choose one that dominates the mind; and are forced to suffer joy or sorrow, be it the smallest choice of a coffee, tea or beer!

‘Having no choices forced on you is liberation’ says - not me, but Sage Vasishta.

WORLD IS PRODUCED AT EVERY MOMENT

What is the gist of YogaVaasishta?

The world is non-existent completely and is produced as real by the mind (senses) every moment freshly as a perceived scene.

This is the truth Vasishta states that has to be rationally arrived at by the analysis process of the intellect. This understanding alone he calls as Moksha.

Every moment, the senses produce five-fold information and this collected information is defined as object and people, and fresh stories are construed as connections, the memories act as proofs of objects; and the world is imagined on the basis of the ideas formed in the mind.

What stupidity can be worse than believing in the absoluteness of the world?
 This stupidity, Vasishta calls as delusion.
 World is synonymous with delusion for him.

Then why do not people get rid of this delusion, why do not they try to use their brains..?
 Fear!
 Fear alone blocks their path to rational thinking.

Truth will burn off all their Gurus, deities, relationships, cults, philosophies, cherished beliefs, all the paints and pastes of affection, love, loyalty, patriotism, devotion, religion, life beyond death etc etc.!
 Illusion has its own charm for the fools. Otherwise how will the death-illusion survive?!

WE 'SEE' THE WORLD AS REAL; SO WE LIVE AND ALSO DIE

Following is the brief summary of Vasishta's explanation of the world.
 It is not his theory or his private philosophical view point.
 It is the truth arrived at through just the reasoning process.
 Vasishta has no theory. He propounds no philosophy.
 He explains the Upanishad truth in the simplified language of stories to Rama.

The truth he declares and proves through so many rational reasoning methods is - the 'non-existence of the world'.

The truths presented by Vasishta are hard to grasp, if the mind is impure and is in the state of anxiety always. Intelligence alone is not enough. The abstract thought-mode explaining the gist of Vaasishtam is difficult to grasp, but feasible for a sincere mind.

Herein is presented the simplified gist of Vaasishtam.

We all see.
 Seeing means perceiving some world-picture. What is perceived is known as the 'seen'.
 We all see through the sense tools.
 We all see some object or other, through the sense tools.
 We all receive continuous but varied sense inputs, and conceive the objects with particular qualities, and retain these conceptions as memories.

We all see.
 Our brains here produce the five types of disturbances (sense-inputs) in the emptiness of Reality-state and conceive the objects and also believe in their absolute existence, like a child produces a ghost in the darkness and believes in its independent existence.
 Our world of objects is made up of the mind-construed conceptions (superimposition on emptiness) and the remembered conceptions. There is nothing else out there.

We all see.
 We all see things always at all times without a moment's gap, whether we are awake or dreaming, unless Mother Nature forcefully shuts off the eyes and puts us into sleep, so as to rest our tired souls.

We all see.

We are entities that need to see the world always. 'Seeing' is life for us.

We are afraid of 'not seeing'; and we call it the death.

We exist as the 'seeing things' only.

We cannot be otherwise; that is why we want to see Brahman also as another object to be seen.

We wish Brahman to be some emptiness at least, which we can see as another object.

We cannot imagine our 'not-seeing anything'.

We want to 'see' after the death of the body also, and so invent the after-worlds of heaven and hell.

If not a heaven, we want to see the hell at least.

We are addicted to seeing objects.

We want to see the objects even after death, by turning ourselves into ghosts, spirits, and vampires at least.

We love deities also, because they can be 'seen' at least as some stone idols, if not in person.

We want to be reborn again and again; so that we can see the objects again and again.

We love bondage which makes us see the objects, and we fear Moksha that ends the seeing of the objects.

We fear the formless.

We all see.

We cannot be otherwise.

Our idea of Moksha is not the truth; but some super power state of 'seeing' only, where we must continue as the 'seers of something' in the form of a deity at least, who will bear with our eternal presence, and go through the torture of our idiotic presence!

(Hey! Those who feel that 'seeing a deity' is Moksha, have you ever considered that the seeing the idiotic 'us' might be a curse for that deity?)

'Moksha' for us the 'seen-drunkards' is another 'seen- empty-world' which we are forced to seek by the order of Vedas. We accept it as another bondage-state only.

Cultivation of dispassion towards the 'seen' is torturous for us, and so we struggle for attaining the state of liberation, as if walking through a thorny ground forced by the tradition of Vedas.

We avoid the study of scriptures (like Vaasishtam) that advise dispassion and discrimination, and feel more satisfied with the 'seen category' of temples, Gurus, worships, and meaningless Yoga practices.

(Do not forget that the ape-evolved homo sapien bodies are just the colonies resided by various bacteria; and no mysterious Chakra or coiled power stays concealed within.

Accept the truth of what you are.

Do not forsake knowledge, by going after the mirage of wasteful enterprises.

Practise the study of great texts like Vaasishtam, even if it takes a life-time.

Grow out of your ape-ness at least, before the cessation of the brain-function, at death.)

We all see.

We all see that we have bodies.

We all see, because countless seers as the bacteria see their own objects and make up our body-world.

These 'bacteria people' see, so that we can see a world.

These bodies are their worlds; and our world is just an evolved state of their seeing!

And, you call this bacterial colony as your precious possession, and imagine beauty in it!

The height of ignorance indeed!

Owning some one's house as yours, and labelling it as the 'I'!

How deluded one can be - asks Vasishta!

(Who are 'we' by the way, if we are not these bacterial colonies?

If bacteria alone exist as the bodies and have evolved a brain to manage them, then who is there as 'you'?

The world you see as bound by reproduction and chemical actions is the world seen by this bacterial world only. No God need be there to create this stupid world run by just some chemicals!)

We all see.

We will love to be eternal as the seers of objects only.

We subsist on duality.

Object-seeing is our life, our essence, and we cannot wish it otherwise.

We all see.

We have to see something either painful or joyous; and something has to be always there when we see, be it a devil or a god.

We are drugged by this process of seeing.

We stay intoxicated by this process of seeing.

This is called 'Moha' - delusion.

We all see.

We, as the seers and 'that something we see', both are always interconnected.

We exist because of 'that something'; and 'that something' exists because of us.

We see, so it exists; it exists, so we see.

This is known as 'Tripiti' in the scriptures.

Tripiti means unified state of the seer, the seeing and the seen, the threefold units.

We are 'the seers' no doubt, and the things that we see are 'the seen'.

What is this third thing called 'the seeing'?

It is what is referred to by the term 'Aatman' (that which supports the seer and the seen).

Aatman is necessarily necessary for the seer to see the seen.

Aatman is what is common in all the seers that see the things.

Aatman is common in all the seers like a cow, dog, or worm, or Brahmaa or Shiva or Vishnu, or you and me, or even the trillion bacteria that live 'as you'.

This 'seeing power' is the Aatman that exists as all the seers and all the 'seens'.

Aatman is the essence of all.

What is this Aatman like? How do we see what we see and why?

Aatman (also known as Brahman, the swollen up balloon of the seeing) is everywhere.

Aatman is a state which can exist as any perceived state of any seer and any seen; says Vasishta.

The world is made up of countless seers connected to their seens, starting from the micro-organisms that make up our body to a Shiva or Vishnu who watch over any world.

‘Seers and their seens intermixed as one great mind’ is the world we experience, as our universe. Every object that you see is some ‘seen’ of some ‘seer’ supported by ‘the seeing’. Even worms, insects, cows, dogs, aerial bacteria, body-bacteria, germs, flies, mosquitoes, all act as the seers connected to the seen, supported by the seeing. That is why Aatman is said to pervade all.

The entire world that is made up of all types of seers and their seens, is supported by this ‘seeing’. The world keeps forming again and again at every instant, for every seer from the bacteria to Brahmaa. The seen gets re-created along with the seer, again and again endlessly, at every instant. The only thing that does not recreate itself, is the ‘seeing’, the Aatman, the essence of all the seers and the seens. Aatman is changeless.

Suppose we visit some landscape un-created by any worm or human till today, what would it be like? How will it come into existence at our sight?

Let us do a thought experiment. Let us leave this world made of roads, shops, buildings, gardens, and try to go to some place where not many humans dare to go. It should be a place where not even a worm exists as a seer. No animal, or man should be there as the seer of an already created perceived field. We should be the first ones to explore such a land. Suppose, say, we enter deep into the snow mountains where no one has ever gone, and where the White Mountains stand all alone, cold and mighty, with no human around.

Even as we leave the populated areas (existing as the already created seer-fields) behind, and enter the land of no-humans and look up at those high and mighty mountains..... we can also wonder.....

whether these mountains were there already before we saw, or did they come into existence at the instance of our seeing only, and will they vanish off into nothing, when we do not see them?

If no one was there to see them, will they be still there as the same mighty mountains? After we turn our backs on them, will they still be there, or will there be only sheer emptiness (empty of emptiness also) where no seer is there to produce a seen? Were the mountain-scenes already there before we saw them, and did we just enter those scenes, like visitors to an existing wonderland? If these Mountains were to be lashed by winds, or to be drenched by stormy rains, and if no one was there to see those scenes, will such winds and storms be really there? Or, will it all be just emptiness only, which exists not in any space or time? What would it be like if the seer and seen were not there at all, and the ‘seeing’ alone was there, seeing itself? If no one was there to see any seen, and the seeing alone was left back... how will it be like...?

Coming back to our thought experiment...

We are now standing on the topmost peak, and looking at all the other mountains from that top edge of the planet...!

What a wonderful vision!

So silent, and so alone!

As if all those mountains are Rishis contemplating on the silence within!

We are the disturbances there with our umpteen conceptions and self-imagined emotions!
 The 'seer and the seen' are like a stone thrown at the calm white quiescent state of the Mountains!
 We stand embarrassed in front of that mighty silent Brahman, and our minds ring with the song of Shankara, 'DakshinaaMurtaye NamH!' (Salutation to the unmanifest manifest Brahman!)

Anyhow, we cannot stop reasoning...
 and so where were we...?

The scene that rises before us, was it a fixed scene already before the seer saw it?
 Did the mountains exist already even before the mind painted it with the sense brushes and took a selfie with its conception camera?
 And do the mountains get seen by all in the same manner?

Mountains as our perceived pictures, at that instant, are just the part of the tiny vision presented to us only, as humans on this planet, as per our size, and as per the health of our brain mechanism.
 It is our brain-vision; a vision presented to a homo sapien brain (with all space time logic of travel and time perfectly conceived).

A worm cannot see what we see.
 A dog cannot understand what it would see there.
 A giant whose head reaches above the clouds cannot see what we human things manage to see.
 Only we, the human entities see what we see and conceive the mighty mountains.
 Our brains alone write the picture of the Mountains at that moment of perception, instantly, like magic.
 At every step we take, a new scenario is presented to our eyes as if it was already there waiting for us.
 At every step, a world gets created newly, with new scenes, new experiences.
 Experiences alone flow like waters. Nothing else is there.

*(That is why Upanishads state 'Ap' water alone as the support (Aayatanam) of the world.
 Experience alone exists as real for the various levels of minds.
 World is just the conception-pattern that is stored inside the brain.)*

Mountain is a delusion (just a picture we conceive); experience alone is our making; and that is just the process of the seer seeing the seen supported by the seeing!

"Seeing" is always there "watching" the seer and the seen.

'Seeing' is always there 'as' the seer and the seen.

What else can be there?

*(And you believe that the stinking bacteria-colony (body) alone is the wondrous creature in the world!
 And call that stinking thing as you! Shame on you!)*

'What else can be there!' - says Vasishta in his Vaasishtam.

According to him, unless 'we' 'see it' as the 'seen', no object can be there.

If we trust the words of the Great Master, then it means that the mountains were produced, rather were created by our minds, at that instant of seeing, as per the want of the mind.

If at every wink, we alone produce those mountains, as our perceived object, (as Vasishta proves through reasoning), were they not there before we saw them?

How can we produce a mountain by ourselves? We are not gods, are we?

*(It seems that you have forgotten that you saw a mountain in your dream last night!
Who created that mountain but your mind-content?)*

Before you saw the mountain, it was unmanifest, formless, as the quiescent state of Brahman, the Reality, ready as a potential 'seen and seer state', to manifest the moment a mind agitated.

You and your mountain (as the idea - 'I experience the mountain') appeared at that very instant, from the emptiness, and an experience of seeing a mountain, appeared out of nowhere.

You did not go (travelling) to the snow mountain, but existed as the seer of the seen mountain; that is all. You never moved actually. The 'seeing' never moves.

Mountain-vision was just an experience. It was just the seer with his seen.

Mountain was there not as an already existing mountain, but as a potential state to be opened by some mind or other.

Such potential states stay concealed as the Brahman-state, ready to become an experience at every agitation of the mind. This is the state of Brahman that exists as the power that instantly becomes a seen for the seer, in any manner.

All the unseen wonders of the world still stay as the 'ready to manifest potential states' only. The volcanoes that burst and flow as lava streams, the earth quakes that break the ground, the asteroids that fall from the space, the sun that burns itself off and commits suicide, the fly that hovers around your fruit juice, the mosquitoes that bite you mercilessly, the failures you meet with, the successes that garland you, the good, the bad, the disease and the death, all are just the potential states that stay unmanifest, and manifest as an experience, at the agitation-instance of some mind or the other. All these potential states alone exist, giving an illusion of experience.

Everything is unmanifest only, giving the illusion of the manifest.

This is the Reality state of Brahman which exists as all, yet does not at all exist as 'the all'.

Potential states are not manifest at all.

You reading this article is one potential state of Brahman. If you as the reader (seer) and the article that is read (seen), both are dismissed off as just some sense data, what is left back?

Knowledge! Bodha! The Seeing! The Aatman!

There is no you or me or anything, but the undivided state of Reality oozing with potential states of the seer and seen.

Reality state can exist as anything.

It can exist both as a victorious Rama and a defeated Rama.

We know of the victorious Rama only; says Vasishta.

There is nothing that cannot become an experience for some mind or other.

Mind, as you know is also a conception only and has no existence.

It is just experience that is manifest; and the mind is invented as the subject of experience.

Reality is, as it is, as the potential state of many experiences.

That is all.

That is Brahman.

It is always unmanifest.

If you see the manifest world, then you are just the potential state of delusion only!

Brahman is not responsible for your existence.

Brahman-state has no idea of delusion also; for it cannot think like 'you the most intelligent delusion state'; says Vasishta!

Only idiots need intelligence! Not the Brahman-state!

We see.

We are the seers seeing the seen always; again and again.

We are the seeing processes only.

Objects get created for us at every wink of our eyes; says Vasishta.

Inside your tiny room also, at every wink of your eyes, a potential state newly manifests immediately, as per the capacity and want of your mind.

The colours, sounds, smells etc all depend on the healthy state of the gooey mass saved inside the bone pot (skull). And the wants (deep within your mind, unknown to yourself), the dreams, the ambitions, needs, urges, desires all take on the job of making the objects out of the potential state of Brahman.

Brahman is just empty of all emptiness and fullness.

Even emptiness stays as a potential state of Brahman only.

If you are having a bad life, then swear at yourself; for you are the Brahmaa, the creator of your world; rather the 'bacteria' that makes your body and the brain that acts as the manager of all bacterial functions, is responsible for the world you see.

You do not need a god to create you or your world; bacteria can do it easily, without any effort!

(Countless bacteria make us the body-things; and we as the 'city made of bacterial colonies' imagine the universe and its creator.)

And where is this Brahman hidden, in which place?

'Brahman is now here', as Vivekananda says, though it is 'nowhere, as Vasishta declares.

When we see what we see, the 'seeing alone' produces this magic of objects at every 'movement' of our minds. Our minds move, and we experience 'movement in time and place'.

All the objects we perceive around us, inside our houses, outside of our houses,

all that was there before even the earth planet came into being,

all that will be there after this earth planet burns off in the future by the very heat of the life-giving sun; for, each and every thing comes into existence at that moment of seeing only, as an illusory state.

This 'seeing' is always there in all; but we miss it always.

We always know of the 'us' and the 'objects seen by us'; but never notice this 'seeing'.

Vasishta tells us how to catch this 'seeing', which always escapes our notice.

It is there in-between two cognition points he says.

At every movement of your mind, an object is newly seen (even if it is the same object that you have been seeing for years). At every movement of your mind, the object dies and gets produced once again.

That is why, objects are said to have momentary existence like lightning flashes.

After the object's death, and before its birth once again, in that minuscule point of no-object, this Aatman exist as it is, without manifesting as any object still.

If that 'silence of nothingness' is contemplated upon,
that silence which exists after the death of one potential state of perception and before the birth of another potential state of perception,
that is the Brahman state of 'seeing' that is free of both the seer and the seen.

Every agitation of your mind opens up some potential state or another, from this emptiness of Brahman. All that you see as the wife, husband, child, relative, friend, neighbours, dogs, cows, planets, stars, galaxies, universes, black holes, white holes, etc etc, all are there as the potential states to be opened up by some mind or other.

(Next time when your pet dog suddenly enters your room, understand that 'you as the seer of the dog, and the dog as the seer of you', were created newly by each other.

Every object at every instant creates you as the seer and itself gets produced newly as the seen.

You are a new seer every moment, with some new object always there, ready to manifest!

You are just a memory that continues in all the seeing processes as the 'you'!

What a horrible existence! No permanency at all!

The heinous position of staying always as some seeing process or other!

The heinous position of getting created by an object, so that it gets seen!

Can there be a worst state than this! Pity you!)

We know of the world as a set of information only, that is communicated from some other minds. World is just a collection of data received and stored by the mind.

The world you see is actually the hosts of potential states that are opened up by the countless minds that exist as just the quivers or agitations of the energy-state called 'Praana'.

You wonder then, why so many unpleasant things also exist as the mind-films?

Impurity breeds impurity only, weed seeds grow into thorny bushes only; so also, dislikes, likes, attachments, hatreds, selfishness, all rise up as the unpleasant state of the world.

'Seer' is corrupt, means that the 'seen' is also corrupt.

The 'seeing' (Aatman) stays un-corrupted and untainted, whatever the potential state gets painted by whichever mind.

It just 'is', supporting the 'seer and seen' of any category.

At the very point of your existence (in no location of time and place) -
exists the entire perceived phenomenon containing the potential states of countless worlds that exist far beyond in other dimensions also.

There is no space or time, but only potential states as the Reality, which exists as countless seers and the seens, that are trapped in varied time-frames and place-frames.

You want to escape from this seer-seen trap...?

You cannot get away from it all, like you cannot run away from the world that is inside the dream world, inside the dream-world itself. You have to wake up.

To wake up, you have to know the workings of a dream-world.
 When you stand apart from the dream and analyze the dream, you are already awake.
 When you understand that there is no solid world at all as fixed in space and time, but only potential states that rise up as seer-seen processes, then the bloated balloon of Brahman state bursts instantly and Aatman alone is left back as 'Kevalatvam'.
 Then you remain as 'the seeing' only, which is not caught between the seer and the seen.
 You turn into a formless ghost (as the 'Preta' - the dead one - the one who has moved from the unreal world to the real world) and move among the potential states opened by other minds like a formless ghost.
 You stay as a Mukta, the 'seeing state' only.
 The 'I see' state, is gone forever, and only the 'seeing' remains left back.
 This is known as liberation, a state of freedom.
 A liberated man alone is an individual proper; rest are all the just continuously rising and vanishing seer-seen processes only!

*Wake up - says Vasishta, the ancient ghost that has arrived in here from the real world!
 So why don't you wake up like Rama, the Great Lord, whom you worship day in and day out in stone idols and painted pictures?
 Wake up in knowledge; indeed Rama will be pleased for sure by such a knowledge-worship!*

WHO IS ANYTHING IN THIS VAST EXPANSE?

'I am special' This irrational utterance starts the downfall of anyone.

Whatever you are, whatever talents you have, whatever greatness you have, whichever deity or celebrity you hold on to, to whichever country you belong to, in whichever glorified family you are born into....you are not special; I am not special; and nobody is special.

and you think... that..

if you adhere to some philosophy of life, that philosophy is the truest of all,
 if you adore some celebrity, that celebrity is the greatest of all,
 if you are attached to any deity, that deity is the super-most of all,
 if you are born in any place, that place is the greatest of all,
 if you are speaking a language of the place you are born in, that is the best of all languages,
 if you are born into some culture, that culture is the most wonderful of all,
 and in short, all that is connected to you is the greatest,
 like a cock that believed that if it stopped crowing the sun would never rise at all!

Devotion, patriotism, religion, philosophy are all just brain translations only;
 and the 'I am special' is just another expression of the 'I' ness - Ahamkaara;
 says not me..but Sage Vasishta!