

**BRAHMAN KNOWLEDGE  
BRAHMA JNAANAM**

**FROM**

**JNAANA-VAASISHTAM**

**OF**

**VAALMIKI MAHARSHI**

*‘Simplified’*

by

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**BOOK FIVE**

**[MEANINGS OF SANSKRIT TERMS  
USED IN  
JNAANAVAASISHTAM]**

**DEDICATED  
TO  
ALL THE SEEKERS OF TRUTH**

**ABOUT THE AUTHOR**

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## [MEANINGS OF SANSKRIT TERMS USED IN JNAANAVAASISHTAM]

### WHAT IS A JEEVA?

Jeeva is just a state of living and not any individual at all.

It is not a ghost living inside the body, and does not go out after the death of the body.

Jeeva is just the experience of living.

It is just a process of going through some experience.

Jeeva is not contained within a body.

Jeeva means what all is thought of as 'I' and what all is believed to be as 'mine'.

You as a Jeeva are your body, your people, your abode, your ideas, your beliefs, your wants, your ego, and all that makes you a 'you who lives through an experience'.

Jeeva has no name, no form, no particularities and no identity.

It is just a process of perception, as common as hydrogen and oxygen molecules joining to make water.

Every process of hydrogen molecule mixing with oxygen molecule cannot be defined as an individual, or is not any special spirit behind that process.

Jeeva-state is also such an inert process only, where no individual exists.

Actually, this Jeeva-state is also denied by Vasishtha in his discourse to Rama, because this Jeeva-state exists as the 'state of absence of knowledge' only.

According to him, there are no Jeevas at all, except as levels of ignorance.

Nothing is there; no one is there as any individual Jeeva.

### WHAT IS MIND OR 'MANAS'?

What is the mind, and where is it inside us?

Mind is not any organ inside or outside.

'Manas' - means something that thinks of something else.

Mind is just an agitation.

In a huge emptiness where emptiness also is not there, there is this agitation or quiver which stays as this perceived world.

Mind is just the process of perception.

It is at once, the 'seer of the object, the object and the seeing process'.

It is a process that stays as an agitation - as a producer and receiver of information, and also the maker of false information called the world.

Mind is not an organ inside the body. It is not some invisible part that is hidden inside the blood-pumping heart or the neuron-firing brain.

It is all that is you, and all that you see as the world.

Everyone is a tiny mind that is producing a fraction of the world as his or her perception.

The total structure of all the minds is the entire world that is perceived.

All the brains in this planet have a particular type of mind-process that acts as the five senses of eyes, ears etc; and our world is made of the information brought by these five senses.

In other worlds, if more senses and different minds are there...?

How can we know..!

## WHAT IS JAGAT? WHAT IS BRAHMAN?

The term 'Jagat' means that which gets continuously produced and goes off immediately.

The term 'Vishvam' means that which the divided phenomenon.

The term 'Loka' means that which is seen by the eyes (or senses).

'World' is actually an inappropriate translation for the terms Jagat and Vishvam or Loka.

The English term 'world' is just this little earth with its sky and ocean according to most of the people.

Nothing is beyond our understanding, boasts the science.

Nothing is beyond our understanding boasts the philosophy.

Of course, science is an outcome of philosophy only, and how can they be different in their self-glorification?

Yes! This planet is well-known for self-glorification; otherwise, how can it be under such a delusion that this world is the best of all, and is the only one which hoards super intelligent species like humans!

According to Vasishta, there are as many worlds as there are minds.

A single particular mind-set is known as Brahmaa the total mind-structure of a world.

There are countless such mind-sets that exist like bubbles of water as in a vast boundary-less ocean of Reality.

Each bubble-world will have its own populace, who will be experiencing their own world-structure as defined by their particular senses, which may be completely different from our senses. They may have their own philosophy, their own science and their own explanation of the Reality-state.

*How small our understanding is!*

*How tiny we are in this huge perceived phenomenon called the Jagat!*

*Yet how proud we are of our meaningless achievements!*

What we know is nothing; we cannot know everything also.

Each mind-set has its own sense created information as its world; like our world here is made of the five sense information of image, sound, smell, touch and smell.

The organized sense info we receive, is the 'mind process' which is defined by us as the world.

Actually, since any world that is seen is made of information only; the world is nothing but emptiness only; and that emptiness is referred to by our Upanishads as the 'Brahman' - that which swells up as the worlds or mind-sets.

All the worlds that can exist anywhere and everywhere is the 'Jagat'.

Any world is just emptiness with particular set of info inflow.

This 'emptiness made of info' is actually the 'state of Reality which is empty of the info of emptiness' also.

This alone is referred to as 'Brahman'.

To catch it, is realization. To stay in that knowledge, is Mukti.

It is always there, like the space, in and around you, and as you also, as a continuous info inflow.

(You are also an info only)

It cannot be grasped by our brains ever.

It cannot be perceived through the senses also.

Mind also cannot grasp it.

How can the agitation called the mind catch the agitation-less state ever?

We can experience that state, only when the mind becomes non-functional.

Mind is just an agitation; and this agitation is seen as the world.

This agitation can be stopped by maintaining the purity of heart.

If one analyzes what is the mind, then the mind ceases to exist. The world also ceases to exist.

This is the silence that Rishis experience as the Samaadhi state; a fully awake state of staying as the Reality without the mind.

It is very difficult to achieve, and is a result of the ruthless analyzing process of the intellect.

No asceticism, no yoga practice, no Kundalini rising, no meditation facades, no trance states can make you catch that state like a fruit falling from the tree.

You have to make effort and think, think and think.

And when the thinking stops; the silence-state which raises is the 'Brahman'!

### WHAT IS CHITTA AND WHAT IS CONCEPTION?

Brahman-state, the reality state which appears swollen as this perceived world of the mind is said to be the Chit-state.

The Sanskrit word 'Chit' is translated as 'Pure awareness state' (for the lack of a proper word in the English language). Chit has to be understood as 'Chit only' - something more than pure awareness.

'Chit' is your 'basic essence' as a perceiving animal.

This 'Chit' is the common root word for 'Chitta' also - that which senses, thinks, decides etc.

The term 'Chitta' is derived from the Chit-state of pure awareness.

What is this Chitta? What does it do?

Chitta's function is to produce a world at every wink of your eye; says Vasishta.

Chitta is the world, declares the Great Sage.

Chitta is the conceiving power of Reality; so he explains.

Chitta is the 'Kalanaa' the taint, the disturbance in the quiet state of Reality; says he.

Chitta is the Samkalpa -the conception state of Reality; so it is said.

Let us think...how it is so.

Now, suppose you are standing now in a garden..let us say..

You as an animal of earth, can see only in the front, and only through the five senses.

What actually happens is not that you are inside any garden as such; but you are hit by a lot of sense information at once.

You, at some time and place (measure), receive various sense inputs, at one stretch.

You get the information of lots of green things, lots of coloured things, lots of smells, lots of wind, lots of shade, lots of bird-noises, and may be the coolness of the small water holes and so on...!

All these sense experiences of coolness, smell-ness, colour-ness etc is pleasing, and you understand it as a garden.

Mind you - you call it a garden, though there is no garden at all.

Yes! There is no garden at all, but some sets of information received (and produced) by the brain.

Senses gave you the sense data; and the mind produced names (sound-modifications) for the shapes and experiences; and it calls it a garden.

This calling the 'sets of inert sense information' as a live scene of garden, is the function of Chitta. It is Chitta that exists as the garden for you.

This garden is a name invented for the 'data of sense input of greenness, colour-ness, coolness etc'. If by chance, the sense input is of extreme heat, burning sensation, thirst, burning ground, and some hot fire in the sky that pours the heat down in torrents, then the mind calls it a desert.

If the sense input is of sweetness, sourness, bitterness, hotness and so on..; then some chemical jumps up and down in your brain, then the mind calls it food.

So it is, with all your experiences.

Any collection of a particular sense input, is given a name by the Chitta.

'Chitta' is all that which thinks as the mind, analyzes as the intellect, and of course senses a world also, as the senses. It even creates the illusion of movement, through the variations in the numbers of place and time measures.

When the time and place numbers change, the Chitta calls it the 'movement in time and place'.

Let us get more clarification about this thing called 'Chitta'.

For example, you must all watch TV channels, at least for catching the news of the day.

You must watch some films and soaps also as per your taste.

The screen is some emptiness only, which can depict any scene, like the Reality state of Brahman can appear as any scene of your experience.

The screen depicts varieties of love scenes, blood-spilling scenes, crime scenes, devotions scenes, though it never is affected by any of the scenes.

Like Brahman or Aatman (the Reality essence), the screen does not get wet by the water it displays, does not dry-up by the winds, or burn by the fire that is seen in the films.

It is never ever 'seen', similar to the Brahman, though it supports all the scenes, similar to Brahman.

We cry, we laugh, we melt, we get enraged, and emotionally react by looking at the dance of various colours on the pixels. But, actually nothing is happening there, except some calculated colour variations on the screen, like our senses producing some variations in the 'emptiness screen'. The screen-world is made up of pixels, and our world here is made up of atoms.

We see people and objects on the pixels on the screen, who are not there at all; and we see people and objects in the world here on the atom-movements, who are also not there at all.

What is the scene we see on the screen actually...?

Let us peep in at the film studio, where the film gets shot.

It is just a chaotic scene of so many talented people working hard, to produce an illusory scene of the film story. The main actor is surrounded by people all around; then there is the shooting crew, the director, the co-actors, the make up men, actor's attendants, the staring public etc, and always a crowd of fifty to hundred people at all times. The actor has to read his script again and again to remember the right dialogue; is guided at every movement by the Director; he always speaks to the camera only; sometimes he does not even have the opposite partner in the sets (her or his portions will be separately shot); he does not even have an idea of the story-line; he is not at all the character he displays; his true identity is never forgotten ever as a famed personality; when on the acting-ground also, he takes measured steps, makes measured face movements, makes measured limb movements, along with the Director's voice guiding him moment to moment; and he is adept in faking; he fakes the smile, fakes the tears, fakes the emotions of love and anger, he fakes courage also.

And a story is made with no story at all.

No story happened at all on the acting ground, except the hard work of many people with various talents; like nothing at all happens in the world also actually, except the varied functions of Chitta.

*(World itself is non-existent according to Vasishta.)*

Yet we see an emotional story on the screen, and feel emotional along with the characters.

We see love, where there is not an iota of love.

We see devotion, where even an iota of devotion is not there.

We see sacrifice, nobility, greatness, where no such things ever existed.

What was behind the screen is just the calculated camera-work; and after the cutting and pasting of the right set of the camera-shot scenes, we see a story on the screen; rather are forced to see a story on the screen.

We conceive a story on the pixel-variations.

We never bother about its reality; but are happy to see what we see.

We never bother about the reality that presents the world scenes also; and are happy to see what we see.

In the world also, the brain as the director, shoots the scenes as sense-inputs only; and after the editing work, we see a beautiful world of people and objects, made of conceptions only.

We conceive a life story based on the inert sense information we produce and receive.

This making a something out of nothing is called the Chitta.

This is Chitta; the producer, the director, the actor, and also the audience of our life-film.

This function of Chit is known as Chitta.

Chitta is what makes us see a world of such a huge proportion.

Chitta is what produces sense-input; what receives sense input; what recycles the sense-input;

what conceives a continuous life story through memories made up and stored;

what makes a huge world rise up extending far beyond the galaxies also, through mere conceptions, like you get fooled by the camera-tricks of an expert camera-man when seeing a film on the screen.

We see oceans, volcanoes, mountains, rivers, wild animals, ghosts, gods, etc etc, on the colour variations presented on the colourless screen.

We conceive oceans etc on the empty screen.

That which makes the emptiness into a world, is the magician called Chitta.

Chitta is not any function of a deity called Brahman.

Brahman is no deity. It is just a name we refer to the emptiness of emptiness also.

Chitta is the wrong way of looking at things; like conceiving a reality in the photon-dance going on on the screen.

Chitta is the idiot state. World is the idiot state.

Chitta is not knowing how the world comes into existence.

Chitta is believing in the reality of the world, like believing in the story of the soaps.

Chitta is superimposing the depicted noble character on the idiot actor.

Senses - the idiot actors act on the stage of the atoms.

They keep on producing smells, sounds, tastes, touches and images.

The idiot state namely Chitta, conceives a world and life stories, in these smells, sounds, tastes, touches and images.

Nothing happens at all. No one is there at all. Nothing is there at all.



To make something out of this nothing, is the idiot state named Chitta.  
 It is the greatest fan of the countless soaps that keep on appearing on the emptiness screen.  
 Chitta is that which never is aware of the screen, but sees only the pictures on the screen as real.  
 Chitta is what makes you cry, laugh, suffer, long for, take birth, and also die.  
 Chitta is what you are as the person trapped in a life story.

Chitta is the wrong way of thinking. It is bondage. It is ignorance.  
 If you can think the right way, you are liberated. It is Knowledge.  
 To be aware of the screen always is liberation.  
 To be lost in the Chitta-magic is bondage.  
 To see a world on pixels is stupidity.  
 To see a world in emptiness also, is stupidity.  
 To see a world, and not believe in it, is JeevanMukti -liberation while living.  
 To see a world, and believe in it, is the height of ignorance.

### TAMAS, RAJAS, SATTVA - DARK, DUSTY AND CLEAR

Three levels of minds from darkness to light...  
 Three Gunas, the three ropes that bind a Jeeva...

[Asatoma Sad-Gamaya  
 Tamaso Maa Jyotir-Gamaya  
 Mrytyor-Maa Amritam Gamaya  
 Om Shaantih Shaantih Shaantihi]  
 [Lead me from the untruth to the Truth.  
 Lead me from darkness to light.  
 Lead me from death to immortality  
 Om Peace Peace Peace.]

TamsormaaJyotirgamaya  
*Take me from darkness to light*

Tamas is extreme selfishness; body level of actions only, as like an animal...  
 Ethics, laws have no meaning in this level..  
 They act through instincts only...  
 Their minds are very very dark...darkness so thick that it can not be pierced with a needle also...

MrtyormaaAmrtam Gamaya.  
*Take me from death to immortality*

Rajas - better than Tamas -  
 they have a slight control over their animal instincts...  
 They fear the laws; try to follow the rules of ethics..  
 Selfishness for the family, selfishness for the country...dominates..  
 have desires...are sure of birth and death...  
 but are ignorant still and do not know of their immortal essence at all...

Cult addiction, deity fanaticism, Guru madness, celebrity worship, wrong philosophical beliefs, attachment to the family and friends, the arrogance of being right always (though wrong actually), reluctance towards Vichaara, absence of Viveka, stay stuck to festivals, functions, statue worships, parties...temples..picnics...journeys..tours...jobs...  
money...properties..gold..silver... diamonds...bank balance.. hoarding of wealth...  
care for the appearance of the body...education...art..etc etc...

Their minds are filled with dust so thick, that they understand everything the wrong way only...  
Belief in the reality of the world is very thick; and they live in the myth of love, affection and self-glory...

Asatormaasatyam Gamaya  
*Take me from the untruth to the Truth*

Sattva is goodness..

goodness of everything...kind, affectionate, devotion to elders and all Gurus, broad mindedness, charity, helpful nature, form-worship of deities, trying to grasp higher truths also...  
but absence of correct Knowledge...

Still they live with the belief in the reality of the world and are sunk in Avidyaa (lack of right knowledge)

In short...

*A glass room that has no light at all is, Tamas.*

There is no inside or outside but darkness only; and one is completely blind.

*A glass room that is covered by red dust all over inside and outside is, Rajas.*

There is no inside or outside but they always are prone to wrong actions and wrong decisions, as if blind.

*A glass room that is clean, is Sattva.*

There is a vague idea of the outside and the inside... clean and proper.

Always selfless, and act the right way and take the right decisions...

but still are stuck within the four walls of ignorance...

They believe in the room as real, and do not want to go out of it.

They have the eyes; but have the infected vision like seeing the double moon..

GUNAATEETA

*A glass room that is completely broken to pieces is 'Gunaateeta' - beyond the three Gunas.*

No darkness, no dust, no light, but the complete empty expanse where no inside and outside exist.

no bondage of rules and ethics...

no bondage of ignorance..

no bondage of untruth...

yet act as if a room is there....

as if blind, but never blind...

A Mukta - a 'Gunaateeta' is a person who is a man with the eyes in the kingdom of the blind...

To survive, he also has to act as the blind sometimes.

as if Taamasic and sleep... as if Raajasic and do actions of the world.. as if Saattvic and be kind and good..

like a actor on the stage...

perfect in every movement, perfect in every word, perfect in every emotion...

wearing the costume of the body....

Om Shaantih Shaantih Shaantih /Peace Peace Peace in oneself

## FOOD, AIR, MIND, LEARNING, BLISS LAYERS (PANCHAKOSHAS)

Many of us would have heard this term - 'PanchaKosha' - five layers or five coverings.

Usually it is explained that the Aatman is covered by these five sheaths, namely, Anna, Praana, Manas, Vijnaana and Aananda; and the human being is made of all these layers.

Does that mean that in any other world, any other species with a different body-system, say for example a world made of 'AI beings' only, will not have these Koshas?

Can we limit our Upanishads to mean, only these human beings stuck on this planet?

How can these sacred texts be universal then?

Or if the so-called Brahman is understood differently in any other world and a different explanation is given, will the Reality lose its supreme state?

Upanishads contain knowledge that refers to the entire perceived phenomena which contains the world-system in each and every atom, like bubbles in the ocean.

These Koshas (sheaths) do not refer to the individual bodies (of any single planet), but to the generalized categorization of existence anywhere at anytime.

Sheaths are levels of existence, like coverings of a Jeeva.

First one is 'Anna' - food/nourishment level

Those beings that consume food, survive by food, regard 'food' as the main part of emotional life also; are the body-based species. Such beings are mere matter-stuff that needs food to survive.

This is the lowest level.

This earth planet which is fanatic about food-consumption with just six tastes available, is just the AnnamayaKosha-level (nourishment based/ body-based/ physical/ matter-made) basically.

Next comes 'Praana' - it is the expanse of energy that manifests by the control of Annamaya Kosha.

With proper body discipline and diet, a person masters this energy and becomes stronger and powerful.

Next level is 'Manas' - the thinking process or the brain-neuron firings, which rise up without any control, making the man just a robot acting out the commands of the brain.

With proper control over the mind, a man learns to have controlled thoughts first, which later get reflected in the brain. He is more powerful than the beings in the other lower levels.

World does not control him anymore; he is unaffected. His principles remain unbroken in front of any stronger force, be it of food level entities, or Praana level entities.

Next is the 'Vijnaana level' (learning-knowledge).

It is where you learn about the perceived world as much as possible through continuous experiments and analysis, and discover new methods to control it.

This level is still better than just the mind-control, because instead of accepting what is there like a trapped animal, you change the world to your convenience. The person in this level excels the beings in other levels through his better knowledge of the perceived.

Last is 'Aananda'. It is the bliss level.

What is bliss? 'To know that the perceived world is not in any way real' is bliss!

It is where a person can retire into the silence of the Reality state and stay as the Reality state itself with a mind. Since reality state is a potential state for any perception, the Knower in this level stays in a perceived-field that is under his control, like Lord Shiva.

The perceived world is present in all these levels.

‘Reality state termed as Brahman’ is the basic state which is covered by all these sheaths.

A man is not covered by these Koshas; but lives in one level or other.

Last level, very few can reach.

Praana level also needs very hard work, which very few are capable of.

Mind level beings also, are not found much, when we observe the impurities contained in all the minds.

The planet here is covered by Annamaya - food sheath people only - who live to eat only; who eat flesh and also are attracted by flesh; who live as the moving talking flesh pieces; cannot see anything but food for the belly and food for the reproduction organs.

And flesh only comes out of flesh as their continuance.

Pure (Poor) matter-beings!

To rise up from this level, control the food craving, control the Praana and become strong in the body. control the mind from running after food and flesh; learn the earth science to your fill; then transcending that also stay as the silent state of Reality which is the Supreme Knowledge state where the truth alone shines as you.

That is how you transcend the five sheaths, and staying as the Knowledge of truth only, keep the other levels under your control. That alone is Mukti.

That alone is Nirvaana - sheath-less state without coverings of any sort.

That is why Shiva is known as ‘Digambara’, one who has empty space alone as his covering.

Shiva is always absorbed in the Brahman-state.

### WHO IS THE KSHETRAJNA OF GEETAA?

‘Kshetra’ means ‘field’.

“Kshi” means to be the master of; ‘tra’ means that which is protected or maintained.

Here it means the field of perception that is maintained by a Jeeva as its extension.

Every Jeeva (living thing) is made of the field and its knower; and is the ‘Kshetrajna’.

A Jeeva is not some living thing contained within a body.

Body and the outside (whatever info one has of anything) are also the part of the field only.

Whatever your ideas are, and whatever your beliefs are, whatever your senses decode as objects, whatever superimposition you make on objects as beauty, ugly, wanted, unwanted, liked, disliked etc etc, are all part of the perceived field.

Every Jeeva is a ‘conscious perceived-field’; so is known as ‘Kshetrajna’.

Whatever you see and understand as something as per your mind capacity, is known as the field, the ‘Kshetra’. This differs from Jeeva to Jeeva. So, the world is different for each Jeeva.

For example, the uneducated maid that helps you with chores may not even have heard of the name ‘Himalayas’. For her it is non-existent as even a name also.

For those who are the natives of Himalayan villages, plains without mountains are unthinkable.

Even inside your own house, each of the family member will have a different Kshetra as his or her field of perception. Each Jeeva is a separate mind with its private way of superimposition.

World is not made of solid objects and people, but of a network of Kshetrajnas only.

Your house is made of the interacting fields of perception of your family members.

Your city is made of the interacting fields of perception of the citizens.

So it is with the entire earth.

There are only the interacting fields of perception, and not any absolute solid world.

If one understands this mind-made structure of the world; understands that sense knowledge alone appears as the objects and people of the world, gets rid of irrational beliefs, likes, dislikes etc, then his field slowly vanishes off into nothing.

There is left back the Kshetrajna without the Kshetra.

That is the Aatman that is rid of all the superimposition, and stays in the Nirvaana state.

## THE SIGNIFICANCE OF LINGA-SHIVA

### SHIVA-LINGA

Linga means a symbol that refers to something.

Shiva stays as a Linga form. Linga refers to Shiva.

### JAGAT-LINGA

If you take the entire perceived world, or even look up at the sky, you will find that the entire world you see, is circular and is in the Linga form. It is as if you are in the belly of a huge Linga!

This truth alone is represented in the Linga and Yoni (womb) figures.

### DRSHYA-LINGA

This perceived phenomenon called 'Drshyam' appearing through a mind-medium is the Linga, the symbol that refers to the Supreme state of Brahman (Reality state).

This Supreme state of Brahman, is also known as 'Shivam'.

'Shivam' means auspiciousness.

Perceived phenomenon is the false knowledge produced as a state of delusion.

It is inauspicious because it is not the truth.

In comparison to the false inauspicious state of delusion, Brahman state of Knowledge is known as the auspicious state of Shivam.

It is not a he, she, or it. It is something that is not anything.

It is formless; and shines as the entire perceived phenomenon.

### BRAHMA-LINGA

Brahman-state cannot be described, or imagined or understood.

It cannot be separately reached as a heaven above the clouds.

It can only be understood through this perceived phenomenon.

'This' is the Linga of 'That'.

That is why the formless Brahman is referred to as the Linga-form.

Linga is a formless shape and is represented as a round-shape carved on a stone.

## ISHVARA-LINGA

Lord Shiva, Ishvara always stays absorbed in the state of Brahman.

He is also formless. He is also known as Shiva because he is always in the Shivam state.

## MAAYAA-LINGA

Linga refers to the Shivam-state that is beginning-less, endless, formless and nameless.

Maayaa the very nature of Brahman, the very power of Brahman solidifies this formless state of Reality and produces the appearance of this world.

Maayaa, the deluding power is the 'Yoni' - the womb of the perceived phenomenon.

Brahman exists as the entire perceived phenomenon through delusion.

Delusion is the 'womb' of this appearance called the world.

This world is the Linga (symbol) of Brahman.

This truth alone is represented as the Linga form of stone.

## VAIRAAGYA-LINGA

This Linga refers to Shiva also who is the blazing fire of dispassion.

This Linga of dispassion cannot be worshipped with flowers and leaves.

It is bathed in waters only. Water refers to the experiences.

Brahman experiencing the world as all the Jeevas (living things), is the meaning of the Linga getting bathed in waters.

## BECOME A LINGA YOURSELF

If you see a Linga, you should dissolve off into the Supreme state of Shivam, and stay yourself as the Linga of that Brahman state.

## MUKTA-LINGA

A JeevanMukta (a person liberated while living) is the Linga of the Shivam state.

He is also formless, nameless, beginning-less and endless as the Knowledge shine.

He is also a fire of dispassion only.

The experiences he goes through in life after the realization of the truth, are the waters that bathe him always, like Ganges waters.

Stone Linga is inert; a Mukta is a conscious Linga.

Maarkandeya Rishi conquered death, through this knowledge only!

## WHO ARE SURAS AND ASURAS?

Who is a Sura?

A deity who fulfils wishes

(सुरः - सुष्टु रति (ददाति अभीष्टम्) -

Who is an Asura?

Those who are restless in any place

असुरः- अ सुरताः, स्थानेषु न सुष्टु रताः- स्थानेषु चपलाः -

सोर्देवानसृजत तत्सुराणां सुरत्वं, असोः असुरानसृजत तदसुराणां असुरत्वम्

सोः - प्रशस्तात् -आत्मनः प्रदेशात्;

Brahmaa created Suras from his own Self (as endowed with Sattva essence) and Asuras from his breath, especially the lower breath (as endowed with Taamasic essence). In the oldest parts of the Rg Veda, the term Asura is used for the Supreme spirit and in the sense of a god or a divinity like Indra, Agni, and Varuna. Later it acquired an entirely significant opposite meaning of a demon or an enemy of Devas.

Asuras are ‘not’ to be confused with-  
 Daityas - sons of Diti, the daughter of Daksha married to Sage Kashyapa  
 Daanavaas - sons of Danu, the daughter of Daksha married to Sage Kashyapa

Who are Raakshasas?  
 Those with demonic nature  
 राक्षस - रक्षस इदं- रक्षत्वं  
 Raakshasa is a word used for any person who behaves terrifyingly or acts evil.  
 A person who is rude and arrogant is also termed as a Raakshasa.  
 Even humans can be termed as Raakshasas, if they behave like devils.

Who is A Pishaaci?  
 one who eats ‘Pishita’  
 पिशितम् आचामति  
 What is ‘Pishita’?  
 PISH – to shape, to form - anything with a shape - a being - red in colour - reduced to its constituent parts  
 Anybody who eats flesh is a Pishaacha. Anybody who kills any being men or animal in a violent manner and consumes them is known as a Pishaacha. These things roam about in cremation grounds, battle-fields and consume raw corpses of animals and humans.  
*(There is no name invented where humans cause the torture of lower species and consume their corpses cooked to suit their taste-buds.)*

Who is a ‘Nishaachara’?  
 Any one -devil or human -who roams about at night to catch a prey or steal some one’s possession (or even manhandle women). Our planet now abounds with Nishaacaras, Pishaacis and Asuras!  
 Terrifying indeed!

### WHAT IS PRAANA?

Praana!  
 Everyone seems to know this word; but actually have no idea of its correct denotation.  
 The word ‘Praana’ is usually understood as some white streak of life-lustre which resides inside the living bodies till death; or most commonly referred to the breath only, which is misnomer actually.  
 Let us ascend our Vichaara-vehicle and analyze the meaning of this Praana-word, and try to understand why it is called so.

Praana means - (Pran- aana) the fluctuation which expands (as the myth called the life).  
 This fluctuation is alone the entire perceived phenomenon consisting of countless universes in countless dimensions.

*[According to Vasishtha, 'each mind-atom which is even subtler than the physical atom' (which is just the minute fluctuation of charges in any Universe) contains within it another Universe, and in each atom of that Universe exist again another universe and so on; and therefore no counting at all is possible for the number of Universes that may exist as some perceived experience of someone or other. Do you at least now feel the smallness of yourself and your world and your dumb beliefs and conceits?]*

How can a single fluctuation (Praana) be all this?

Let us start our searching process for this single fluctuation which appears as if it is many.

Let us undo the division we are addicted to.

What do we have as the world?

Lots of shapes with lots of names!

We can reduce all the shapes into two types at least-

the shapes that see and understand, and the shapes that are seen and get understood.

That means 'one that knows' and another that 'gets known'.

*(This is not the division of conscious and inert objects; since consciousness is just a name given to the reaction produced in an object towards its surroundings. Mostly all the living and non-living things are inert only according to Vasishtha and are pure physical matter only.*

*The 'knowing' in this context refers to a mind that cognizes and is co-joined with the object which gets cognized.*

*For example, a tree is 'known', a table is known, a rock is known, a wife is known, a husband is known, a child is known; so also, the sun, moon, stars, mountains, oceans, people, buildings, planets - all are 'known' only;*

*and you and all others like you 'know' their existence as outside of their bodies.)*

Anything you experience, is based on these two units only; one that knows and one that is known.

Look at all the objects and people around you.

Living and non-living - both types are seen by you as existing;

and the other living beings know you also, as existing.

Others, the inert or conscious that have shapes and names are the 'objects of knowledge' for you.

'You' are also the object of knowledge for others.

World is nothing but a network of knowing some other thing that is outside of you.

If this 'knowing' capacity is removed, what will happen?

If nothing is known, nothing will be there.

*(Have you seen brain-damaged persons?*

*They cannot even differentiate a hat-stand from a wife- says as NeuroScience expert!)*

World cannot exist as a world for you, if you do not sense it with your senses, and give it a name and shape based on its sensed qualities.

A person sees the object through the senses and cognizes its qualities; and of course reacts in his own way.



‘Each knowing the other along with the objects that get known’ - this is the world we have as a common experience.

If your brain (that is the ‘real you’ according to Neuroscience) stops its function, you cease to exist. All gone in a puff at death, including you.

You are nothing but a brain process that stops at some time, and you name it as death.

Since the breathing activity also stops at death, it is supposed that some life-force also departs from the body at the time of death. And that life-force is commonly referred to as ‘Praana’.

No! That is not the Praana at all.

Praana is actually the agitation state of Reality which empowers you to know both life and death.

How is Praana connected to the mind-power of cognizing?

The ‘knowing’ is the main fluctuation that makes us see a world.

We call it the ‘mind’.

Mind is not any invisible organ hidden inside our heart-space, but is just a name given to our cognizing process. This cognizing process is reflected in the brain-organ as the neuron firings.

Brain and the mind work so much together that it is difficult to separate them out as two different functions. Anyhow, let us call this mind as some agitation within, which is reflected the brain.

This agitation is supported by the Praana-agitation which in turn, supports the body-functions like the breathing etc.

Mind-agitation is mainly supported by the breathing mechanism.

Thoughts rise up if and only, the breathing goes on without stop.

Thoughts almost stop, while reading a book or watching a film, or when absorbed in some interesting job, or when listening to some favourite music, and breathing also stops or becomes very shallow.

Breath is held back; and thoughts stop.

Breath and thought are like the two ends of a single rope.

Each can be controlled by controlling the other.

This is the purpose of Praanaayaama (Breath-control) - to stop the thought-agitations.

This is a forced thought control; and does not have ‘(Vichaara-based) Knowledge’ as its support.

It is a temporary quietness only; and does not remove your idiocy.

By just being thoughtless, or entering some quite state of trance, one does not achieve much, except some forced rest for the mind.

If the mind is silent, it always feels good.

Mind agitation tires you.

Mind agitation exists as anxieties, wants, likes, dislikes, hatred, envy, jealousy, attachment, conceit, arrogance and so on. Therefore, the Rishis of the yore suggest that instead of just sticking to breath-control, practice the art of removing all types of mind agitations, and practice the natural quietness of the mind.

If the mind is almost inactive, what happens?

You exist in the Praana level (source-level) only.

This Praana level is not the breath-control of Yoga, but is the very agitation state of Reality.

It is very pure because the mind is inactive always, and functions only as a screen presenting the right form of world-scenes.

*Upanishads sing-*

*he who breaths not in, or breathes not out, he alone sings Saama!*

*(Saama means the staying as the very state of Reality-equality, the uniform-state that is not divided by shapes and names.)*

That means, if a person through the practice of mind-control remains without wants, attachment, body-conceit etc, then his mind remains quiet like a snake whose fangs have been removed.

The main Praana (fluctuation state of Reality) alone, functions as the purest form of agitation and exists as a support of 'existence' itself (not as just the support of the body-functions but as your main existence as a knowing-person).

In this state, the intellect is very pure and sharp. It can easily catch abstract ideas that are taught by the Rishis of the yore. Intellect is then ready to put forth its full power.

It is a higher state than being just an evolved ape (the human of the earth) which just consciously reacts to the outside environment with desires and anxieties.

The man who has controlled the mind is just a 'pure agitation of the Reality state' only; he is like the breath of a Supreme god, so you can say.

In this state, when one practices Vichaara - the analysis of the truths of the great texts like Vaasishtam or Upanishads, then the truths reveal themselves like the natural rise of the sun that removes the darkness.

This pure agitation state called 'Praana' always exists as the 'breath of Reality state' which is known as Brahman, Aatman, Satyam and so on.

Reality (that never can be known outside of you) always breaths and sees this perceived world (anywhere in any dimension) as you and me and all the others.

If you can make the mind quiet through the practice of (natural) sense-control, and practise 'Vichaara' of the Reality state, then you stay as the Praana, the 'Breath of Reality' itself.

You will stay as the pure 'knowing state' which sees the world not as any 'known' object, but as itself, as the 'quiet breathing state of Reality'.

This is the real Praanaayaama, and not the body's breath-control that is practised nowadays as a new fashion-trend.

One who stays in this state of Praana which does not breathe in (does not get affected by the outside world situations),  
and does not breathe out (does not react with anxieties, attachments, likes and dislikes),  
and stays not as any physical entity acting as only a brain-process, but as the very breath of Reality;  
he alone sings Saama.

*A Brahma Jnaani -*

*a Knower of Brahman,*

*a Knower of the Reality, stays as the 'Saama-singer' always,*

*singing the song of eternity, which never stops even when the ordinary body stops breathing.*

Stay as Praana only, as the very breath of Reality.  
 That alone is the real life lived.  
 This life never ceases to be.  
 This life does not start with a birthday and stop on a death day.  
 This life is you, the real state of existence.  
 Know it and live always not as any form, but as the knowing-state only.

Who can kill you or get killed by you in this state Arjuna, asks Krishna!  
 Arjuna failed to grasp this great secret of the Upanishads.  
 Can you catch it?  
 If you cannot, then understand that your mind-snake is still active with its fangs.  
 If you do understand what the real Praana is, then which death deity can dare approach you?  
 Become the breath of the Brahman itself, and stay deathless.  
 Death-deity itself dissolves off, since it is a 'known' object in the body-level only.  
 You stay as the Reality state itself, which knows nothing as separate from itself.  
 This Praana never leaves the Para Brahman; that is why Para Brahman is alive always.  
 That is the real Praana-state; the quiver of Para Brahman.  
 Be that alone!

#### PURPOSE OF PRAANAAYAAMA

'Praana' is not just the air that you breathe in and out through the nasal channel.  
 It is some energy vibration which supports the body functions, and is regarded as five not because it is five, but it supports the five types of body-functions, like the same man is referred to differently as father, husband, son, worker, friend etc  
 When the Praanas leave, the body falls dead. That means not the air leaving the body, but is the cessation of the energy-force that leads to the cessation of the body-functions.

The entire world is a single agitation of this Praana.  
 Every movement is a form of agitation only, supported by this Praana.  
 Scriptures refer to it as Vaayu Deva, the deity of this energy-force.

This Praana is the nature of Brahman-state, as a quiver is the nature of the ocean.  
 This Praana alone exists as the energy-flux, the support of the perceived phenomenon.

This Praana exists as the mind-state, and functions as the perceiving process.  
 This Praana as the mind-state, exists as the perceived world.  
 World is an agitation, and this agitation-power is Praana.

Praana and the mind function are 'one seen as two'.  
 Mind is the corrupted state of Praana. Mind is the impure state of Praana.  
 If the mind stops its function, you will be in the pure state of Praana which is the common principle that supports this perceived world.  
 For stopping the mind-function or mind-agitation called perception, the easy method suggested by our Rishis is 'Breath-control'.

*‘Apraanan Anapaanan Saama Gaayati’ - sing the Upanishads*

If both the functions of taking in and taking out of breath is stopped, you stay in the pure state of Praana, the quiver of Brahman. Then, you sing the Saama. You stay as the common essence of all. Once you reach the level of Praana, it is very easy to slip into the silent state of Brahman, the Reality state bereft of all perceptions.

When doing any hard lifting or doing a strenuous task, a person has to be ‘Apraanan Anapaanan’ - has to stop the breathing process to direct the full energy into the task.

‘Matter is energy’ - ‘energy is matter’.. has been proved by Science. Physical body is just an energy-state only, of various functions. Praana of the Upanishads is subtler than the energy-flux of the Science. It is beyond measure, yet exists as the ‘measure of mind-agitation’, which in turn appears as the objects with space time measures, as revealed by the sense-measures.

Praana, exists as the mind and its functions, that exist as the senses and their data, that exists as the body and the world.

**Brahma-Praanaayaama:**

If after holding the breath as in ordinary breath control exercises; you try to analyze the source from where the outgoing breath rises, and the in-going breath ends, and concentrate on that common point from which the breath rises and ends, and know that there is no inside or outside of the body, and stay as ‘Bodiless’, then you are in the silent state of Brahman.

This is the main purpose of Praanaayaama - stretching the little Praana inside you to stretch out as the Praana of the entire perceived; making the little mind dissolve off to make the entire mind-structure called the world dissolve off; like a pot-space staying as pot-less space without inside and outside; like a pot sunk inside the ocean has no inside and outside of the ocean.

## PURPOSE OF PATANJALI-YOGA

Purpose of ‘Patanjali Yoga’ is not the body-building work-outs, like gyms do. Patanjali was a Rishi, who was named so because, as he walked on the road, salutations (Anjalis) fell at his feet. No one knew his real name at all, for he had transgressed the body-state of name and form through the body itself, like the fire snuffing off another fire.

‘Yoga’ is the method prescribed for attaining the ‘Yoga (understanding the oneness of the individual and the cosmic existence)’ for people who lack the intellectual ability to realize the Brahman state. Its main purpose is ‘Chitta-Vritti-Nirodha’, the cessation of mind-agitation.

Mind is not just the thought process. Mind is what you see as the world that is built every second newly by the mind-state, which functions supported by Praana, the subtle energy-flux.

To stop the mind-function, is to stop the world-perception,  
like pressing a pause button to the ‘scenes running on the mind-screen’.

Yoga-exercises taught by Patanjali (referred to as Raja-Yoga by Swami Vivekananda), aim at reaching the Brahman state of silence, through the control of the body movements, control of the mind-agitations, and the control of the Praana-state. It is an easy way out of the ignorance, where you reach the Brahman-state by just silencing the mind once for all through the Yoga Practice.

What is Brahman state?

Perception is just a scene rising every moment (rather at every wink) newly, as the frames of sense data. Like the scenes seen on a screen are just tiny photographs moving fast to create the illusion of unbroken continuity, senses also function extremely fast to give a continuity of the perceived data. The continuity is maintained by the memory-prints implanted in the brain. And so, we get fooled into believing in a solid stable world.

If you press the pause button, the scene in the TV stops. One who is adept in the Patanjali Yoga, has the ability to press the pause button, and stop the mind-function namely the perceived scene. By practice, he learns always to live as the pause button, his intellect becomes sharp, and then he understands the principle of Brahman as his essence.

A Jnaana Yogi attains this silent-state by simply understanding the body as non-existent; he does not need the Yoga practice at all. His is a direct jump into the Brahman-state. He needs no Yoga-postures, no Praana-exercises; but has to do Vichaara only, and within minutes he attains that state easily.

To reach the other end of the ocean, the Yoga path of Patanjali teaches a man to swim. Jnaana path taught by Vasishta (JnaanaVaasishtam) makes one, the ocean itself. There is no ‘reaching of the other shore’; you are already there!

### WHAT IS ‘PATANJALI YOGA’?

What is the meaning of the word ‘Yoga’?

The word ‘Yoga’ is derived from the root-word ‘Yuj’.

Though the word is used generally to mean something that denotes ‘union’ ‘joining’ etc, it is not possible to give the exact meaning in English. You have to understand this word, as a Sanskrit word only, with its broad spectrum of meaning, and not as an English word.

Languages have their own peculiar references to some unique concept, which when translated loses its valid meaning, be it the modern version of Sanskrit, or the ancient Vedic language (which is not Sanskrit). Any language is a representation of the culture and philosophy of a particular mind-group and can be only understood when you are into it as a part of that mind-group.

Coming to the word-meaning of ‘yoga’...

Yoga’s innermost meaning suggests a ‘balanced state’.

Our physical bodies always move and act as per the signals that rise from the agitation-patterns in the brain. These agitation-patterns alone appear as the emotions, life scenes, attachments, wants, likes, dislikes etc in our perception-fields.

The translation process of the brain signals into thought-signals is alone known as the mind.

The inert language-less brain signals and the thoughts that appear as the world scenario, are both interconnected and affect each other.

Mind is OK, means body is OK.

Body is OK, means mind is OK.

If both are OK, then life is OK.

A proper brain alone leads to the proper actions of the body; and the proper actions of the body alone lead to the proper signals in the brain.

Brain and body have to work in co-ordination only, by each one balancing the actions of the other. This balancing is known as 'Yoga'; each one dancing to the rhythm of the other, in perfect co-ordination.

Usually, the mind is highly chaotic in character.

It wants to suffer wantonly. It wants to be anxious always.

It loves noise; it hates quietness.

It loves to want always; not wanting anything will kill it otherwise.

Mind sustains on anxieties and agitations only, as its fuel.

And such a chaotic mind always produces wrong signals in the brain (like the traffic signal on the road gone wrong); and the brain starts producing harmful chemicals (like acids leaking from a chemical factory); and the result is of course a 'flop film of life' that contains nothing but frustration, anger, irritation, madness, and of course umpteen diseases that eat up the body, cell by cell.

And, the corrupted and damaged brain produces rows and rows of wrong signals, and the mind translates it as the chaotic scenes of life that are unbearable; and finds solace in drink, women and drug, or in the worst case the urge to end life immediately (or find solace in reason-less religion too).

How can you avoid all this?

Yoga is the first step according to Sage Patanjali.

Who is Sage Patanjali?

'Patanjali' is a person to whom, people respectfully offered flowers (Patat-Anjali) as he walked majestically on the road. No one knows his real name. He was just 'Patanjali'!

Patanjali composed the Yoga Sutras, the Yoga formulas that would bring about the synchronized movements of the body and the mind.

The ancient Sages never used the word 'brain' which is just a physical organ; but used the word 'Manas' (mind) only, which refers to the agitation within, which rises as the life-scenario.

When the body and the mind move in perfect co-ordination, the life scenes that rise also are perfect, and a man lives on the earth without any physical and mental ailment for many many years, as long as he wishes.

*(Ancient scriptures do not have the idea of 'life-span' that is dependent on body's existence; but talk of 'mind-span' of life which can extend forever, till the mind wants to discard the body by will.)*

Yoga of Patanjali does not refer to the twisting of the body into knots.

Body is just a costume, a dress worn by the mind.

By just going through the various weird twisting and turning of the body limbs, nothing much can be gained, similar to where the twisting and turning your garment will not cure the diseases of the body.

Yoga is not body-control; but leads to the mind-control that keeps the body in control.

A Sage like Patanjali has control over every breath, nay each and every cell of his body and also every thought of his mind. No thought will also rise up, unless willed by him.

Patanjali as a Yogi, lived with perfect synchronized movement of the body and mind.

He was a true Yogi; not like the ones who sell Yoga in his name!

Yoga according to Patanjali is 'ChittaVrttiNirodha' (the stopping of agitation within); that means the complete control of the agitation called the mind.

*(It is not trance-state or any gain of power for miracle-doing; but is just a quiet state of mind.)*

Patanjali composed eight Yoga Sutras, the step by step process for attaining the cessation of the agitation of the mind.

Bhaarat - (Bhaa + Rati) is the land where knowledge was loved.

Knowledge here refers to the Knowledge of the Reality that hides from all our senses and mind.

The goal of every man here was considered as Moksha - the freedom from ignorance.

This goal could be attained only through a purified state of the intellect.

For understanding the abstract truths of Vedas, the mind had to stay quiet.

This quietening of the mind is not easy for the ordinary men of the world, who are caught in the endless flow of experiences that rise and fall again and again and without a break, like the waves of a turbulent ocean. To help them reach the goal of Moksha, Patanjali invented some disciplinary practices which when practised daily, would slowly purify their minds and sharpen their intellects too.

To attain this silence of the mind, he suggests-

'YAMA' - Control.

According to Patanjali, it means -

(1) 'Ahimsa' - Not being cruel

Not harming any other living thing by thought word or deed, be it a tree or a bird, or any animal or a human.

(2) 'Satya' - Truth

'Truth-speaking' does not mean the idiotic way of literal truth speaking; but refers to speaking of words that are pleasing and that brings good to the others (says Bheeshma of Mahabharata).

(3) 'Asteya' - Not coveting and taking away the objects that belong to the others.

(4) 'Brahmacharya' - Living in Brahman

It is not physical celibacy, but living a disciplined life based on the goal of attaining the Knowledge of Reality that is referred to as Brahman (the swollen up state of Reality).

(5) 'Aparigraha' - Not accepting

Not accepting what?

Not accepting the reality of the world-objects which are just arrays of sense-input only.

*(The last two disciplines refer to the analysis of the world-reality based on Knowledge Scriptures like Upanishads, Vaasishtam etc).*

## ‘NIYAMA’ - Discipline

The first one ‘Yama’ tells you what to do with outward actions; and you start controlling your anger, desire for the flesh that is cooked (or raw as passion-fulfilment), possessiveness, envy, stealing, etc. and you start the study of good books that teach you knowledge.

Then comes the next harder part, the mind-discipline.

### (1) ‘Saucha’ - cleanliness.

Body hygiene and mind-hygiene also.

Mind has to avoid thinking always of food, other gender, properties, money etc etc.

‘Dispassion soap’ cleans the mind-dirt.

### (2) ‘Santoshā’ - contentment.

Stop the flow of wants and do not jump about with excitement or disappointment for every smallest comfort or discomfort presented by the life.

### (3) ‘Tapas’ - actually means getting scorched.

Persevere in the path of Knowledge however hard it might be.

You may have to sacrifice some comforts for attaining a stability in your Yoga state of body and mind.

The goal can be reached through sincere effort and hard work only.

### (4) ‘Svaadhyāya’ - Self-study

Regular study of the Knowledge-oriented books under a suitable guide.

### (5) ‘IshvaraPranidhāna’ - surrender to some higher power which controls the life.

Ishvara is the Ruler of all the Rulers.

Ishvara might be a God, or a teacher for the worldly.

Ishvara is the very state of Reality for the seekers of true knowledge.

Surrender your little ego and move forward without any conceit, and gather knowledge from whichever source it is available.

## ‘AASANA’ - Posture

‘Aasana’ is just one part of the Yoga of Patanjali.

Aasana according to Patanjali is a comfortable and steady posture.

Body should not cause disturbance while you are engaged in any deep study of abstract thoughts of the Scriptures.

By just mastering the postures only, you do not gain anything good.

Studying or listening to a great Guru for many hours needs you sit for long, in a single posture.

To make the body stabilized, you have to follow the many postures suggested by a genuine Yoga Guru, and gain the balance of the body-limbs.

A man who has mastered the Aasanas, maintains a perfect posture always, while standing, eating, walking or running.

His body and brain work in perfect co-ordination.

Your body learns to remain stable for many hours in one single comfortable posture.



‘PRAANAAYAAMA’ - control of the subtle functions of the body and mind

The main energy-flow that supports the various functions of the body and the mind, is controlled by the various practices of breath-control.

‘PRATYAAHAARA’ - becoming close to the ‘real you’.

Ego - the ‘I’ that you call as yourself, is just the information you have built about yourself based on the body-looks and the body-needs.

If this information is deleted, you also get deleted.

But there is some real ‘you’ which is not just the information but something which passively is aware of all the information. This real ‘you’ has to be brought near. This is possible by the sincere and patient study of Knowledge Scriptures like Upanishads, Vaasishtam etc.

‘DHAARANA’ - holding on to a single topic in the mind with effort.

Since the mind of the ordinary man tainted by wants and attachments, is always jumping from object to object like an idiot insane monkey, this Dhaarana-practice helps you to steady your mind on a single object. When adept in such a practice, you will be able to think for long about the truth of the Upanishads or Knowledge-texts, even if your body is engaged in its routine works of life.

‘DHYAANA’ - Stretching of the intellect

Dhyaana is not actually sitting in a lotus-posture with closed eyes.

Dhyaana means the doing of Vichaara or the analysis of the truths of Scriptures like Vaasishtam.

‘SAMAADHI’ - Equal-ness

Samaadhi is not a trance-state.

Samaadhi means the vision of seeing the truth of Reality as it is, where all the divisions of the ‘I’ ‘you’ and ‘others’ are gone completely, and you exist only as the division-less state of Reality, which actually is your real original state of equal-ness.

So...,

this is the real ‘Yoga’, where the complete equal-ness state is attained through the study of Scriptures. YogaVaasishta the greatest Scripture ever composed, refers to only this Yoga - ‘the oneness state’ alone.

An ordinary man is incapable of controlling his mind-monkey; he acts always as the mind-monkey only. For such a person, the Patanjali Yoga helps in bringing about a control of mind and body, so that his mind is pure enough to absorb the abstract truths of the Scriptures. An impure mind can own a diseased body only; and a diseased body can have no thinking ability at all.

Patanjali Yoga is also known as RajaYoga, the royal path.

‘ChittaVrttiNirodha’ - the control of mind-agitations is like buying a ticket for the journey, and qualifies you for the plane ride. Study of Scriptures is the real plane-ride.

This 'Patanjali Yoga' - the synchronized state of mind and body, allows you to gain the real Yoga, namely the synchronized state of the Reality (Brahman) and the mind.

This higher Yoga is the 'Yoga' taught by Vasishta, which he gave to the world through the medium of Rama, the Raghu prince, like we got the Geetaa through the medium of Arjuna.

That is why, this great Upanishad composed in a simple Sanskrit by Sage Vaalmiki is known as YogaVaasishta.

The study of this great text is given to only a very few pure minds; and indeed blessed are they who are engaged in the penance of Vaasishtam study, even when trapped inside the chaotic world-scenes of life. These are the real Yogis, who are destroying their egos with the sharp arrows of reason, and are trying to regain the state of body-less-ness. Others who are stuck to the weird body-contours in the name of Yoga, are just well-trained circus-mammals only!

Salutation to the great Yogi Patanjali!

### IS THERE A GOD?

God is a general term for which no one has any proper definition. The word 'God' itself is not a word from our Vedas and Scriptures, but is derived from the word 'Khudaa', says some scholar.

Upanishads clearly mention that a superpower is a concept of a human mind only.

Vasishta denies completely the idea of God or destiny as any super power that can guide a man in his struggles through life. Rather he stresses more on sincere effort and steadfastness accompanied by reason, as the only divine-forms that help a man out of any situation.

What about Umaa, Shiva, Naaraayana, Kumara, Ganesha and other higher world residents? Are they real or not? Do they exist really?

If you are a resident of this planet and believe that you exist, why not these characters exist as real, in any other planet or dimension? These are referred to in the Scriptures not as Gods but as 'Devas, the people with shining bodies'. They may very well be more learned and advanced in Science and technology than us and might have created this very planet as a Virtual Reality experiment.

We cannot know of them from our limited level of intelligence.

Every Deva is as real as you or me; and is an individual with his or her own life-story, as described in the Puraanas.

Can any one see these Devas?

How can this brain here that is wired to see only the images here, able to capture the forms of those shining beings? You can only imagine them; but never have visions of them in your brain.

It is similar to the case of a fish which lives in a two-dimensional world trying to understand or see a man who lives in a three dimensional world. An ant can never see you or understand you; so also a human here in this dimension can not see them or understand them also.

Is it then useless to worship these Gods in temples?

That is what Sage Vasishta says! Even Lord Shiva gives a big lecture on how worshipping gods as super powers is a waste of time (in JnaanaVaasishtam text).

Respect them; admire them; and follow their instructions which reach us through the medium of many saints and thinkers; but do not have the incorrect supposition that they have no other business than to attend you meaningless imagined life problems.

Is the life problems we face not real?

It is real only in some relative way only; mostly because ninety percent of the life problems are self-created blunders that occur due to lack of learning, improper food habits, unhealthy life-style, imagined glorification of oneself and others, and what not.

If god is not worshipped, will we be incurring sin?

If any super being is there as you imagine, he would be too happy that you are given to rational outlook, and are evolving in life.

A god-concept is nothing but the human brain wired to accept and take support from a stronger person and live in submission to that person; like active submissive to an alpha male in the ape-clan.

After all, the humans here are slightly evolved forms of apes only; referred to as deluxe apes by the renowned Physicist Carl Sagan in his book on Evolution.

Only a person who can think rationally and stand on his own feet is the more evolved of the species, than a devotee of a non-existent god.

Why then people worship gods and feel gratified?

It is the easiest way to pass time, and impress others about one's goodness.

Thinking is always an act of drudgery, and is avoided by all as sinful.

Scientific thinking itself is considered as a demonic act that offends the so-called God.

A thinker is usually burnt alive or poisoned or murdered, if he talks sense.

This is a commonly observed fact of this planet.

What about people who have had visions and trances?

Trance is nothing but some chemical excess in the brain. How can it be a God-experience?

Visions are also brain-hallucinations. How can we see the forms of another dimension in these brains evolved to see only through five senses?

Is worshipping the form, a form of foolishness?

Every Scripture (Upanishad-based) and every true Knower of this planet (like Ramana, and Shankara) has time and again advised the student to not believe in forms, as they are brain-created images only.

The worst offence offered to them by their students, is worshipping their photos and discarding their true instructions. Worshipping a saint's form is equal to throwing stones at those noble ones; and worshipping the forms of unknown gods is nothing but the extremity of foolishness.

What is a form?

The form you see of any person is an evolved state of vision which decodes images in three dimensional measures. This too depends on the healthy state of the brain and the organs.

Everyone does not see the same way; it all depends on the individual brain-capacity.

A body is just a genetically formed survival-machine.

A body is an inert tree that moves and makes measured sounds through mouth; that is all.

The brains here are hardwired to see these images only.

How can these brain created images belong to a true Knower like Shankara or Ramana?

They would have lived without the sense of the body, and as empty conscious-points only; and instead of reaching their levels of existence as formless-points of intelligence, devotees hold on to the images and wish for Moksha as a direct gift-packet thrown at them from those inert images!

This is nothing but the stagnant state of the brain that is stuck to the senseless religion which blocks the very thinking capacity of the form-adherent.

Finally-

‘Devas’ are there in their world somewhere in some universe.

Whether they exist or not exist is not the main problem that we have to face.

You exist as an evolved homo sapien here, and are stuck to some imagined life-story here.

Believing in an imagined god or not believing in a god (as a fashion) is not the solution.

Whatever you are, whoever you are, practise analyzing everything through reason and evolve the brain to transcend the ‘form based relative reality’ named the perceived world.

See beyond the sense-created pictures of the world.

Look beyond the mirage of the world,

Think; think; think and gather up knowledge as much as possible, without wasting time in doll-worships and brainless actions. The world with its forms will vanish off to reveal the truth beyond; and that is the real god-experience!

Seek that God who is no god, but stays as the silence within you, as your very existence.

## VIDYAA AND AVIDYAA

Self-Realization is not aimed at the acquisition of superpowers or magical abilities.

At each and every second of your life, extraordinary magic is occurring - your very existence; yet, you run after the saffron-clad ordinary magicians who have equated the extraordinary knowledge of the Reality (Brahman) to the ordinary sleight of hand.

Materializing ashes, making objects appear and disappear and so on, are nothing but crowd-pulling gimmicks of those, for whom religion is a profession or a business or a means of acquiring name and fame. All these acts are aimed at only fooling the people in the name of spirituality.

The gullible people who adore these saffron clad magicians are like the blind men who follow another blind man.

Here, blindness refers to sheer ignorance.

Ignorance is the lack of understanding of what is real and what is unreal.

This ignorance goes by the name of Avidyaa, the absence of right vision.

Avidyaa is the absence of Vidyaa.

What is Vidyaa?

The term ‘Vidyaa’ is coined out of the root -‘Vid’ - to know.

Vidyaa means that which clarifies, or that which makes you understand your surroundings in a better way.

Avidyaa is the absence of the right vision; and Vidyaa is the ability to know the facts as they are.

The ‘world-reality’ firmly stands on the deep dug foundation of Avidyaa, namely the lack of ability to grasp the facts as they are.

‘Avidyaa’ is the reality you see in the world.

If Avidyaa is not there, then the illusion of the beautiful world filled with people, Gurus and Gods, will shatter to pieces.

Truth is hard to bear. Vidyaa is heartless.

Goddess Sarasvati, the personification of Vidyaa cannot entertain any emotion of like or dislike.

Acquisition of Vidyaa needs courage; the courage to break up this huge bubble of the world into nothingness. Of course, the bubble contains ‘you’ as its central essence.

Unless you destroy the reality of yourself as a genetically formed bacterial colony, this bubble of the world also will not burst. But anyhow, there is an imagined satisfaction in preserving this 'I' carefully, by staying within the land of Avidyaa. The irrational belief-collection based on only the 'I' as the important, valid reality, is known as Avidyaa by Vasishta.

How does Avidyaa express as your idiotic belief-collections? Here is how!

*'I am!*

*I am the image seen in the mirror!*

*No, I am not the microbe colony as proved by the science; but I am the god-created Maanava, and belong to the Manu's clan.*

*God alone has produced me and has written my life story on my forehead.*

*He alone is the ruler of my destiny.*

*He alone controls my entire life from birth to death.*

*He alone moves my hands and feet by his will; and has made me what I am.*

*My suffering is also ordained by him. My joy also is ordained by him.*

*I am a puppet in fate's hands. God alone is the controller of my fate.*

*I will go to a heaven after death also.*

*I have no power to do anything, because every event is ordained by god only.*

*I have no belief in any human being, be he a doctor or a learned one.*

*Doctors cannot save a life; but a priest of the temple in my village can cure me by reciting magic hymns.*

*I will not believe in science.*

*Of course, I need the TV to entertain myself, I need the cell-phone to communicate with others instantly wherever they are, I need the travelling comfort of an aeroplane; and I need all the comforts that the science and technology presents; but I will not believe in science.*

*Science tries to prove the non-existence of a God. It is evil; satanic. It is blasphemy.*

*How can science disprove the God in whom 'I' believe?*

*My belief is the super-most.*

*I alone think the right way; because my god makes me think like this.*

*I am the best of all; for my God is the best of all.*

*My country is the best for 'I' was born here!*

*My mother is the great; for she gave birth to me, the great 'I'.*

*The saint I choose to worship is the best of all.*

*I will worship his image night and day, and have no need to follow his words of advice.*

*The sound of his name ringing in my heart is enough to give me Moksha.*

*I have no need to 'think' at all. God will 'think' for me. Reason is blasphemy.*

*I will not look at women (or men); they are sins personified.*

*The god I choose as my deity is the best of all. Other deities chosen by other people are worthless.*

*I alone know what is right and wrong in the entire universe; and my god is my protector.*

*Of course, I have not seen my god in person; but I have seen flashes of lights, have heard his words advising me what to do (except the act of reasoning).*

*I am the greatest of all, for my philosophy is the best.*

*Because I chose to be devoted to Shankara (or Ramana, or Aurobindo, or RamaKrishna, or just any saint of any ashram), his philosophy gets proved as the best, because it is my choice.*

*Why? Because I say so!*

*And I will love and be attached to my family!*

*Is not God living with his family? Yes, the gods are also like us only.*

*They live like us only; are attached to the family members like us only; have physical bodies like us only. They also have problems like us; but have the power to guide my life at every moment.*

*I just have to call, and even a taxi will be at my service in a remote desert, by the power of my God. He is at my bid and call at every moment.*

*I like my gods also to be decorated with gold and diamonds, because I value the gold and diamonds. Gold is auspicious; and so, my god should be adorned with gold.*

*And I will hate those who do not love my saint or my chosen god.*

*I will not mind cursing also. My god has equalled me to a Rishi of the yore.*

*I am the superpower unknown to the world.*

*All those who will not adore my God will meet a horrible fate.*

*I live a life of austerities to please my god. I get up every day at early morning before the sun rises; bathe in cold water at BrahmaMuhurta; worship and meditate (?) on my Guru-saint or a God's form; write new hymns on him by my superpower; (I have not actually mastered any ancient language; but am powered by my God to do such miraculous things).*

*I will not seek jobs, for it will not allow me time to worship my god or saint; I will not educate myself well, for this god-knowledge alone is enough for me; I will love all my people, and all the animals (from a distance); I will be the good person my god wants me to be; but I will hate all those who do not believe what I believe in; I do not have to do Vichaara (analysis of the reality) to get any Moksha; my god will give me instant Moksha and take me to the Moksha-land where I will be kept happily in service of him!!!!'*

This is Avidyaa, the lack of knowledge! And who does not have it?

Both the religious fanatics who are ignorant of the ordinary facts of the world they live in, and also the scientists who discover the facts of the world they live in; both are never out of this 'I'!

'I' for them is the image seen in the mirror, a chemical agitation of the brain reacting to the light photons and some group of fluctuating atoms.

Vidyaa is the complete opposite of all this!

Vidyaa alone is the key that opens up the door blocking the Moksha.

Hold on, not to the belief that is carried from the beginning of the creation, but stay established in the truth that can bring the dissolution of the creation, this very instant.

Irrational belief is as idiotic as saying, 'I will take bath only in this old well water which my grandfather built'; and refusing to bathe in the pure waters of the River Ganges that flows just in front of you.

Vichaara is like the Ganges that gets rid of all idiotic beliefs and reveals only the truth as it is; it has no place for likes and dislikes.

Even if a god is non-existent, it will prove the non-existence of a god, without doubt.

Vichaara is not afraid of any god cursing it; rather a god who lives only as an imagination, may feel afraid of it, and hide from it, fearing his disappearance in the presence of 'reason'.

Shiva, Vishnu, Brahmaa and other Devas do exist of course.

But they are not referred to by the god-terms in the Vedic Scriptures.

These beings are known as Devas, those with shining bodies that are not physical like ours.

They have no lungs, blood and kidneys like our bodies.

The earth-planet beings are evolved creatures who are evolving now only, in the brain-level.

The Devas need not look like the homo sapiens of this planet.

They are beyond the imagination of these planet-brains.

They have their own sophisticated life in another dimension.

They might have created this planet by their well-developed technology; but they are not gods.

They are not the Supremacy.

The height of Avidyaa is - you first imagine a god who looks like a human, and then say that, your god has created you in his image!

*'God is the creation of a human' - thus declare the Upanishads.*

Countless earth planets of countless solar systems of countless universes may exist beyond our grasp.

Each of those planets may have their own creator-gods.

No god exists ruling all; the state of evolving alone exists as Brahman.

Anyone anywhere can evolve more and more without ever reaching the end.

That is the Brahman who is the essence of each and every living thing anywhere in any universe, and goes on evolving in knowledge, and reaches higher and higher levels.

This essence of growing and expanding is the 'real you'.

If you rise up higher and higher like a bird with wings (of reason and discrimination), there is no stopping you. The top is never reached; but the 'growing' never stops.

And that is Brahman, the beginning-less and endless state of expansion.

### WHICH VISHNU IS TO BE WORSHIPPED?

Lord Vishnu!

Who does not know of Lord Vishnu!

He has a beautiful charming form; has four shoulders, has a spouse named Lakshmi, is dark in hue, sleeps on the serpent-bed in the Milk ocean, and is one of the Trinities.

He alone supports the world and sees to it, that nothing goes wrong anywhere.

Vishnu means 'all-pervading'.

He is also known as Maadhava. Maadhava means sweet and pleasant like honey.

He is Hari, because he takes away the troubles of his devotees.

He is VaasuDeva, because he lives in the hearts of all his devotees.

There is another Vishnu, whom no one knows of much.

He is also all-pervading.

In fact, he is the essence of all that is there, as anything.

So he is also VaasuDeva.

He is also Maadhava, because he is the blissful state of the sweet honey, and takes away the delusion, as Hari.

But he has no form - is not dark or white or blue!

No one can see him actually.

Who is he? Who is this other Vishnu?

This Vishnu is the 'Reality state of Brahman'.

So, which Vishnu is to be worshipped actually?

One Vishnu is the dark-hued individual, who resides in the Milk Ocean on his serpent bed.

Another 'Vishnu' is formless, and is known as Brahman.

But, the dark-hued Vishnu is always established in the state of Brahman only.

He is birth-less and deathless.

He is always formless; but when others want to see him, he projects an image of a dark- hued Vishnu, holding weapons, seated on his Garuda bird or lolling on the serpent bed.

He is not a 'NityaMukta' (always liberated); because there is no bondage or Mukti for him.

He is just 'that'.

He is always the Brahman-state only, with the dormant Vaasanaa of protecting a creation from untimely destruction. This Vaasanaa takes on the form of a four shouldered Vishnu residing in a Vaikuntha.

This form of Vishnu is just a form he produces for others to see; he does not own it ever.

Brahman wears this costume of Vishnu to protect the creation.

This form of Vishnu with four arms is false and non-existent; but the ignorant do not know of this.

They seek this costume-Vishnu only, and miss the real Vishnu.

Lord Vishnu is always in the 'Bodiless Samaadhi state' as his very nature.

It is known as Vishnu's 'YogaNidraa'.

He is actually the Brahman-state, which is the essence of all; but, the ignorant are devoted to, only the form of a Vishnu which is unreal; they worship it and try to please it with hymns.

What is Sage Vasishtha's opinion about devotion to a 'god with form'?

Vasishtha does not see devotion except as a means for purifying the mind.

Devotion has to fructify in dispassion and discrimination.

Otherwise, it is worthless, according to Vasishtha.

No god has the power to bestow Mukti/Liberation (Knowledge of the Reality state) through a boon or through any miracle. Mukti is possible according to him, through Vichaara only.

'Vichaara means the analysis in the mind about one's own existence and the world that is perceived by oneself. Unless one practises Vichaara, and makes effort to understand the truths about the existence of the world and oneself, there is no chance of Mukti even in millions of births, even if he worships all the forms of gods, at all times.

Sage Vasishtha advises all, to worship the mind only as a god, after garlanding it with dispassion and discrimination. A pure mind that is freed of desires and attachments alone can engage itself in the practice of Vichaara. It is the real useful god you must hold on to!

*'Catch on to the formless Vishnu who is within you as your true self.*

*The Vishnu-form is just a make-believe costume of the formless Vishnu; as inert and false as your own image concocted by the brain!' So says Vasishtha in the great text JnaanaVaasishtam.*

## THE SLEEP OF NIRVIKALPA SAMAADHI

What is the so-called Nirvikalpa Samaadhi (absorption state without perturbation)?

What actually happens when one is absorbed in that state?

It is not easy for any one to enter into such a Samaadhi state in the present day. The bodies here are made of bacteria only, and cannot survive if the brain stops its functions. The bodies of nowadays are brain-controlled bacteria colonies, which are quite different from the bodies of the Rishis or deities mentioned in the Puraanas. What their Biology or Physics is, we cannot know!

'Nirvikalpa Samaadhi' means a perturbation-less equal mind state.

'Nirvikalpa Samaadhi state' is not the 'Brahman state'.

Brahman-state cannot stay separate from the world we perceive.

You cannot 'leave this'; and 'go there'!



Brahman-state is a state of knowledge-essence; a possibility state of any perceived.  
 Brahman is not a god-world that you enter into, by sitting in Samaadhi!  
 Brahman state cannot exist outside of the perceived state, like gold cannot be without any shape.  
 Sun means its burning rays; Brahman means this burning world.

Brahman cannot experience anything; it is mind-less. It just is.  
 It exists as all of us seeing all of our mind-worlds.  
 But it does not know that the world exists. It cannot think!  
 It can exist as the world only! It can exist as you and me, and then only think!

We can comprehend the Reality through reason alone, and remain only as the 'Brahman with Knowledge'.  
 This is the best possible state of Brahman (the Reality state).  
 To reach it, is the goal of any thinking being.

Nirvikalpa Samaadhi on the other hand, is just another mind state only, where the mind remains asleep for long, in complete quietness. It is better than 'Laya' (melted state of the mind).  
 'Laya' is where you feel some peaceful state while listening to some music or Bhajan, or through some meditation technique. Samaadhi is a state better than Laya. You can stay in that state for long, even for many Yugas, if your body can stay alive for that much time.

Nirvikalpa Samaadhi is just a rest-state of the mind; and not the actual Brahman state of Knowledge.  
 It is no use to any one, or to oneself; like a man sleeping in a bed like a log of wood is of no use to the world! And a sleeping man cannot think or know!

This is the mistake that any new student in spirituality makes.  
 The student seeks the Samaadhi-state, as an escape route only.  
 For him, world is evil!  
 And he needs to close his eyes in Samaadhi, the meditation-sleep, to escape the evil-world!  
*(And of course, there is no man on this earth who can go to any trance-state without the intake of some intoxicating stuff in herbal or chemical form.)*  
 The student does not know actually that the Samaadhi-state need not be experienced by closing the eyes to the world. Samaadhi can be there even when one is experiencing a perceived world, without a break ever. 'Silence of the Brahman-state' can be experienced even when drowned in the hubbub noise of the world. Samaadhi, actually should become the natural state of the student, like the heart beat or breathing for the physical body.

Nirvikalpa Samaadhi is not the goal of Vichaara.  
 'To be in unbroken Nirvikalpa Samaadhi even when one is engaged in the duties of the life' is the end that is to be reached through Vichaara. This alone is known as JeevanMukti.

If every spiritual student just sits in Samaadhi with closed eyes, what will happen to the world?  
 What would happen if everyone stays in Nirvikalpa Samaadhi, as the end of it all?  
 How can it be the ordained goal of human life?  
 How can the world go on, if everyone sleeps off in Samaadhi?  
 Of course, the world is non-existent! It is not an absolute independent solid reality.

‘World is just a mind-conceived magic’; this truth you have to realize indeed; but you cannot run away from the world and sleep off in Samaadhi!!

Nirvikalpa Samaadhi also is a state of the world only, where the world remains blocked, for you alone! It is like locking yourself in a room made of emptiness. It is sheer cowardice!

You must understand that the mirage-river exists always as a part of the desert; and that you can never erase off the mirage completely; but you have to also understand that it is not an actual river flowing there with waters that can quench your thirst.

‘Not to run towards the mirage river with a pot’ is JeevanMukti.

World is there as real; but it is not really real!

You must know its unreal nature; but not run away from it or run towards it also.

You must just enjoy the amazing magic of the mirage! This alone is JeevanMukti!

Samaadhi is just a sleep-like state where you are awake within, but are asleep to the world.

It is a better experience than sleep which you can have in the lotus-posture itself.

It does no good to anyone or oneself.

Mind-dead state is alone known as Samaadhi. It is just another pleasure-state like any other pleasure of the world. To stay in Samaadhi-trance as if drugged, is not the goal of Vichaara.

To exist and act in the world as a Brahman-mind is alone the JeevanMukti.

Naaraayana, Shiva, Brahmaa, Vasishta, Vaalmiki and many other great Rishis stay always in the Samaadhi-state only, even when moving about the world doing their regular duties.

Vasishta never encourages his students to stay in the trance of the Samaadhi state, with closed eyes.

If Rama had sat in the trance-state in the forest, some wild demon would have eaten off Seetaa!

Rama never bothered to enter the Nirvikalpa Samaadhi, to sleep off!

He was always in Samaadhi, even when busily treading the forest paths.

To be asleep to the world (unaffected by it) and stay awake to the ‘Knowledge of Brahman’ is the real Samaadhi-state advised by Krishna also.

Brahman-state actually does not exist separately as something you can catch in a Samaadhi state.

Brahman-state exists as the world of perception only, like the gold has to exist in some shape or other.

You cannot run away from the world, as if it is evil and bury yourself in the Samaadhi-state.

Knowledge is the goal of Vichaara; not the Samaadhi-sleep.

To be awake and alert always without swerving from the Knowledge of the Reality is the goal of Vichaara.

A Knower never stops doing Vichaara.

Knowledge of Brahman is endless.

Realization-state has no end.

‘Realization of Aatman’ is a journey in the Brahman-state forever, moving higher and higher in the knowledge-level.

This endless-state alone is the highest state of existence.

To exist as Brahman with a purest mind-level is the goal to be reached through Vichaara.

Each Rishi or a god also understands, only a little of that Brahman-state, as per the measure of purity and dispassion in his or her mind. You cannot just enter some blissful sleep of Samaadhi, and magically get to know all that you want to know about Brahman.

Brahman cannot be 'known'; but can be experienced as oneself only.

And, Brahman is always awake! This is known as the 'Turyaa-state' by the Yogis.

Brahman is awake as this world!

You can sleep; but have you ever seen the absence of the world?

World never sleeps! For it is Brahman who is always awake!

Be Brahman and be always awake. That is the goal of existence!

To stay as Brahman always, you need the help of Knowledge; and that raises, only through Vichaara.

Without Vichaara (rational analysis through a sharp intellect), no liberation is ever possible.

Not surely by sitting in some trance!

*So says Vasishta to Rama in his JnaanaVaasishtam!*

### TURYAATEETA STATE - BEYOND JEEVANMUKTI

The world according to Sage Vasishta is not any solid world at all, but is made of mind-states only. He calls these states as Jaagrata, Svapna and Sushupti (waking, dream and deep sleep states).

All these three states are just the idiotic states of the mind only, and overlap each other.

A Jeeva the entity that moves as a body-organism is trapped under these states, says the wise Sage.

Either you see something as awake, or see something else when dreaming, or see nothing at all when asleep; yet in all these three states the mind keeps on producing info through the senses, collects them in an order, makes up stories about them and reacts to its own stories.

Nothing can be known outside of these three states, for the man on earth.

Like a slave kept inside a magical room, the human entity is continuously experiencing these three states only, one after the other.

(wake up, sleep, dream, wake up, sleep, dream..so on and on without a break).

Which is the actual waking state, can you be sure?

A man here is awake in the dream-state also and is awake in the waking-state also!

Or, is he dreaming in the waking-state, and waking in the dream-state by any chance?

Is this the dream-state, or is that the dream-state?

Are we sleeping here, and waking up there?

Who can tell! You call any state as dream or the waking, since it is all the mind-play only.

You are a ball rolling in these three states, one after the other, helplessly.

Is that all the world is? Is there no escape?

Yes, the escape is there if you can think yourself out of this magical room.

How? Through the analysis of these three states!

If you analyze and understand the unreal nature of the waking state, and have the 'want' also to wake up out of it, then you really wake up out of the waking state, and enter the fourth state of the mind, after you have successfully killed the mind!

Life on earth is like a video game only, where you have to cross the three levels of Jaagrata, Svapna and Sushupti and enter the fourth level of Turyaa, which is something above the three states of the mind.

At the Turyaa-state, you have the knowledge of the three states and are not fooled by their reality.

You are not a helpless ball anymore; but you have control over your ball-ness.

This is liberation.

You are awake in the dream (this world-appearance) and still living inside the dream which you call as Jaagrat, the waking state.

When you wake up from this dream of the waking-state of the world, you are in Turyaa.

You are fully awake in this Turyaa; and this 'fully awake state' is known as 'Prabodha (enlightenment)'.

'Turyaa' is, when you wake up in the dream world (this world-experience) and see all the others as dream characters (including your own previous ego-state).

You are 'awake', means you know the unreal nature of the Jaagrat state, which is real-like when experienced only, like the dream-state.

After attaining the Turyaa state, a man is said to be realized.

Then what?

He lives a perfect life with perfect conduct with perfect knowledge, and has no mind-agitation at all as wants and beliefs.

This alone is the goal to be reached by every man on earth according to Scriptures and is known as Moksha, liberation.

This is the liberation that you get by the attainment of knowledge.

You are no more a fool fooled by the mind-stories.

That is Turyaa.

So, you practise good conduct, do Vichaara (analysis of the truth) and attain the Turyaa-state also as the final goal of life, and live as a JeevanMukta (liberated while living) till the body falls off one day, lifeless.

Then, what happens?

You have to go beyond the Turyaa-state also.

How, why?

Analyze again with a prejudice-free mind.

The people of this earth planet are going through the three states of Jaagrat etc, and need to climb up to the Turyaa state.

But...! Is this earth the only world in existence?

Is this earth with its god-counterparts, the only world that is in existence?

Is earth the only one world, that some god-entity took the trouble to make? Is he such an incapable fool that he could not make a better world than this, and could make only one tiny world like this filled with fools?

Only a frog inside a dark hole can think like this, and feel glorified about its tiny world.

Why not expand your mind and wonder for a few minutes as to what possible worlds all could be there in existence?

Look up at the stars above, shining far far in the dark sky.

We at this moment are seeing the stars after they are long gone from their places.

Sky is just a 'star grave yard'!

What civilizations would have come and gone in those stars, we have no idea.

May be some day far into the future, this planet (solar system) could also be seen by some far away future civilization as a tiny star after millions of years, after the sun is dead and gone from this sky, along with its family members.

And there may be worlds in each and every atom also, Vasishta says.

If Brahman-state is just a state which can raise as any possible perception that you can and cannot imagine, then what world cannot exist?

What if there are worlds which have no Sanskrit as their language?

What will they explain the Reality-state as?

What if they were evolved to have no Jaagrata, Svapna and Sushupti as separate mind-states, but were always awake only?

What if there are worlds where no one ages, but stay in whichever form they choose to be?

What if there are worlds where the female male divisions are not at all there?

What if there are worlds where they have no need of food at all?

What if there are worlds without the excretion and reproduction systems of the bodies?

What if there are worlds run by robots where they produce humans in a lab?

What if they had other god-like beings (not ours) as their superior species?

What if the gods we worship are actually well-ahead in science discoveries and have made this earth as a technological marvel?

What if worlds are there, where there are people inborn with the Knowledge of Brahman?

What if worlds are there, where everyone is already realized?

What is not possible in the Reality-state of limitless possibilities?

Vasishta gives a list of thousands and thousands of variety of worlds that exist in the perceived phenomenon.

So, what can be Turyaa in these worlds, if they do not have Jaagrata, Svapna and Sushupti as the other three states? How can they have the Turyaa-state at all?

JeevanMukti might be the lowest level of purity for those people of the highest category!

How can you believe that the JeevanMukti is the end of it all?

OK, let us see what might happen to a JeevanMukta here, if his body dies.

Since he already is out of the body identity, his body is just an object of knowledge for him, and he will never experience something called death.

Actually no one experiences death themselves, but yet fear the death as real, by seeing the other dead bodies only, because death is an imagined myth and does not exist according to Vasishta.

Man is a mind only and mind is a store-house of wants only.

As long as the wants are there, the mind keeps conceiving new bodies again and again in different time and place frames. At the very place a man lies dead, his mind is already experiencing another world of its wants, as another person, says Vasishta.

Anyhow, a JeevanMukta is out of the imagined concepts of birth and death, and so cannot die for sure. When the body dies, he is out of the tiny perception-field of the tiny mind.

It is like removing the glasses you were wearing till then.

Nothing else happens, like some miracle.

You are formless by nature, and you remain formless as before.

You were foolishly dreaming that you were a physical form in some world, and were imagining that you were bound, and were imagining that you are liberated also.

Now, after the body-conception is dead, the dream of Turyaa also goes off and you are awake in another level of the perceived.

It may be another higher level of world-existence where people of the same character may live together as its populace. It may be a world where the want-less people may exist together.

They may still be learning much more knowledge other than what the earth had.

Earth-realization state is just a kindergarten of knowledge, the learning of basic alphabets.

Just to be rid of wants and to be rid of the stupidity of seeing sense-input as the world, one has to struggle hard here. Such an easy knowledge, yet people cannot master it.

And the earth people here believe that this world is the only one that can be there, and they are the best possible beings, even a god could create.

Come out of the dark hole of your frog-world.

Brahman-knowledge does not end here.

Here, Mukti means that a Vichaara-shovel is given to you as a reward if you gain the knowledge of the Reality. Later, this same shovel of Vichaara will always be with you, as and when you dig more and more knowledge of Brahman.

You, as the pure mind identity, with whatever knowledge you have, will stay as a formless identity, without the taint of the body-based ego.

Your journey will continue in the knowledge-path without end.

You cannot cease to exist, after you become a Mukta.

Your identity gets fixed as a formless form of some level of knowledge.

Knowledge-level becomes your identity.

You will be like a person, who woke up from a nightmare.

Your 'waking' is known as the Turyaa, here.

After that, you will continue your life in other worlds, as suited to your thinking level.

Just like the ignorant man seeing another world as another identity, the very instant the body dies, the Mukta will also see another world with the same identity of a pure mind. His identity is not a form or name he had on the earth; but will get a suitable world as per his level of knowledge.

His consciousness continues as a fixed thinking entity, and earth-life will be a dream-memory only.

If this 'Earth-Mukti' is just the passing of the kindergarten class, you can imagine the rest of the levels of knowledge that may go beyond the doctorate degree also.

How many great Knowers of other worlds could be there, unknown to us? What will they look like?

Or, will they exist as formless entities only? What would their life be like?

Or rather, they may not have any life at all as a story conceived by the idiot mind.

What is it to exist without the story of life?

If this earth with its DevaLoka itself is the lowest in the knowledge-ladder, what could the other worlds be like? Will those noble entities be excellent in technology, or will they stay aloof from all, in their own space-caves? Will they create worlds for amusement, and sport in those worlds?

What can we know of them?

Vasishta calls them as 'Siddha worlds', which have no connection at all to the earth-world. We cannot understand those beings he says, like we cannot understand how it is for the air to move in space.

A frog can come out of the hole, and see the expanse of the world and start living outside the dark hole.

It will evolve into a land animal may be; or grow wings may be.

It depends on the evolving capacity of the frog.

'Mukti of the earth' throws you out of the hole.

It makes you get the Turyaa-state at the most, as the highest knowledge possible here.

After that, you will not cease to exist, and will not stay as some nothingness.

You will still retain the thinking power.

Your consciousness will not break off, when the body falls off.

*(Actually, when you realize, you start existing as formless only, as a body-less entity wearing the body as a costume only.)*

You will be of an excellent character.

You will be surprised maybe, that you still exist without the body-form as connected to you.

You will want to know more of the Reality which will not even carry the name of Brahman.

And naturally, you will be in a world where you will continue your knowledge-education.

God may not be there to help you; but your own level of existence will make you exist in any world that suits you. It may not be like the earth at all.

Earth is just a net-work of mind-fields.

When you are out of it, you are in a real world where the mind does not delude you anymore.

It will be like suddenly jumping outside of the TV screen and coming out of it as a real person outside.

You cannot imagine it, like a KG child cannot imagine the next class it is going to be in, after it passes the KG class. For the child, the learning of alphabets alone is the goal of life, like you believe that Mukti here (Turyaa state) alone is the final goal.

Brahman-state cannot be understood so fast and so easily.

Like Brahman exists as all possible worlds of the ignorant, it exists as all possible worlds of the Knowers also. Like the ignorant level can start from a worm to a Brahmaa-Creator, Knowers also exist from the 'earth level Muktas' to the 'most excellent Knowers elsewhere' whom we cannot even meet so easily.

What they will be like, what more will they know of the Reality state, we from here cannot even imagine.

Our first job here, is to attain the Knowledge of the self.

To know that you are not the body itself, is such a struggle for you.

You are afraid to do even Vichaara, lest you lose your body-identity.

If you lose the body-identity, your so-called Gurus and gods also lose their identities.

So fragile they are!

And all the Upanishads, all knowledge-texts like Vaasishtam stay wasted, with no one to understand them or study them.

Thinking is a torture for you here! You want to live as a body, and worship other bodies.

You want to live as a cell-colony and will die as a cell-colony.

Even Turyaa-state is far from your reach.

Come out of the frog level, and at least look up at the vast expanse of the sky where fly the countless birds of various types, as Knowers. Don't you want to fly like them?

*What it is to fly..? How can the frog know?! - asks Vasishta!*

## WHAT IS NIRVAANA?

The term 'Nirvaana' is most commonly used in all the religious and philosophical circles.

It carries different meanings for different religions.

The term means the extinguishing of the fire or light when the wind blows.

However the term 'Nirvaana' refers to the topmost level of existence or the attainment of the highest level of knowledge; though that word is not found in any Upanishads as such.

*'Nirvaana is a state you achieve when you get rid of everything that covers the true self.'*

It is not the getting rid of the family, or the house, or the covering of cloth on you, but getting rid of the false ideas that cover the true meaning of the self.

If through reasoning process, you start uncovering yourself layer by layer, like peeling an onion, then nothing gets left back as anything, yet 'some nothing' gets left back as something.

This state is known as Nirvaana.

This begins with the enquiry of 'who am I?' and ends with 'no - I'!

Extinguishing of the 'I', is what happens when you attain Nirvaana.

If 'I' am not there, will you cease to exist?

How can you cease to be?

It is like the wave asking 'who am I?' and realizing that it is the ocean.

It is like the salt doll measuring the ocean, and staying as the vastness of the salty ocean.

Wave that knows that it is the ocean, is in the Nirvaana state.

Salt doll that is dissolved in the ocean, is in the Nirvaana state.

Imagine how it would be if some huge flood or fire engulfs the entire world and everything is destroyed within a few seconds. Imagine all the stars, all the galaxies, all the suns and moons everywhere and anywhere are carried away by floods and get completely destroyed, and nothing is left back.

Nothing at all is there!

If everything is gone, what will be left back then?

You who are seeing that everything is gone, will be left back!

You are not the body with a name anymore!

Unfortunately or fortunately your body is also gone!

Your mind is also gone!

All lies are gone! Truth alone is left back!

You just are there as a nobody!

You do not think, but you know that everything is gone.

You know that nothing is there; but you are still there as some one who knows that nothingness.

Actually, you do not even know of any nothingness; but just are there, and nothing else is there.

You alone are there, but you do not have a mind to think that you are there.

There is no 'I' at all! It is gone off never to return! You cannot even say 'I'.

Only if anything else is there, can you label yourself as the 'I'.

If nothing is there, why should an 'I' be there? How can 'I' exist when nothing else is there?

Suppose a mind is provided for you, like a wave for the ocean, then...?

Instantly all the worlds, galaxies, suns, moons and planets are back in circulation.

But though seen, they stay destroyed, as if in dissolution.



For you know, that they are not really there!

The dissolution happened because you analyzed the 'I' and this self-analysis or self-enquiry destroyed the entire world around you including you, and still you were left back.

You died as the ego, so that you never will die again.

The dissolution process of self-enquiry killed the death also.

Everything was blown off including you, and still you remained without blowing off.

The false idea of 'I' was extinguished, and the true 'I' remained without getting extinguished.

That which cannot be removed is the 'real you'.

You are always there!

But you think that you are the stinking inert body thing.

If this false idea is removed and blown off, then what is left back, is your true self.

This self is not the self of solipsism. Upanishads do not say that the wave alone is the ocean.

They declare that the ocean alone is all the waves.

Ocean does not know of the waves at all! If the wave knows that it is the ocean, it is Nirvaana.

### UPANISHADS AND THEIR CODES

The expanse of Reality spreads out as the potential state of any knowledge state of the 'knower, known and knowing'.

'Water vapours of Vaasanaas' rise up and gather up thickly as 'clouds of desires' and pour out as the 'rain drops of potential Jeeva states' and flow as the 'stream of experiences'.

'Fire of Jeeva burns with its hungry flames' seeking the 'fuel of desire fulfilment'.

Waters of experiences produce the plants of good and bad smells (likes and dislikes), in the lands produced by the Vaasanaas for their manifestation.

The fire of Jeeva, consumes all the plants and burns fiercer. It wants more and more fuel.

'Air, the contact with the sense perceptions' make the fire burn high.

Jeeva burns as the fire, fanned by the air; produces water and fuel, and keeps on burning.

Sun looks on without getting affected; and is the cause of all this drama that is going on, by his very presence, like the Aatman in each and every Jeeva-state.

He is the witness of all; but never does anything; never reacts.

He just watches.

Moon wanes and waxes like the mind which oscillates between the happiness of the full-moon day and sorrows of the new moon day. It shines by the borrowed light of the sun.

[The world is itself an Upanishad text for the wise one.]