

BRAHMAN KNOWLEDGE

of

JNAANAVAASISHTAM OF VAALMIKI MAHARSHI

Simplified

by

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BOOK SIX

THE GARDEN OF VICHAARA

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RAMA AND KRISHNA THE NOBLEST MEN OF EARTH

WHY RAMA HAD RAMAYANA AS HIS LIFE STORY?

Rama was just sixteen; not yet sixteen.
And he wanted to see the world outside of the palace.
And he visited many villages, cities, towns and forests also.

In his time, forests abounded and the populated areas were lesser in number; and the forests abounded in hermitages where lived great Sages and Knowers of Brahman.

Rama fell in love with the forests so much so that the very sight of the palace overflowing with gold and precious gems revolted him. He was so disgusted by his royal birth that he decided to discard the life by starving the body to death. That is the time when Vishvaamitra arrived there to request King Dasharatha to send Rama with him to kill some Daityas who were disturbing his Yajna-rites.

Rama was not in a mental condition to attend to anything at that stage of life.
He was in a deep depressed state and was regretting his birth as a prince. He wished that he was some Rishi Kumaara living in some forest living a simple life of Knowledge earning only.

Muni Vasishtha, the preceptor of Raghu dynasty removed his depression by teaching him the knowledge supreme (taught to him by Brahmaa, his father) which has now taken the form of the Jnaana Vaasishtam text.

Many wonderful incidents also occurred during the discourse that paved a way for the story of Rama in the future.

Rama was realized by the end of the discourse. He was equal to knowledge in Vasishtha himself; but was a prince by birth and had many tasks to complete in that life-story.
He might have remembered his true identity of Naaraayana also; but hid the knowledge within himself, like an actor never reveals his true identity when performing on the stage.

He as a realized person was now the producer, director, script writer, and audience also for the story of Rama, the role he had taken to perform on the earth-stage.

A JeevanMukta of the highest level like Rama is a SatyaSamkalpa; that means, any smallest wish of his also will be fulfilled magically with some logic of the earth.

The first thing that brought a change in his story was his love for forests.

And the main purpose he had to fulfil in his life was to transfer the knowledge he had received from Vasishtha to all the Rishis and Munis in the forest regions.

The Bhoomi (not this tiny earth planet) he lived was very huge and completely covered by wild forests from north to south. And by his mere wish, the events so happened that he had to spend the prime time of his youth for fourteen years in the forest-regions only, which enabled him to discuss Vasishtha's teachings with many Munis and Rishis, who were the deserving candidates for receiving that knowledge.

If Seeta's kidnapping and Raavana's killing were the only purpose of Rama's life on earth, Seeta could have been kidnapped while roaming in the palace garden also, without the introduction of the long span of forest-life where nothing happened except some wild incidents of demon killings, and meeting the ape-like residents of the forest.

And the same love for forests made him wish that his children also should grow up in the simplicity of the hermitage life only. He managed to find some flimsy excuse so that his sons spent their life in the hermitage of Vaalmiki only. Anyhow, they did not receive any Brahman knowledge from Sage Vaalmiki (the author of JnaanaVaasishtam) like Rama their father did, and grew up with princely traits only. And we know not much about them.

Another incident of his life is the sympathy he showed to Taataki demoness. He did not want to slay her on the pretext that she was a woman, and that it does not behoove a prince like him who belonged to Raghu dynasty.

This act of his could have found the seed in Vasishta's discourse itself, where a story of a vicious demoness named Karkati is told where she performs penance, purifies her mind, does Vichaara and realizes the Self-state. He hesitates to kill Taatakaa and only maims her. Later coming to know of the curse of Sage Agastya that had turned the Yaksha princess into a demoness, he kills her, thus redeeming her of the curse.

Later after killing Raavana, he makes Seeta enter the fire.

This is considered as an act of cruelty meted out against a woman.

Unfortunately people fail to think that these incidents happened in the Tretaa Yuga (where Dharma stands with three legs), where the Deva world and Bhoomi world were neighbouring worlds and Indra mostly took the help of the Earth kings when he had to fight his enemies - Asuras.

Why Agni did not burn Seeta?

In the JnaanaVaasishtam, at the end of the discourse of Vasishta, a deer enters the court-room, who is actually a king belonging to another Brahmaanda. With a request from Vasishta, Lord Agni appears in the form of a blazing fire in the court; the king enters the fire; he does not get burnt, but gets back his original splendour as a king. He is offered a country and its emperor-ship by the generous Dasharatha; and stays later on as one of Rama's close friends.

Seeta imprisoned by Raavana was in a distressed state and felt herself unworthy of accompanying Rama back to the city. (A touch by another man might be of no importance to the people of this century, where chastity is lowered to a status of mating with one man only.) In the ancient days, even looking at another man was felt as an impure act by women like Seeta. She had not even once lifted her face to see Raavana ever. She would throw a grass piece at the feet of Raavana and address him. She had seen only the tip of the nails of his feet. Such was her purity status. She had even tried to give up her life by hanging, when Hanumaan (not an ape but the son of the deity Vaayu) had stopped her from doing so and gave her the hope of Rama's arrival.

In order to remove her of her guilty feeling, and with a prayer to the very same Agni Deity who had long back appeared in the court at Vasishta's request, Rama asks Seeta to enter the fire; and she comes out unscathed feeling purified.

Another accusation thrown against Rama is that he killed Vaali from behind the tree, and not from the front. Rama of course had the strength to kill Vaali in a front to front battle; yet he had to respect the boon given to Vaali that anyone who faces him in the battle will lose half the strength.

What is Dharma and Adharma for a JeevanMukta?

Rama's main purpose was to rescue Seetaa and kill Raavana; and as regards the ape-men colony, there was no need to bother about the laws ordained for humans only. Rama just shot the ape-man like an animal which had become violent and unruly. What was wrong with that?

The denizens of this planet ruled by chemicals in the brain can never grasp the nobility of Seetaa and Rama who lived in another Bhoomi, in another Yuga where Dharma (obeying the rules laid by Vedas) was considered as the foundation of life.

They imagine Draupadi as getting harassed by her black hue; they imagine the insulting term Gopala as the cherished name of their deity; they imagine Rama as a male chauvinist; they imagine Arjuna and Krishna as discussing philosophy in the battle-ground (by magically freezing all) and what not!

It is more like the ape's viewpoint of human actions.

The planet denizens here have just now turned into human shapes after million years of evolution process; and still they have not become human inside; and yet they judge the actions of a noble JeevanMukta like Rama who was from a Maanava world - world of 'Manu's descendants'; and not from the world of 'ape's descendants'

SCANDALIZED NAMES OF RAADHAA AND KRISHNA

Who was Raadhaa?

Raadhaa was a young girl of Gokula married to a servant of Mathuraa palace; but was abandoned by him for a better choice. Condemned and boycotted by the other Gokula ladies as an inauspicious symbol of womanhood, she lived a lonely life, and found some little joy in the company of children only. And her joy increased million fold when she saw a dark child brought into the Gokula world by Nanda, the chieftain. The kid became her world.

She was the un-appointed caretaker of the child and was always there when her Kaanhaa needed her.

The child became her play-companion and both of them with their followers became a gang of naughty kids who target always those who chided Raadhaa or ill treated their kids.

When Krishna turned eight, he was taken away to Mathuraa, was forced to enter a school, got educated, and as a prince of Mathuraa he changed his conduct and behavior befitting a royal family. He never went back to his dear Gokula.

Yashoda, Nanda's wife and foster mother of Krishna lost her mental balance in the pain that ensued by his separation. Raadhaa also slowly collapsed, and her brain did not go beyond the sight of the eight year old friend who lived with her always; and so was branded as insane by the villagers.

When Krishna visited Gokula long afterwards as a king of Dwaarakaa, his Gokula was in ruins; no one recognized him as such and shied away in fear and respect, lest they offend a king.

He saw Raadhaa - as an older woman in torn clothes tightly clutching on to an old broken bamboo flute he had played when he was a child.

She did not see her Kaanhaa in this Krishna Vaasudeva.

She ran away from him, lest he steal her treasure of the flute from her.

Krishna returned back to Mathuraa with a heavy heart.

Later a news reached him that his dear Raadhaa had ended her life in the waters of Yamunaa.

That is all!

Krishna returned back to Mathuraa with a heavy heart.

And how can Raadhaa and Krishna be equal-aged lovers, like they depict in poems and statues and dance-forms?

This is how the devotion poetry scandalized the name of the very God they worshiped and adored! The devotees imagined themselves as Raadhaa and Gopis and wrote poems of love. These poems were believed as true, since no one could read Sanskrit texts much; and could easily grasp the wrong information presented in easy attractive poems of Krishna adorers. Adding to that another poet who knew Sanskrit wrote a beautiful poetry describing the physical union of Raadhaa and Krishna. This added ghee into the already burning fire of Raadhaa-Krishna relationship.

This is how ignorance spreads...!

Religion if not rational leads to complete destruction.

Even the deities they worship are not spared; they also become victims of irrational beliefs and get scandalized.

If you cannot control passion, seek those places where such pleasures are sold; your god will not mind; for hunger of a body is not a sin; but do not imagine such relationships on gods you adore and revere.

That is worst state a devotee can devolve into.

Devotion to a god must lead towards knowledge; not idiotic imagination.

IS HOURLY MEDITATION USEFUL? NO!

The child plays all throughout the day and night in muddy waters; and at regular hours tries to clean itself with perfumed soap and waters. Will it ever be clean?

Hourly meditations in closed rooms, with quiet atmosphere, seated in lotus postures, pretending to concentrate on lights and Mantras, falling into sleep-like calmness sometimes, without achieving anything in particular except may be some meaningless flashes of lights and colours or even of deity forms and temples, and gloating about it as if one is a special favorite of a Guru or God.....! This just a bath with perfumed soap; does not free you from the slum of the mind you are stuck to always.

Meditation without purity of heart is a waste.

Purity of heart is not in doing Bhajans, or participating in the gala functions of the great guru ashrams, or visiting temples regularly, or bathing in Ganges waters, or reciting Mantras or chants, or doing worships in a grand manner, or hugging the photos of Ramana or Ramakrishna or Shankara (or any deity as such).

Purity means the silence of the mind by developing calmness, contentment, desire-less-ness.

Purity is the understanding the scriptures like Upanishads and Vaasishtam which explain the profound truths of Reality.

Purity is the ability to do Vichaara - analysis.

Vichaara is the path to Knowledge and never the hourly sessions of meditations on some object, or Mantra.

Without straining the brain, there can never be the Moksha for anyone.

The term 'Dhyaana' means Dhee- Aana - stretching off the intellect - thinking deeply about something.

If your meditation is Vichaara of the truths of Upanishads, well OK, you can meditate anywhere and everywhere, like Einstein meditated on the mystery of space.

Just sitting in lotus postures with closed eyes will not give any results says; - not me- but the great Sage Vasishtha!

WHAT IS SENSE CONTROL?

We have ten senses- five are called Jnaanendriyas - organs of knowledge - eyes, ears, skin, nose and tongue - these are not the physical organs; but brain mechanisms that act through the particular physical organs; and the other five are speech, feet, hands, and reproduction and excretory organs - these are physical organs.

Physical organs do physical actions.

You can control them only as a physical act.

Any action done through these physical organs is mechanical only.

As an evolved Homo sapien you have to talk, eat, walk, do work, reproduce, urinate and excrete feces. These acts are all mechanical; and you cannot avoid these urges as a human organism.

What are organs of knowledge?

Why are they called so?

These organs produce knowledge of the world; so they are known as organs of knowledge.

What is knowledge of the world?

The idea of the world as a solid structure is the knowledge of the world.

What is the world made up of?

World is made of images, sounds, smells, tastes, and touches; that is all.

These senses which belong to the brain mechanism produce the information of images tastes sounds etc; and that is defined as the world.

Running away from sense objects is not self-control, but understanding that the brain alone produces images sounds etc and calls them as objects is the real sense-control.

Running away from a ghost is not the way; knowing that the ghost is not at all there is the wisdom.

Sense control means to know that there are no objects at all except as sense created information.

BODY IS A PAIN SENSATION ONLY

Physical body, especially identity with the physical body is the biggest blockage in the path of self-realization; yet how much of the body actually do you remember as you?

You actually never know how you look, unless you stand in front of a mirror.

So the reflection is the 'I' the body; an image seen in the mirror.

When the mirror is not there, you can see your hands, legs, feet (if the belly is not blocking the view), below the neck portions; and of course not the backside.

Backside of your body is never exists for you except a touch-sensation, and the pain-sensation. The body you see like this below your nose, is like any other object in front of you, like a tree or rock, or table or chair.

You see some images only, as your body parts.

So that is the 'I' the body for you.

But you are not going to spend the entire day looking down at the body, for sure.

When you do not look, images cannot be produced.

Of course you can touch the body parts, rub the hands even and feel the parts; but it is just another touch sensation like softness and hardness of a tree or rock, an outside thing only.

Then you get busy with work.

Synchronized with your mind, the body parts move this way and that way; but you are not aware of it also, except the work that you are engaged in.

At other times, you realize you possess a body, when there is discomfort only.

When sweating, when the legs pain or back is paining, or when feeling the heat or cold, or when the belly feels empty and grumpy, or when the nose is leaky, or when the tooth is aching, when you have urges of urination, excretion or reproduction,.... ; when any discomfort is there at any part of the body, you are reminded of the body, and know the existence of this discomfort only as the body. When not in any pain or discomfort, the body is not remembered at all.

Actually when Vedanta texts talk of the body as not you, you suddenly rise up to the occasion and feel that you are the body, and cannot dis-identify with it.

The scriptures have alone have brought the body idea into you.

They also are painful in the sense, it is difficult to concentrate into those truths.

They remind you of the body by telling you to forget the body.

It is like telling the man not to remember the monkey when combing the hair, which makes him always remember the monkey when combing the hair.

Anyhow it is proved that discomfort-sensation is the body.

This is the sixth sensation mind has produced to remind itself of a body.

When the bed is comfortable, and there is no pain at all as the body sensation; the eyes close in blissful slumber and so wonderful the sleep state is where there is no body-pain at all.

Wake up; immediately, the pain of glaring sunlight, the growling belly, the stinking mouth, the pain all over as the body- and body comes into existence as a personification of discomfort and pain.

Do you still love this sensation called discomfort?

Are you the 'I' - namely pain?

IS THIS EARTH PLANET THE BHOOMI OF MAHAABHAARATA?

Big Bang theory explains the formation of this solar system, and the evolution theory of Darwin explains how the humans came to be here after millions and millions of years of hard work by nature.

Human genus; and wise man -means Homo Sapien.

The humans here evolved from the cells, and not from Brahmaa of the Puraanas.

Brahmaa's created beings originate from Manu and are called Maanavas; and not Homo sapiens.

Both theories clash.

Religion adherents stick to their Maanava theory, and forget that they are Homo sapiens only.

When you read the original versions of Bhaarata, and Raamaayana, you will find that the geographical descriptions and distances between cities are in no way comparable to our tiny planet that whirls around the sun.

You cannot dismiss the descriptions given by Rishis as meaningless saying that the Rishis were ignorant and had no idea of distances.

Their Bhoomi is not this earth planet.

This earth may have similar names of places as in the ancient books; but that world is different from this world.

Maanavas are devolved creatures and rose from Brahmaa, as his conceptions.

These humans here have just now evolved from the ape-level.

That is why it is difficult for the humans here to grasp the truths of the Upanishads.

The intellect has to still become sharp.

Desires have to be controlled.

What we have here are chemically operated flesh robots made of cells only.

Rama, Krishna, Arjuna etc were not the cell evolved bodies.

They were Maanavas and different in structure.

They were taller than the tallest trees of the earth.

They were stronger and could sit in contemplation for hours without any movement.

They could perform fierce penance for years.

Their days were longer. They could also enter the world of Devas and stay there as their guests.

Accept the truths discovered by the science; yet develop true courage and evolve further through thinking beyond the body-level.

Realization of the truth is the birth-right of all thinking beings whether Maanavas or humans.

Knowledge is accessible to all the thinking minds, to whichever species they belong to.

Even a cholera germ can realize, if it evolves and thinks the right way, according to Vasishta.

PURANAS AND MANTRAS

Sanskrit, rather the old Vaidika Bhaashaa before it had the cosmetic surgery done by Paanini, was not just a language made of words but some unique sound-system only.

Sounds were mixed up to make a word with meaning.

The Rishis had evolved unique sound combinations that had the power to enslave a deity also if need be. Rishis in the Brahman state were revered by all the Devas also.

Vyaasa was a Rishi of the highest level.

He had composed the eighteen Puraanas and the MahaaBhaarata also.

MahaaBhaarata was a compilation of the historical events connected to the Moon dynasty kings.

What about Puraanas?

Were the Puraanas the stories of DevaLoka composed for the benefit of merit-seekers?

Why would a MahaaJnaani like Vyaasa, who edited the Vedas, compose god-stories with so much effort?

These Puraanas were not read but recited with variations of sounds (concealed in the words); and acted as 'Mantras' (sound forms with particular powers) to connect to the particular deity who was referred to in that text. Superficially, the text contained the stories only; but a Rishi alone who could recite in the right way could bring about the presence of that particular deity.

The Mantras are known to anyone here. It is lost forever.

So, nobody can curse or bless also anyone even if they want to.

Now in this planet, all these beautiful stories also have been corrupted by exaggerating the story part only; and have further deteriorated in structure through films and cartoon pictures.

Mantras were particular sound structures that have the power to change any event of the world.

They could be in the form of curses and blessings both.

Only Rishis had the power to curse or bless and thus change the fate of a person.

Just by shouting bad words at a person you cannot curse anyone.

It is a special Siddhi (magical power) mastered by Rishis like Vishvaamitra, Durvaasa and others. Vaalmiki also had such powers.

He cursed by chance a hunter who shot a bird which was happily flying in the sky with its mating bird. His curse was unintentional, since he never wished harm for anybody.

His mind had melted at the scene of the female bird's agonized screams at the death of the mate, and the curse had come out of his mouth instantly.

Later he felt very much remorseful about his curse, when Sage Naarada arrived there and made that very verse into the first shloka of Raamaayana, by showing to Vaalmiki, how it was a hymn addressed to Lord Vishnu, when the words were joined in a different way.

Such was the kindness and compassion that overflowed in the heart of such Sages.

They would not hurt even an ant also.

They cursed fault-makers to set right the events only, whenever the Creator was unable to control the events of his creation.

What happens by a curse?

Curses (Mantras) were not uttered in any language, but were unique sound-forms which could affect actually the brains of the group of people who met the cursed person.

For example, when Ahalyaa, the wife of Rishi Gautama was cursed, she did not turn into a stone, but sat in the contemplation of her husband only. She did not change into a stone; but others who saw her could not see her real form; but saw a stone only.

Only Rama when he came that way with Vishvaamitra saw Mother Ahalyaa doing penance there; and instantly touched her feet with respect. Immediately she was redeemed of her curse.

Mantras were used in weapons also and were called as Astras -Mantra empowered weapons.

Siddhis and Mantras belong to the world of Rishis.

No one can master Siddhis (magical power) now in this planet.

GODS DO NOT LIVE ABOVE THE CLOUDS

Gods are not called gods in the scriptures; but they are known as Devas.

Devas means those who have shining hue of bodies (of any colour).

They are not actually gods in the god-sense referred to by religion.

They are another world beings. They live their own life in their own world.

They live in another dimension.

Dimension means the measures that make us see objects.

An ant has two dimensional vision only. It moves either straight or upward. It knows no side ways.

Fish also has only two-dimensional vision.

Humans have three dimensional vision of three-fold space and time.

We see a tree or any object as having width, height, and breadth and as located at some time measure.

An ant or fish cannot understand how it is to have a three dimensional vision.

Humans of three dimensional vision cannot understand the other beings who live in other dimensions with different type of vision.

We can analyze two dimensional beings and understand how their vision could be; but we cannot understand how the other world beings see.

Even the perceiving time-span varies from brain to brain, from species to species.

What is an event of a second for us here may take hours for another species.

What is thousands of years for us may be a few minutes for another world being like a Deva.

In Devas also, differences are there according to their level of knowledge and dispassion.

Universe does not have a single clock or calendar common to all.

These Devas live in a different type of world, have different type of minds, different type of bodies, different type of life-stories.

We cannot see them from here, or know of them, like a frog in the dark well cannot know what it is to be a bird.

Images of gods are also imagined and do not refer to any true form of a god. Their faces cannot be captured by our brains which can see only the three dimensional measures of space and as located at certain time of earth-clock.

Their world events and our world events do not happen simultaneously.

The Puraana-stories must be running there now as actual events, and our world might be just a lightning flash-span to them. We must be so invisible to them like dust particles!

And we look up at the clouds and say OMG!

OMG! What ignorance!

IS WORSHIP OF DEITIES VALID?

What do you get by celebrating the god-days and god-festivals?

Nothing!

These festival days and Poojaa days of some particular deities are not at all ordained in the Vedas and their sub texts, as the prescribed duties of any man.

In fact, the word 'god' (a recently connoted word originating from the term Khudaa) is not at all mentioned in the Upanishads; even the Devas, the heaven world residents also are not mentioned in the scriptures of the yore.

According to Vasishta, the supreme authority on scriptures (he is Brahmaa's son), even Trinities (Brahmaa, Vishnu, Maheshvara) are some tiny characters in a single dust mote of a world among the countless dust motes of worlds that float in the state of Reality called Brahman; the emptiness of emptiness also.

Where are 'you' inside this dust mote as anything at all?

You are not even visible as an idea also!

And you believe that some powerful god is going to be attracted by your flowers and food offerings and grant you your wishes and do some magic in your life (as if he has no other business other than attending to these dust-mote residents, even if he was there as you believe him or her to be!)

To trace the worship of deities... from the long long past...

In the north, Vedas only prevailed, and Brahmins were engaged in the fire rites only.

Rishis who were in the realized state of Brahman stayed in the solitary caves and hermitages away from the civilized communities. If one needed any knowledge, he had to seek them in the forest, stay as their disciple, live the hard life of a forest or mountain, serve them and purify his mind through selfless work, and then only receive the knowledge of Brahman.

That is why Upanishads are also known as Aaranyakas - Knowledge obtained in the forests.

The sun dynasty kings worshiped the sun and the moon dynasty kings worshiped the moon.

Shiva was worshiped in the Linga form, as the symbol of Brahman-state.

In the South, Goddess Durgaa was worshiped as a fierce goddess who gave power for fighting the battles.

And then the cults adhering to ignorance alone, started developing with their weird deities and worship forms, with some cheap magical powers as connected to them, thus increasing their popularity.

Maantriks and Taantriks rose up to profit from the gullible common lot who wanted good to themselves and harm to their enemies.

Astrologists rose up to predict the movements of stars of far far away, as controlling the daily life of a man; and they profited by fooling the people.

Buddhism rose up as various branches and condemned the Vedic rites (where animals were sacrificed at that time of Buddha) and rose up as a peace-loving religion (though the history proves otherwise).

(Now at every restaurant animals are sacrificed to cater to the taste of the people; why no Buddha has appeared to save these poor birds and animals?)

Dvaita (Dualism of god and man) and Visishtadvaita (modified non-dualism) rose up in the South with Lord Vishnu as the sole supremacy; which enraged the Saivaites who held that Shiva the Kailasa god was the Supremacy.

Battles were fought between both.

Some one came up with the idea of HariHara- and stated that both gods are one and there is no difference at all between these gods.

(Actually these gods are separate individuals living their own life in their private worlds with their beloved spouses.)

Then Shankara appeared with his Advaita (Reality is not two, but one appearing as two) and fought against these weeds of religion, pronounced the modified knowledge of Brahman as Advaita; curbed the rising virus of misguided Buddhism, but took some rational thoughts of Buddhism into his own theories; removed the Dvaita and introduced hymns of deities so that people can worship all the deities as having the same power.

To curb the Dvaita cult, he dug out a tiny portion from the huge Bharata text from the end chapter of the battle-field, where Krishna talks to Arjuna (Bharata text contains countless such Geetaas of many others, even more abstract and better than this Krishna Geeta), gave it the place in 'Prasthaana Traya' - the three canonical texts of the Hindu philosophy, the other two being Upanishads (revelation texts) and BrahmaSutras (Brahman-formulas); and explained to the Dvaita adherents as to how their own God taught Advaita.

And these religious hymns and Advaita texts overthrew the other philosophies out, and Advaita prevailed as the main instruction of Knowledge.

Advaita was difficult to grasp by those who did not have the Aatman-sprout in them (the subtle thinking capacity, like understanding that space is fabric-like is a highly abstract thinking, not graspable by 3D located beings easily. What to say of Advaita!)

And many more saints appeared; simplified Advaita and taught the same in different ways.

Even then Advaita was out of grasp for these action attached beings.

Some saints tried to teach pure devotion paths also, by themselves acting as the mad devotees of some selected deities.

Nothing worked; for the minds were still infected by desires and attachments.

Teachings of these saints were ignored and their forms instead took the place of the gods. These Gurus became the 'Brahman' for the misguided devotees who neither grasped the value of devotion nor the abstract knowledge of non-dualism.

More Gurus rose up as god descendants; even wore the god costumes to prove their godliness. Some even wore snakes on their necks to prove their Shiva-identity. Earth had no lack of fools; and so these Gurus thrived as gods and amassed wealth and property like ordinary humans. *(Why gods like them need properties, gold, wealth etc- only they know!)* Gods and Gurus grew like weeds all over. Even a mis-shaped stone that looked like some deity was called a god. Even a tree that oozed out some colored liquid became a god. Anything that they could not explain (they avoid physics and chemistry as evil), became some supernatural power that needs to be propitiated.

Ghosts and spirits came into existence, 'Aatman' became the white apparition that stayed inside the bodies (escaping the X ray machines) and haunted people after death. Sorcerers and spirit mediums appeared to control these 'Aatmans'.

And the (so-called rational) educated men and women took to the habit of announcing that they are atheists and did not believe in the rubbish of gods and deities. *(No! Their statements are not based on any rational thinking. Not believing in a god is just a mark of their superior intelligence according to them. They never study the books by Richard Dawkins or Daniel Dennett. They shun books of any sort as too much strain for their brains!)*

Anything in Sanskrit language was considered as rubbish.

Idiotic religious practices ruled the minds of men and women. Festivals had to be celebrated so as not to be cursed by any deity. Gods meant statues. Temples were the homes of Gods. Outside the temple, you can do any wicked thing; god will not know of it!

And Shankara and Ramana...and Ramakrishna and Vivekananda..? Their photos are worshiped regularly; and Bhajans are sung every Thursday - the Guru-day!

Fake Gurus fill the land now everywhere. The grandeur and pomp of the Ashrams attract the people and give a placebo effect of reaching the god. 'To be good, a Guru is necessary' - became the ordained rule of the religions.

Sanskrit became a dead language. The inner essence of the sound-language was lost.

People who never understood the true essence of the scriptures explained the scriptures in their own way. Countless versions of BhagavadGita appeared in other languages that in no way explained the real Geetaa verses in its original language.

Rational thinking was avoided like an evil demon.

And my attempt in translating Yogavaasishta or JnaanaVaasishtam is to establish rational thinking in the minds once again.

Vaasishtam is not a book of philosophy and religion.

It offers training in rational thinking.

It asserts that there is no God as a super power ruling all the worlds.

It condemns HathaYoga, cheap magical powers, Guru-hood, worship of deities, trance states etc.

It makes you think and understand the truth yourself.

It makes the Aatman (essence of Reality) sprout and grow into the tree of Realization.

Vasishta promises that he who studies it till the end, and thinks along with it, will surely solve the mystery of the universes and his existence, and be liberated of the ignorance.

It does not explain the world as Dvaita or Advaita; but proves through reason that the world is not produced at all!

Why explain a non-existent world, is his argument!

DOES KARMA BEAR FRUIT?

Karma in the Vedic times meant the rites performed by the Brahmins.

(Do not confuse these Brahmins with the present day Brahmins who are just namesake.

Nothing of that Brahminism is left back here even as an idea.

In Geetaa also 'Karma' refers to that meaning only - as a rite that belongs to 'KarmaKaanda' section of Vedas.

BTW...

Vedas means sounds that contain knowledge of Brahman or Reality in concealed codes; and are in Mantra form - sound compilations only- and are known as Shabdas- sounds that convey the truth. They were revelations that rose up in the Rishis in their excellent state of 'Absorption into the silence of their inner being'.

All were not capable of understanding the Vedas and their hidden meanings.

Those who understood only the surface commands, took to the fire-rites as the main duty of the life, and being corrupted in the minds by the desire for a heaven after death, were engaged in Karmas only, never bothering to know the hidden meanings of Vedas.

Later the two dark hued Yogis, Krishna Dvaipaayana Vyaasa and Vaasudeva Krishna collected all these Mantra-forms from all the forest lands and caves and river banks, where Rishis lived in solitude, sorted them all out, and divided the Vedas as surface knowledge and hidden knowledge.

Surface knowledge was named as Karma section.

Hidden knowledge was named as Jnaana section.

They were known as Upanishads and Vedanta also.

Upanishad means that which takes you to the final truth.

Vedanta means the conclusion of Vedas.

Upanishads are in coded language; so no one can understand and study them easily.

Karma is now a name only that vaguely refers to any action of a man that brings out results.

Karma is conjoined with the fruit of Karma.

And religion came up with misinterpretation of the word Karma to soothe its followers.

Religion taught its adherents about deities, gods, Gurus, and their special role as devotees of Gurus and Gods. They were taught about past births and future births.

They were taught how previous good Karma is their cause of happiness now and how their previous bad Karma is the cause of their sorrows now.

They were taught not to believe in science because it is the work of devils who condemn godheads. Bhajans of god names, recitation of Mantras, worship of statues, visiting holy places took the role of good Karma.

Floating in air, sitting in meditation as if in trance (sometimes induced by drugs that were fed as god's Prasaad).

Ignorance prevailed with wrong meaning attached to the word Karma.

That is why Ramana sings...

“By the ordained rule of the Creator, all actions bear appropriate fruit.

(It is the rule that binds the word as cause and effect.)

Karma is inert and brings inert thing as its result.

Action is not the thing to be adhered to as worship and hymns.

It makes one drown in the ocean of actions (through attachments and desires for fruits)

It is not the Supreme mission to be adhered to.”

According to Vasishtha, there is nothing called Karma at all and also nothing called KarmaPhala; since, anything happening as a Karma itself, is the delusion-state.

Sense information as changing patterns is alone explained as a world by the mind.

Where is anything as a happening, except as the perception of ‘Change’?

When world itself is non-existent, where can be any Karma or Karma-Phala?

CAN YOU GO TO VAIKUNTHA OR KAILAASA AFTER DEATH?

How is it ever possible?

Vaikuntha and Kailaasa are not neighboring houses where anyone can enter just by the merit of dying!

You in this earth planet are just the brain-process - a continuum - that goes through a gradual transition from one condition to a different condition, without any abrupt changes.

There is no ‘you’ at all as anybody. Body dies; means ‘you’ die.

There is nothing left back as any ‘you’ even as a streak of a ghostly apparition.

You just turn into a memory in some other brains -just a molecular pattern that is printed in their brains; and that pattern too fades away after a period of time.

*(The posthumous awards and honors -after the death of the person!
What a mockery! Awards offered to a nobody!)*

There is no 'Aatman' in you till you learn to do Vichaara -analysis of the universe and yourself -a state which thinks outside of the brain itself and analyzes itself -which acts as a suicide bomb to the brain by its own thinking process....!

'Aatman' is the thinking understanding power.
This is the essence of Reality state called 'Brahman'.

That which cannot think, is a 'Jantu' - a creature - according to Sage Vasishta.
To evolve further, you have to train yourself in thinking.
Develop virtues of the excellent sort. Develop dispassion and discrimination.
Study scriptures like Vaasishtam, and Upanishads.
Clear doubts from those who are realized (very rare to find nowadays; but can read books like RamanaGeeta, Ashtaavakrageeta etc.)

Of course everyone is in essence Aatman (the Reality essence) (of Brahman.)
But it is like the dormant seed concealed deep within the soil of your existence.
Unless you water it with self-analysis and make it fertile with virtues, it cannot sprout at all.

Here everyone on this planet is a zombie brain acting as the translation of some chemicals produced in the brain-machine. There is no individual at all. You are just made of thoughts that flow continuously as desires, anxieties, irritations, wants, fears, etc etc....
You are just made up of only the sense-patterns that surround you as objects, people, and the lurking desires for objects.

When the cells in the body die, you - a cell-colony only - are said to be dead.
Body rots and stinks and the elements of the body mix with the elements of the earth.
Dust returns to dust.
And your unfulfilled desires like some virus or bacteria get attached to other weaker brains and continue their processes.
You..?
You were a nobody when you lived; and will not be anybody after you die also.
You rose out of nothingness and you vanish off into nothingness - says Krishna in his Geetaa.
Rather, you rose out of some reproduction process as a gene carrier of some genes, and when your genes pass on to another (your child) you are thrown off like used up disposable bottle; and you rot and die as the body.

You are just a gene-carrier in the world- a vehicle to transfer genes.
That is why you never can get out of the male female divisions imprinted in the mind by nature.

And you talk about Kailaasa and Vaikunta which exist in other dimensions.

Dimension..?

You may not even know the meaning of the word dimension!

Our world is a 3D dimension - where objects are seen as located in space, and also in some time measure.

All the earth beings are eruptions on the earth located at some place and time.

They rise from the earth and dissolve into the earth only.

The worlds like Kailaasa and Vaikuntha belong to thinking beings where individuals exist as real people. It is not like the earth machinery where flesh robots get produced incessantly as in a factory, by just the urge of mating.

Evolve and break the chain of gene-slavery; and then talk about you being something other than a brain-translation!

HOW THE BRAIN GOT INTO RELIGIOUS BELIEF?

Religiosity or atheism both are related to brain affectations only.

Religion according to evolutionary biologists is made by the brain only.

It is just a secretion of the brain. This secretion is termed as serotonin.

This secretion gives a feeling of well being.

Serotonin is a neurotransmitter that regulates mood and appetite is linked to the feeling of well-being when it floods the central nervous system.

Any activity that is religious (going to temples, ceremonies, rites of worship, visiting holy places etc) release the intoxicating liquor of neurotransmitters dominated by serotonin.

This rises a soothing feeling, as if some one is there somewhere who cares for us.

Religion is the main producer of the brain soothing phenomenon in a way that is not expensive, or harmful, or difficult.

Religion is just a biological need.

Absence of religion may lead one to depression also.

You need a super powered god to cradle you when met with difficulties; or you will collapse in exhaustion and lose the will to live.

Religion is built into the architecture of the brain itself.

The change of patterns there result in religious experiences and visions of favored deities.

The brain structure itself determines one's level of belief, rather than choice or inspiration.

The genes themselves may carry the religion-addiction.

Understand first, that you are not living in a Rama-world where some shining beings with superpowers (Devas) stayed as their neighbors. Where that world is situated or who those human shaped super beings were, we have no way of knowing. We have only books describing their lives.

Like the swans of Maanasa Sarovara, we have to absorb milk and leave out the water from these books. We can absorb the milk of knowledge only from these books, and not the religion of theirs.

Actually those kings like Rama and Yudhishtira worshipped their family deity only in the form of the moon or sun. No temples were in vogue at that time. Even statue-worship was not in vogue.

Shiva as the formless Brahman-state was worshiped as the Linga form, which could be constructed any time anywhere with some mud or stone or flowers even.

Temples are recent inventions only.

These are the inventions of the homo sapiens of this planet only.

Mostly religion is nowadays just a time pass (where the brain can be left to sleep undisturbed) to be on the good side of some god (no one knows who he or she is) so that he or she magically solves all the problems of the devotee's life.

So, when a tsunami wave wipes out your city, if you alone are still breathing, then thank the god who killed all the others and saved you alone!

What an unjust god! Sold himself to you and works as your slave, saving you at all times and killing all the others! How did you bribe him, or how did you trick him to be your servant?

What does Sage Vasishta say about god and religion?

He does not in anyway support any god-worship, destiny, fate, supernatural power, fanatic asceticism etc. He decries also the trance states as some stupid mind-states.

There is no superman god who produced this world, according to him.

World itself is a brain-construe for Vasishta.

Why need a god to create this world-ghost? Delusion is enough!

If at all a god appears in front of you, pat yourself; for you are the creator of that god!

And Upanishads state-

Man alone is stupid enough to create a god by his mind-power and worship it also as a superpower!

Nowadays religion is not just the belief that purifies the mind through disciplined conduct and reverence shown to some unknown god; but has turned into some unique brain damage that blocks all the reasoning power completely. Religion of today numbs the brain.

What about the god-disbelievers?

It just gives them license to transgress the ethical boundaries.

Their brains are more malfunctional than of the religious.

Where conduct is noble and reason alone shines as the sun, there alone the truth will get revealed. Not by sticking oneself to some super man (woman) god, or by sticking oneself to selfish desire fulfillment only, can a man evolve to further heights of knowledge.

Brain alone is the god that creates this world.

Worship it with the flowers of reason.

Keep it sharp and active.

Keep it saved from wrong chemical secretions.

It will itself unravel the mystery called the world and you.

That is the best religion one can follow!

RELIGION, RITUALS AND EVOLUTION

What is the meaning of a ritual?

A ritual is a sequence of activities involving gestures, words, and objects, performed in a sequestered place, and performed according to set sequence.

Rituals are followed so that our ill lucks will keep away and good luck will constantly be at our service.

We all want the family members to be happy and healthy, we want to buy this property or that, we want our dear ones to live longer, we want to pass the exams somehow (even avoiding the studies), we want our favorite leader to win, we want the films of our favorite superstar to earn crores (none of that money will belong to us), we want the chosen girl or boy to love us (rather fall for us), we want to win the lottery, we want the enemy to vomit blood and die, and not but the least, we want Moksha to be handed over in a plate to us by some god, through his magical powers.

And we have many rituals to make it come about (so we think!)

('Aham Brahmaasmi' is a chant that is supposed to turn one into super Brahman!)

We have chants, gestures, pleasing words, temple visits, breaking of coconuts, lighting of lamps, going around the hill many times, doing some sit ups and stand ups in front of an idol, going round the trees and rocks, feeding the crows (ancestors), and what not.

The rituals to please a divinity are endless.

Each invents his own ritual.

Why are we stuck to these rituals?

Because we are animals evolved to do these gestures.

There was an experiment done by some physicist to prove this fact.

There is an apparatus called Skinner box.

It is a box that studies the psychology of a rat or pigeon.

It has switch or switches on its one wall, which the pigeon can operate by pecking.

The pecking is connected to some feeding apparatus.

Every time the pigeon pecks, it gets the food.

Somehow the pigeon learns this and manages to peck and get its reward of food.

It does not know the workings of that box or why it happens so.

(Pigeon has no thinking capacity. A man can do some thinking at least of how everything works; but he does not. Religion and its rites are easy for him to follow. He wants to preserve the brain in its frozen condition only and not waste it by using it.)

The pigeon just knows that pecking brings out some food.

Pecking is its rain-dance you can say.

The number of pecks may be fixed or it may be random.

Sometimes the mere pecking may not bring the food.

Or without pecking also the food may appear.

The pigeon could have sat back and waited patiently; but it did not.

It developed superstitious habits.

The experiment was conducted individually on different pigeons, and also on groups of pigeons. The result was amusing and eye-opening.

One pigeon spun around itself like a top, another one turned anticlockwise, another bird repeatedly thrust its head towards one particular upper corner of the box, another showed a tossing act, as if lifting some invisible curtain with its beak.

Two birds independently developed the side to side swinging pendulum of the head and the body. The birds seem to think that such gestures when repeated would bring the reward of food.

And if the gesture and food were always connected, the gesture took the form of a superstition.

A superstitious habit could persist or change or progress to more complicated gestures.

The pigeons would even move their heads sharply to the sides, follow it with some sharp body-movement, and move the feet also rhythmically, like a dance.

Pigeons had habituated themselves to the practices of superstitions to get rewards.

So do the animals; and so do the humans, expecting to change the events of their life with some particular gestures handed over from the fore fathers or priests or soothsayers.

Ignorance has its own rewards!

GOD-HELP; IS IT REAL?

We hear a lot about prayers and god (whoever it is of whatever religion) helping you out. May be it really happened for you; and some god you are devoted to came and helped you out of your problem. It is your experience and your experience is yours; others cannot disprove it. Even if a ghost came and beat you up at midnight; nothing can be denied; for it was your experience and experience is alone the proof of its reality.

God-experience?

Upanishads mention no word 'God' anywhere. In their world of experience, there was no place for mind-made visions.

They did not believe in any mind-made story.

That is why they are called Rishis. Reason is their power.

They always see the truth only.

They see the world as completely non-existent.

They are the Seers who are always in the knowledge of the Truth.

They of course met Devas now and then. Devas are not gods but denizens of another dimension.

Even Trinities revered these great Rishis.

These Rishis had never any god vision.

Meeting a Deva is not a god-vision. They met Devas as equal intelligent beings; like two scholars meeting each other and exchanging thoughts.

But now in this age, with chemically operated flesh robots called humans crawling in this planet, how can any god-vision be there except as some neuron firing in the brain that is translated as some vision as of a god, or ghost, or out of the body experience?

Accept science as the truth or run off to a cave where no TV, no planes, no fans, no AC, no computers, no Cinemas, nothing of any technological device is there.

You want all these as a gift of science, then why cannot you accept its theory of evolution?

You in this planet are a product of Nature after millions and millions of hard work by Nature.

No God created you as a special thing to experience sorrow or joys.

He is in no way responsible for you imagined life problems, even if he is there hiding behind the clouds.

Your god now is the gene only; for it alone controls you at all times.

Gene is the Ishvara of this planet.

Otherwise why are you so attached to your family members and are zealously working for increasing the population of the world? Why are you intent on reproducing only as your main function?

Learn to stand on your own feet; the strength comes from understanding the universe and yourself.

Science indeed helps in such a quest.

Upanishads and Vaasishtam lead you to the final level of Knowledge.

Reason ascertains that there is no god as a super man or woman ruling the world.

The thing you call the world- your earth is just a tiny dust mote floating in space. You are just a minuscule point of chemical fungus on this planet- quotes a scientist.

(He is not afraid of admitting the truth; and needs no god to disprove this Truth.)

OK, forget science and its theories which always terrorize the religious beliefs.

Let us hear what Sage Vasishtha says about God visions.

(You must at least believe in him as an authority on god topics.)

He says that your own belief in a god makes that god appear in front of you and guides you or helps you or solves your problems.

How is it possible?

A ghost is non-existent; but by believing in a ghost you can feel that it is always standing behind you; follows you everywhere; and you will even get strangled by it if you are not wary.

A ghost imagined by you can kill you even, because it is supposed to be evil.

In the same way your own stern belief in a god can make a god or a dead father or mother, or a saint or Guru rise in front of you and help you even.

What you want - that will be there as your experience.

This is the main function of the brain.

(Anxiety means you will not get what you want; and that is also the function of the brain.)

As long as the brain keeps firing neurons, anything can happen...!

Milk can ooze out of statues, dead bodies can walk out of graves, gods can surround you with their benign faces, green martians can land in their saucer shaped vehicles, Kumkum and turmeric powder can ooze out from photos, dead fathers and mothers can guide you from their spirit worlds, you may experience trances, and be treated very specially with great experiences as a special child of some god! You do deserve it! You indeed are special!

‘You are great indeed, for you created the god who creates you’ - say the Upanishads!

DEVOTION IS SYNONYMOUS WITH KNOWLEDGE

Devotion is Bhakti.

What is Bhakti?

Bhakti (Bhaj) means to seek something to the exclusion of all other things.

Bhakti to the truth or Knowledge is the best Bhakti extolled by the ancient wisdom.

A Socrates is also a Bhakta, a Hofstadter is also a Bhakta; for their only mission in life is to ‘know more’. Their knowledge thirst never is satisfied.

Knowledge and Bhakti are not two different words says Tripuraa Rahasya, which condemns the worship of any form as a god-head. Even Yogavaasishta, the second Ramayana composed by Vaalmiki Maharshi condemns worship of any deity or man in the name of devotion.

What we have now on this planet in this century as Bhakti-cult is just a celebrity worship of some form.

Some people are fans of sports persons, some of politicians, some of business men, some of scientists, some of rich people, some of fake god men, some of the stars of the film world, some of forms of some gods which they have imagined to be such.

This all can come under the word devotion; and in no way can be compared to the devotion towards knowledge which was maintained by Swami Vivekananda, or Ramana, or Shankara and many such noble men.

Today's devotion to a god is nothing more than a celebrity worship syndrome that is highly prevalent in the world. At least human worshipers have some person living or dead as their god-equal; but the poor so-called god devotees have nothing but stones and wood as their gods, and actually have no one there as someone to receive their adoration; for if there was any sensible god on the other side as a receiver of their bribes, he or she would not have left them in such an ignorant state of irrational beliefs and ideas.

Religion means 'something which binds you to something that you believe as more powerful and worthier than you'.

What is the most powerful and worthier than anything else?

Knowledge!

What Knowledge, since there are so many types of knowledge?

Learning about local sciences like evolution, physics, biology, brain science etc etc , help you understand the world you live in. It gives you better chances of survival.

After all in this planet, the ordained rule of the world is -Survival of the fittest'.

You have to live long if you have to seek knowledge here; so mastering the sciences of this world is a must for every educated man on this earth. If you do not know what Einstein knows or a Daniel Dennett knows, you are no better than a cow that is grazing in the field, or the dog that is chewing a juicy bone.

The Knowledge quest does not end there.

You have to know who you are first.

You must know whether this world is so real as it looks.

You must practice analyzing each and everything from the object in front of you to the star that twinkles far far above the time reach and the space reach.

This is the best knowledge you can have devotion to; and believe me, knowledge quest never ends in failure; so says Krishna the greatest Knower of all.

Devotion to an unseen non-existent un-caring god (as a superpower of the entire universe) is the worst state for a man to devolve into; says not me; but Shiva himself in the Vaasishtam text composed by Vaalmiki.

WHAT EARTHLY BENEFIT YOU GET THROUGH SELF-ANALYSIS?

*'I do not believe in the ancient books on Aatman, Brahman and all those senseless topics.
I do not believe in an eternal life. I am the body that I see in the mirror and would like to live as I
am, without all the spiritual muck contaminating my ordinary contented life.
I am attached to my family members and would not think of not loving them even for a moment.
I am ready to die when the time comes; and do not care what happens later on.
To hell with your spiritual mumbo-jumbo!'*

If this is your stand against spiritual wisdom of the Rishis, then still self-analysis and Vichaara are beneficial to your life in all ways.

Long long ago some ape which was turning man-like, differed from the other apes, because it could think and analyze as an observer. 'It' turned into a 'he' slowly.

It could find out the value of a circular log moving fast on roads, it could make some blaze and conquered the cold, it could cover itself with skins of dead animals and keep itself warm....!

So many wonderful discoveries, just because some ape cared to think, and evolved into a human.

The human-ape evolved slowly, steadily; and now in the present century, you are sitting comfortably in your couch watching the TV in an air conditioned room because of the thinking and analyzing work done by so many countless thinkers whom we may not even know by name.

And you dare decry thinking!

If you are an evolved human, and are given a brain by nature, it is not for living an animal life of eating, excreting, mating and reproducing only. You are supposed to evolve further and keep developing the thinking ability. You will prove then to be one of the countless pillars of the future mansion of a highly evolved society.

Each being on this planet has to think, analyze and understand the nature around him.

Each being has to consciously analyze who he is what he is and why he is here.

If you do not use your brain for thinking deeply, and live as only an animal that is observed than acting as an observer, nature has its own way of throwing you out into a dust bin, as a useless stuff. That is why after fifty itself, the non-thinking animals shaped like humans turn into zombie like things, that lose even the dignity of life and exist as disgusting flesh lumps rotting in their beds.

Thinking intellectually is not also the solution, for the intellect controlled by genes is no better than an ape that is intelligent. Brain has to be in full control of the genes in all the situations. Then only, the brain keeps itself alive and stable at all moments of life.

Desires stop desiring you, anger stops burning you, envy starts hating you, attachment is not attached to you, greed is not greedy for you, if and only quietude rests in you, contentment is content with you, analysis becomes obsessed with you and discrimination lights up your thoughts.

What is wrong is such a life?

In what way can such a life style harm you?

A life with wisdom is indeed a life well-lived.

If you can live even a hundred full years with no anxieties clawing at your mind, and no illnesses eating up your body, that life is worth-lived indeed.

Such a being alone is said to be Aatman within - 'a thinking being.'

And staying always as a 'thinking being' with discrimination guiding at every step is 'AatmaVichaara'.

Always acting in the world at the level of analysis only is 'AatmaVichaara'.

This thoughtless state where nothing of the world can affect you in the least, and disturb your quietness inside, is the goal that is sought by the Rishis; and they were not fools who wanted to waste time discussing worthless practices.

Do not go through life like a (non-thinking) cow which has chewing its cuds only as its only purpose of life. If each earth being had a brain like Einstein and a conduct like a Janaka or Rama, we would be living at present in Mars itself!

If the earth stays polluted and is killing you day by day with its diseases and madness-games, then blame yourself for the sin of not evolving from the cow level!

'Gopala' (Krishna) excels in philosophy and conduct, and is revered even now for his Geetaa, because he never stayed as just the 'cow' (Go), but was a cowherd (Gopala).

He was one of the richest of his time respected as an equal by the great Kuru kings also because of his wisdom and hard work. And he never stayed without thinking even for a second.

He kept his Aatman-lamp always lighted up with Vichaara. He was always in the 'light'.

And you who condemn ancient wisdom, are a creature that relishes darkness only!

What a pity!

A wasted brain good for nothing! A blemish on Nature!

WHAT HAPPENS AFTER THE REALIZATION OF THE AATMAN?

What is the life lived like inside this planet?

It is as if some unknown evil witch has trapped the people here inside some dungeon, where sense information covers all around, hiding the reality that is across them.

It is as if the eyes are tainted with some magic collirium which always makes everyone see something other than the reality.

It is as if the people are all caught inside some Video screen and cannot jump out of the screen ever.

It is as if everyone is trapped inside some pleasant dream-world as some dream characters in a made-up world.

World is a swirling mist of false information only, like a dream is.

This mist blocks the Reality-state.

What is outside of this sense-information cage? And how to open it?

This state of staying trapped inside the 'sense information cage' is known as bondage.

This is a cage made of ignorance only.

The binding rope is the belief in the reality of this world.

Knowledge (of the unreal nature of the world, including the dream character called 'you') is the key that opens the door of this cage.

Any action you do inside this cage, like deity worship, Guru adherence, visiting holy places, bathing in holy rivers, reciting Mantras, ascetic practices, physical Yoga, breath-control, study of all books that you can lay your hands on; all these are also actions supported by the belief in the reality of the world.

False information cannot go away by more collections of false information.

Through rational analysis, with discrimination as the support, with the mind rid of all idiotic qualities, with a purified desire less mind, a seeker realizes the pure state of silence that is beyond the false information called the world.

Then...?

He lives as a 'JeevanMukta'!

Then...

He is no more lost in the trap but is already out of the screen; and yet keeps stuck to the screen, till his body made of pixels (atoms and cells) disappears with the logical end of the body.

Then...?

He is out of the trap and is outside in the free world where there is no trap at all.

Mist is gone! Darkness is gone!

The cage has vanished without a trace! The bondage of stupidity is gone!

The dream form ('I') no more binds him!

He is not born or dead!

He has no desires for the worldly enjoyments.

He is not attached to the family and relatives of the dream-world.

The world has vanished completely!

Then..?

He has now the passport ready to enter a knowledge-dimension which suits his intellectual stability.

Because- worlds are not separated by physical dimensions; but by Knowledge dimensions.

Realization here on this earth means - vanishing of the cage – the cessation of the dream.

And a 'Mukta' is now an individual born anew.

He is no more a process of desire-fulfillment.

He has evolved from being an inert process of the brain, to being an individual where he is out of the brain-created cage.

He is really a 'he' now.

He will find himself in another world that suits his knowledge-state.

Yes! Realization of Aatman is just the beginning!

Once the cage is gone, there opens up the ladder of endless levels of worlds made of different Knowledge levels.

That is why Vasishta is different from a Vishvaamitra; Ashtaavakra is different from Janaka; Naaraayana is different from Shiva.. and so on..

Earth here is in the lowest level of evolution, where the journey starts from a cell, and brain appears as a servant of the gene; later after a long time Aatman the rational thinking state appears which overthrows the gene and its servant; and an individual is born with the realization of the abstract truth.

The worm trapped inside the cocoon has now broken the shell, has grown the wings; and it flies high in the expanse of knowledge which is beginning less and endless.

What awaits such a wonderful individual? Whatever...!

He is free! His wings will carry him up and up to the unknown wonders of Reality.

What will it be like? How can a worm know the joys of flying in the sky?
Grow wings and find out for yourself!

Break the cage of sense information; wake up out of the dream; jump out of the pixel-made screen.
And the Reality opens up with its wonderful real worlds!

Once you realize, you never cease to be!
Live as the endless Reality with an individual mind of your own.

Understand... 'Aatman-Realization' is not the end; but the beginning only!

CAN EVERYONE REALIZE AND RISE IN KNOWLEDGE?

The first idea that enters any spiritual aspirant who is slightly able to understand the truths presented by the Knowledge Scriptures is-
'Ah I have been saved! If all the people in the world also choose this path, how wonderful it would be!'

This is actually an impossible idea even for Brahman, because there are no individuals at all as particular species as the Jeevas, who need to realize the truth.
There are not 'many' at all, according to Shankara.
There is no one at all; not even the one who aspires for the final beatitude of Brahman-state, as you.
There are only the Vaasanaa processes like some chemical processes that keep going on and on, bearing the name of the world and its people.

Only the Vaasanaas, some potential states of perceptions, some unfulfilled brain signals appear as all the living things and their actions.

Vaasanaas are said to be the no-knowledge state, like darkness is said to be the no-light state.
Actually darkness is not there at all except as the absence of light.

Ignorance (Vaasanaa-state) also is not there at all except as the absence of Knowledge state.
Anything absent cannot be present; is it not so?

Therefore no one is actually there as anyone in want of any liberation.

There is no one at all! Not even you!

There is only some subtle unknowable state of Reality that is existing as you me and all.

We cannot see it, or know it.

If you can have the X ray vision (Knowledge vision) like Shiva, then you will also keep quite and be silent without any form also, without any name also, amidst the ashes of the burnt off Vaasanaas.

Shiva means auspiciousness.

Shiva is named so because he is always in the highest state of Knowledge.

He is a burning fire of Knowledge only; where ignorance cannot exist even as a name.

Shiva is the term used to denote the complete state of Brahman with a mind as it were.

Anyone can reach that state, if they can burn off all into ashes and stay alone with no second!

ASTROLOGY AND STARS

Your life is a story made up by the mind.

Evolving from the primordial state of cell-splitting processes, now you are in a state of making narratives by connecting sense-info. That narrative is your own personal property and belongs to you only.

Not even the person closest to you can experience your story-events like you do. He can only grasp it as a story only and react as per the demands of a story.

Each person experiences his own world as construed by his mind-data.

His definition of the world and event is not absolute or perfect; it is colored by his self-made philosophies, hatred, attachment, envy, wants, frustrations, self-glorification etc etc.

And his story is nothing but a ghost story of his own authorship.

And how can the stars and planets ever have any effect on his day to day life?

You as an earth planet resident, are just a minuscule point in the story of evolution authored by Nature.

In its millions and millions pages of its story book, you are just a 'comma punctuation', that marks some level of evolution. What are you worth any way that some star and planet will bother to affect your life story?

And do you know what the planets are like?

They are just pieces of matter rotating round the sun like this earth; and have their own business to attend to and have nothing to do with your life stories.

And the stars; they are so far far away that by the time their light reaches your eye and you see them, they will be long gone and be not there at all.

Stars above are past histories of civilizations that might have lived long long ago and may not be here now at all.

What you see as stars are just grave-yards of other worlds that could have been there.

If there is any other star that has newly come into existence, then the light from this solar system can reach it only after millions and millions of light years; and you who cross no more than a seventy or eighty years on this tiny planet will never be known by anyone anywhere at all!

Hey man! Why do you think that you are so important that the nature with its countless galaxies and solar systems will care for you self-imagined pains and pleasures?

You are not even as much worth as a dust mote!
 And astrology...? Put in a rocket and send it off to the farthest star in the farthest galaxy
 And say..bye bye bye bye bye.....!

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 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; or 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 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 totality-information brought by these five senses.
 In other worlds if more senses and different minds are there...?
 How can we know..!

ARE MIRACLES REAL? NO!

Miracle is a mythical word concocted by people who wanted to present their religion or god as the most real and powerful.
 There is only Physics, chemistry, biology and neuron firing translations; nothing else.
 Any experience of anyone is just what their brain translates as some experience for them.
 Any experience of miracle also is a miracle of the brain process only.
 What can be more miraculous than the very perceived world filled with mountains, skies, rivers and forests and of course the inert but alive beings, that are nothing but brain translations of neuron patterns?
 Other than this Chamatkaara (miracle) of existence, there can be no miracle ever.

ARE GHOSTS REAL? NO!

When an individual himself is a fiction produced by the mind, how can his ghost be there as real?
 This must be the only planet in the universe idiotic enough to invent ghosts, ghost stories and get frightened by its own imagined ghosts!
 Actually everyone is a ghost in this planet.
 Why?
 Birth is co-existent along with the death always.
 Anything that is born means it will perish some day.

The moment you are born, you are dead already.

Life is nothing but the experiences that stretch between the points of birth and death which are actually not two points but one only.

Then, all those we see as living are ghosts only, for they already are dead.

Maybe that is why Shiva the Supreme Knower is said to dance in the cremation ground with ghosts. The universe teeming with life is actually a cremation ground for him, which is teeming with ghosts.

Shiva sees all beings as already destroyed and burnt; that is why he is covered with ashes all over.

Your birthday is a death day only - if you grasp the truth.

Shiva - he is never born. He knows his truth. He never dies.

You actually are also never born. You do not know your truth. You die!

You are the ghost actually. Be frightened of yourself. Want to see a horror film?

World is there always with its weird ghost characters! Enjoy and fear yourself.

BOXES FROM NOWHERE – THE STORY OF THE JEEVAS

Emptiness!

Nothing was there!

No one to think or decide.

Nothing to hear, see, touch, smell or taste.

Nothing was also not there.

There was something; but it was no one; it was no thing.

It was nowhere and in no time.

There was no mind there, so the minds can never think of it also.

Emptiness!

Emptiness alone was there!

But this no thing was always some thing.

It could not be empty ever; but was always full.

This emptiness is actually balloon like; not one or two; but countless.

Like pimples filling the face making it ugly, the emptiness something stays swollen up as millions of box-balloons that are also made of emptiness only.

What is inside these box-like balloons?

Let us peep in.

Wow! So many more tiny balloons with tiny magic wands are crowded inside that box-balloon.

Each tiny balloon is shaking its wand very hard.

The one who shook its wand the hardest wins the game; and immediately the empty box turns into a person and starts running towards a fruit tree on top of the mountain; and eats off all the fruits.

The person was instantly is now back to his box state.

Another balloon shakes wildly; immediately the same person appears inside a house surrounded by some wife and children.

And again he is a box; and again a magic wand shakes; and he is immediately the same person working hard somewhere for getting some money.

Again he is back to being a box.

So it goes on and on.

Magic wands were shaking without a stop; old tiny balloon things kept on vanishing, new balloons kept on appearing with their own magic wands.

Magic wands kept on shaking; and a person appears immediately with the same shape and name and was finishing some task.

And one day the huge balloon-box burst into pieces and became nothing. All the left over tiny balloons flew out and another box balloon formed around them; and this time the person had a different name and form.

So it went on and on.

We call the box-balloons as Jeevas; persons as the bodies with names and forms; tiny balloons with magic wands as Vaasanaas.

Vaasanaas are just the subtle wants; the longing for fulfillment; an incompleteness that needs to feel completed.

Rising from the completeness, these box balloons of incompleteness live in a magic world of fulfillment dreams; and that is known as the life.

If only these tiny balloons with magic wands were not there at all!

Will we be free then?!

BIG BOSS HOUSE AND BRAHMAN

He was very good!

Nothing to blame at all.

He was not made of any shape.

He had no name also.

He was blind; had nothing to see.

He was deaf; had nothing to hear.

He could not touch anything; there was nothing to touch.

He could not move; there was no place to move.

He could not change; there was nothing to change into.

He was not a he or she or it.

He was not an animal or god.

He was not shining as a light also; not as darkness also.

He had no brains.

He could not think.

He did not want anything.

He was full of everything already.

But, he could stay as a Big Boss house only.

(There is a reality show named Big Brother which is Big Boss in India; where contestants get locked up for some three months and the one who survives the chaotic scenes becomes the winner.)

He was the Big Boss house now.

He had forgotten how pure and happy he was.
 He was instantly many forms with many names.
 He was all; but thought that he was one and many.
 He crowded the house as many.
 He could see, hear, smell, taste and touch now.
 He could think now.
 He could plan now.
 He as the many hated some one; liked some one and fought for survival.
 He felt incomplete; wanted this and that.
 He as the many, spilled dirt all over; and made the place dirty.
 He as the many, could see nothing beyond the walls.
 He as the many, believed that the house was the only thing that existed.
 He as the many, believed that there was a big boss out there who controlled his world.
 He as the many, worshiped and prayed to Big Boss; and he felt blessed when he heard the resounding voice of the Big Boss, little knowing that he only had created that Big Boss controller also.
 He as the many lived like a helpless creature in that house.
 When he tried to break the walls and go beyond, he himself changed into another person with many others newly formed and was stuck in another Big Boss house.
 There was no escape from the continuously forming Big Boss houses; some were good and heaven-like; some were hell-like; some were dirty like the earth world.
 One day instead of trying to break the walls, he sat and started to think.
 He started to analyze the origin of the Big boss house and how he came to be there.
 He thought, thought and thought even amidst the chaotic world of Big Boss, without getting bothered by any rotten scene that went on there.
 Even as he kept thinking, the house became slowly a drawing drawn on the empty sky; and slowly the many also vanished. He also had vanished as the one and the many.
 He had no mind now; no intellect also.
 He wanted nothing.
 He was no more a he or she or it.
That alone was there!

WHAT IS SATTVA GUNA, THE GOODNESS QUALITY?

Sattva Guna is one of the three Gunas.

Guna means the shade of (quality) of the mind.

Tamas is darkness (dumbness), Rajas is active nature and Sattva is goodness.

Though all the minds are made up of all the three Gunas, if a person is Saattvic he is nearer to his goal of 'Moksha' (Knowledge of the truth) they say.

But, does anybody know what it is to be Saattvic?

Let us analyze.

We have to look around the world, observe the conduct of all and find out what they actually mean by 'good'.

Are devotees to deities good?

Is going to temple regularly, remembering some god-entity or Guru-entity every morning, reading some hymns in front of a photo or a statue, supposed to be the mark of a good person?

Or is taking bath in the icy waters of Ganges (or one's own bathroom) in the Brahma Muhurta, the mark of a good person?

Is charity regularly done, by throwing coins on a God-statue or a beggar on the street, the mark of a good person?

Does celebrating all the god-festivals without fail make a man get pushed to the good side of the society?

Is avoiding amusements, TV viewing, etc the mark of a saintly person?

Is the religious person really good (or is he blocked from reasoning out the truth)?

Or take the extreme cases of devotion as observed in the stories of many fanatic devotees of Gods and Gurus...!

Is crushing a baby under one's foot along with the clay, absorbed in the thoughts of a favored deity good by any chance?

Is making footwear out of one's own skin and offering it to a Guru the mark of goodness?

Is cooking one's own child to serve the guests of honor, a mark of goodness?

Is running after a dog madly to offer it one's own food, the mark of a real saint?

Is converting everyone to one's own cult or deity-worship by helping them with food and shelter, the true mark of a saint?

Is it really good to throw all the rice grains stored in the house to the sparrows when one's family is starving, is it the mark of greatness?

Is acting mad in the name of the love for deity, a mark of saint?

Is singing poems imagining oneself as the spouse of a god-entity a mark of sainthood?

Is imagining passion in gods, a mark of goodness?

Is devotion itself without an iota of reasoning capacity, the mark of saintliness?

Is it enough to be extremely good, but have no knowledge at all of the truth explained by Upanishads?

Is wearing white dress saintly?

Is sitting in meditation for hours (half asleep) in an AC room of an Ashram hall, a way to Moksha?

Is renouncing the family a mark of greatness?

Is restriction on a woman's growth bound by the rules of tradition good?

Does seeking Ashrams which have become malls for selling religion, a mark of your spirituality?

Is fanaticism to one particular Guru-figure, and refusing to read the works of other Knowers (Jnanis) a mark of greatness?

Is worshipping a God or Guru madly, like an ordinary man adoring a celebrity actor, really good for one?

Is reciting hymns good, or reciting Vedas without ever understanding the meaning good?

Is seeing a god-entity or Guru-entity in a dream, good?

Is acting passive always without reacting to any injustice good?

Is it good to meekly bend before the events of life, without reacting?

Is it good to fail in all the enterprises in the world (through lack of effort), and take to religion to prove one's goodness?

Is a loser qualified to enter the world of religion, so as to be hailed as a good person?

Is the life in ashram with regular food-supply ensured, really the good thing to do?

Is dancing in front a statue doing 'Bhajan' any good?

Is regular reading of a religious book like Geetaa (without understanding anything) good?

Is it good if you avoid meat, but hurt humans?

Is it good, if you are kind to humans, but eat the animals?

Is it good to have a job, marry, beget children and die, really good?

Is it good to be just good?

So many ways of being good!

Avoid Tamas! How? By keeping awake at night?

Avoid Rajas! How? By not breathing also?

Do not all the good acts mentioned above, a form of Rajas and Tamas only (action and dumbness)?

What is Sattva Guna actually?

Is it to self-sacrifice always?

Is it to offer your own food to others and starve?

Is it to torture oneself in the name of religion and please some god above the clouds?

Take even the case of Rama, the Realized Yogi!

What do you think he should have done when Raavana took his wife away?

Avoid war and the killing of many lives on both sides by remaining passive and leave Seetaa to stay at Lanka only? Was it Raajasic of him to kill another man?

Was it wrong of Krishna to have participated in the war and manipulate the events?

By the way, who are we to judge such great men like Rama and Krishna, the like of whom may never again repeat on any earth!

Anyhow, let us come back to the same question of what is Sattva.

Sattva is to be in 'Sat'.

"Sat" according to Upanishads is 'Truth' (Reality).

'Truth' is what is there or not there actually, than what you think or believe is there or not there.

You cannot 'believe' in any truth! Truth is not dependent on your belief.

Truth is just Truth.

Sat is just Sat; nothing else.

To be in this Truth is Sattva.

Sattva Guna shades the action of the body and mind.

Sattva is no-action. It just is!

Sattva is the Knowledge of the Truth.

Outward actions prompted by wanting to act good and feeling pleased with oneself are just the actions which make the brain ooze out serotonin chemical (something that makes you feel OK).

If your actions and this chemical are interconnected, it means that you are acting under the influence of a Sattva Guna, the placebo pill that makes you feel great, like by some drug-intake. It is the goodness conceit a child feels on a Christmas day, of being a good child and expecting a reward from Santa.

Be good and good alone will happen to you; this is the age-old soothing statement, which never actually is the case. Outward actions of good, with only the inert chemical-flow managing the quality of your actions, is just a rope, a Guna, a shade of the brain. It is binding. It is not freedom. It is just something that makes you a harmless member of the society and nothing more. It is the nature's gift to evolved beings.

What is real Sattva, the goodness that is beyond the 'serotonin goodness'?

This Sattva is the goodness essence you develop as your very nature.

Outward actions of the body and mind do not decide 'this Sattva', which is not a Guna, but the complete freedom from the brain chemicals.

This comes by understanding the truth about oneself and the world.

This comes by the practice of Vichaara and Viveka.

This comes by knowing the unreal nature of the world.

This comes by reasoning.

This reasoning can be done by oneself, or with the help of a text like Yoga Vaasishta (or Jnaana Vaasishta).

To be always in the vision of truth through knowledge is Sattva.

See the non-existence of the world. It is Sattva.

A person, who sees the truth, can never do a wrong act; for he has nothing to gain by any action or non-action in the world.

Always staying in the vision of the truth is Sattva- the real goodness; not the outward actions of any sort.

Knowing that the world is just a mirage-river flow, is Sattva; not the running to the mirage river with buckets and pots to fill them with mirage waters.

Any good action based on the brain chemical is a pot you are carrying towards the mirage river.

Seeing the mirage as the mirage (worthless) - seeing the world as just a concept of the mind - living always in the truth of it all, is Sattva. Now tell me, are you a Saattvic person or a Sattva person!

MUSIC AND SAAMA GAANA

'Advaita siddhiki amaratva labdiki gaaname sopaanam; says a Telugu poet.

It is some popular Telugu line which says that music acts as a ladder to the attainment of Advaita Knowledge and the immortal state (of liberation/ or Brahman).

Of course music has its own charms and intoxicating quality; but the question is whether you can realize Advaitic knowledge of the division-less Brahman-state through sheer singing or listening to some music of some type or other?

Devotees lose themselves in some name-singing of their deity; a child loves the lullaby of a mother, even if it is tuneless and harsh to the ears of others.

Some like Karnaatic music; some love light songs with good lyrics.

Young men and women of today like to hear music which is ear-breaking and noisy.

Each to their own taste! Each brain has its own whims and fancies.

Let us analyze this music itself through the Vichaara practice and find out the answer.

Where did the music-sense originate, and how?

Music seems to have originated from SaamaVeda.

SaamaVeda contains verses which are sung rather than recited.

Saama means a uniform rhythm or a melodious recitation.

Saama is sung and heard, but not recited.

Chaandogya which belongs to Saama Veda is indeed a delight to hear.

One can actually melt off into the Brahman state as one hears the profound instructions about the state of Brahman sung in such a profound rhythm.

Yes! Not just the song, but meanings of the words also played a part in melting off into Brahman state.

SaamaGaana rhythm makes the mind melt off; and the intellect melts off in the Knowledge of Brahman as it analyzes the meanings of the verses.

SaamaVeda is actually the origin of all the Raagas that prevail in BhaartaVarsha.

Coming to our basic question, can music lead one towards Advaita Siddhi, well, we have to answer in the negative only.

Our brain functions not only as the mind, the perceiving entity with senses, but it also seeks knowledge as the intellect.

For the seeker of liberation, mind-control is the first and foremost hurdle to cross over.

Mind control is the most difficult task ever.

You can push the huge Mountain into a mustard seed, but controlling the mind is far far difficult says a poet of the yore.

However any mind that is trained to hear music, can melt off into a quiet state.

This state is known as 'Laya'.

Ramana Maharshi says that a mind melted in 'Laya' will rise again with its full form; but not a mind that is destroyed.

Mind can be destroyed only by a Vichaara process, a reasoning practice that is guided by the Knowledge-texts, and gets torn to pieces when pierced with the tool of a sharp intellect.

And the intellect can become sharp, only if the mind is clean and is endowed with extreme dispassion.

SaamaVeda taught the Brahman knowledge through music; and so it could directly lead one towards Brahman Knowledge within minutes or even seconds.

SaamaVeda singers, the great Rishis of the yore are not here now.

No one knows the knowledge taught by the Vedas or Upanishads also.

Songs now have deteriorated into just some noise-making only.
 Even melodious songs have lyrics that describe the world only.
 Even the pure orchestra music acts as just some brain soothing lullaby only, to cradle the diseased mind that stays exhausted by the onslaught of world-affairs.

The brains here have evolved to react to some sound patterns and feel soothed by the rhythmic measures of sounds. It is not music but sound-waves that the brain here is able to catch on to. Each brain has its own favorite sound pattern that it addicted to. Each brain has some Serotonin-oozing when reacting to some sound patterns. There is really nothing called 'joy' anywhere experienced by anyone; except some 'dopamine' oozing only that is translated as the word 'joy'

(Dopamine is a neurotransmitter associated with the pleasure centers of the brain. It is responsible for feelings related to love, joy, pleasure, reward and motivation. Serotonin is also a neurotransmitter and helps to regulate mood, irritability, impulse, obsession and memory, and also sleep.)

Therefore just listening to music and feeling the quietness of the mind is not really a ladder towards the knowledge of Brahman.

Only if you do Vichaara and catch the source of the sound also as rising inside your head only, can you get out of the placebo effect of the music also.

Music just lulls the mind; and makes you freshened enough to do your next work.

Do not expect to reach Brahman Knowledge just through music.

Unless the intellect also melts off by the deep Vichaara of the reality of the world, there is no use at all by just making the mind-child sleep for a few minutes; it is again going to wake up as soon as the lullaby stops and scream its heart out wanting this and that.

Music here is an evolved trait of the brains here.

Music here is just some sound-variation.

Sound is nothing but the brain's translation of air-variations.

Brain trains itself to like some sound-patterns, and dislike some.

Music is not just found in words and noise; but it is found all over in the nature also.

There is lullaby in the murmurs of the rivers, the whizzing sound of the winds, the shaking leaves of the trees, the sounds of the birds, even in the howls of the street dogs.

Music is the inner essence of nature. Nature dances to some 'mathematical measures' only.

Scientists melt off in this rhythm of nature called mathematics itself.

Everything is just a sound that is produced in the brain itself.

It likes what it makes.

But there is a song, that only a Knower of Brahman hears; not with ears, not with the brain; but deep within his silent self.

He hears nothing at all from any sound from any object of the world.

He hears the beautiful song of his inner self always that is not any air-measure, and is not also the cause of any chemical secretion in the brain. He melts off into a nobody and does not exist as anyone at all.

He remains as the song of Brahman itself; silent and motionless within; even amidst the noise and chaos of the world.

It is what is termed as SaamaGaana -the 'Music of Brahman'.

Can you hear it?

If you cannot, you are deaf indeed even if you melt in some melody that is caught by the brain!

Can't you see that your brain is actually blocking the SaamaGaana with its music-love?

Music is the calculated mathematical measure of silence and sound.

SaamaGaana is the silence of both the silence and the sound.

You cannot hear it; you can only 'be' it!

SMILE, LAUGHTER AND REALIZATION

Do Gods, realized Sages, Knower- saints have to be always grinning, smiling, and laughing like zombies always, in all life-situations?

SMILE

In this earth planet, 'smile' evolved when the apes grinned at each other to express threat or submission.

If the teeth were apart, and lips were curled back, it meant aggression and warning.

If the teeth were pressed together and lips were relaxed, it meant submission.

Humans evolved from apes; and now they bare their teeth to express friendliness; or mask their inner devilishness with the outside grin.

Nowadays the smile is mostly a made up one, the calculated teeth-baring to show a fake friendliness.

LAUGHTER

Laughter is a human behavior controlled by the brain to evoke friendliness in a social context, since laughter is contagious. Laughter is a means of relaxation.

It is a release button for tensions; and helps a human to survive better in his robot-like existence.

HUMOUR

Human life is highly uncertain.

Humans live amidst dangerous situations day in and day out.

Even ordinary things of the life can rise as death-deities within a second.

The gas cylinder in the kitchen may burst; the fan overhead may fall; a slip in the bathroom may break the back; the electrical short circuit can cause burns and so on.

Earthquakes, floods, rains, lighting strikes, fires, storms etc can also cause sudden deaths.

Accidents on road are common occurrences.

Animals may attack and kill us suddenly.

Wars may erupt anytime in any country.

The list is unending.

Life is indeed highly uncertain.

Death follows you at your back like a silent shadow.
Fear lurks behind every shadow.

And therefore, the brain evolved the sense of humor to laugh at sudden unexpected occurrences that are quite safe. It relieves the tension for the primate mammal which has to be aware of enemy lurking behind each and every bush.

Bursting of crackers, fireworks also were invented to bring this relaxation mood only. It is better to hear the deafening sound of crackers and inhale the poisonous smoke of carbon, than hear the gun sounds of wars; so the foolish men think! Humor is nothing but a reaction to an unexpected word or event, which is safe.

Now, tell me...!

Should a god, a realized Sage, or a Knower like Shiva smile, grin and laugh at the stupid jokes?
What for?

Their very presence is a smile incarnate.

They are always in the blissful state of knowledge supreme.

They cannot smile, laugh or grin to express the inner bliss.

The body-idea does not at all exist in them.

Body is an inert costume that conceals their formless existence.

There is nothing that is unexpected for them.

They do not have fear, anxiety or apprehension.

They do not feel joyous by anything; nor do they have to have humour sense.

They need not show aggression or friendliness by baring the teeth.

They need not make jokes about their own stupidities, and laugh like the humans of the earth.

Then, do they not smile at all?

Why should they grin, bare the teeth and smile?

‘They are the very smile of Brahman’!

REALIZATION IS A GOAL WHICH NEVER IS REACHED!

Realization is a goal which never is reached!

Yes! It is a destination which stays always as a destination only, never reached!

How is it so?

Let us start from where the beginning began.

Before the beginning began what was there?

‘Mrtyu’ alone was there, proclaim the Upanishads.

What is ‘Mrtyu’?

Mrtyu is a state where there is no life.

What is ‘life’?

Life is the seeing of the changing pictures that keep appearing on the mind-screen without stop.

Anything that you long for, appears on the screen instantly.

The world you see around you is the picture which your inner self desired for.

Your own story, with you as the hero, or the heroine, runs on the screen of your own mind with you yourself watching it in full absorption.

You are the producer, director, script-writer, and also the audience for your own film; yet you believe that you alone are the hero, caught in the story made by some destiny.

Your life is what you yourself have made of it.

The producer here is actually the Vaasanaas; the inner emptiness of something which wants something to complete it.

It rises as the cloud of various desires, darkening the mind and blocking the sun of knowledge.

This fulfillment of longing alone rises as pictures painted by the senses, in an outside.

This alone is defined as 'life'.

Suppose, you do not want to see anything, what will be there?

Blank screen? Death?

'Death alone was there before anything' - declare the Upanishads.

Once you have come into existence as a living entity, there is no going back to 'death'.

You can only know of it with the third eye,(knowledge) like Shiva. You have to 'live' only.

If Vaasanaas alone is the 'you' - the movie show - then there is no stopping of the movies.

One after another, again and again, various movies keep appearing on the screen, with different types of heroes and heroines, and you keep on identifying with new new characters, and live their lives. You will be crying loads of tears in one movie, or be an emperor or queen in another film, or a devotee singing songs of his favored deity in another film, or stay as a cartoon character of a rat or cat or even an inert tree in yet another one. You can be anything in any movie; and yet you never remember the screen ever that supports all these movies.

You stay only as the changing pattern of the Vaasanaas as the movie pictures.

Actually, the movies are the 'screen' itself in reality, like the reflections are actually the mirror itself in reality.

You are also 'that alone', which was there before the beginning began.

If you somehow manage to remember and realize your 'Mrtyu state', then you stop being the changing movie picture.

This is called self-realization.

Then what?

Then you have to exist as the screen itself, with movie-show still running again on you.

The screen can exist as some movie or other only.

It cannot stay blank ever.

That is the very nature of the Brahman state (Reality state).

You cannot stay as just the blank screen, without any movie running on you.

At least, it has to be the empty screen, with the whirring noise on.

That is the problem with existence.

It cannot cease to exist.

Gold can exist as some one shape or other only; it cannot cease to exist as something or other.

So what is the end then?

Between death as the non-existence of everything (empty screen with whirring noise), and the life where everything exists as something or other (deluded life), we have to find a way to exist in-between them.

We can exist as some longing only, as per the nature of Brahman, the Reality state.

What can we long for, and yet not live, or die?

We have to stay like Shiva, as Shiva.

Shiva is supposed to be in the highest state of realization, as far as the scriptures can see.

‘Shivam’ is the most auspicious state of Brahman, and Shiva is so named, because that thinking entity has reached the highest state of Brahman-state; and is in the state of the blank screen only.

Since the blank screen cannot exist without any movie running on it, that thinking point stays as a formless Shiva.

Yes! Shiva has no form at all.

And this Shiva burns in dispassion; he is in the burning state of gold only; and is covered by ashes.

He is a form made of ashes only.

The world-pictures stay burnt for him.

The entire existence is a cremation ground for him, filled with crazy Vaasanaa ghosts dancing about.

Since he cannot cease to exist as a realized Brahman, he has to exist as a Shiva-Brahman only.

He makes his own movie show.

There is no one there on his screen except his ashy burning form.

To let the ashes also not get burnt off into nothingness, he stays in the coldest and topmost point of existence; which appears as the cold snowy mountain to others.

No one can ever approach him easily.

You get either frozen by the cold or get burnt by the heat.

Dvaita (duality) does not exist for him.

He alone can be! He is Brahman without a second.

His world is the nothingness of snow that is surrounding the fire of dispassion.

And so, his screen-state exists as the Shiva-form absorbed in deep thinking only.

What does he think or meditate upon?

About the ‘Mrtyu’ state only.

He stays absorbed in digging out more truths about the state of Brahman-screen.

Will he ever reach the end?

Never; for the Brahman state is the state of learning about itself; which never ends.

There is no death; no life!

No one dies; no one ceases to exist.

Reality has to exist as something or other.

You have to either exist as the changing weeping laughing unreal characters of the movie only, caught in the whirlpool of stories; or rise to the level of Shiva where you stay analyzing ‘Mrtyu’, the existence state of non-existence.

Shiva is; but is not!

This is how Shiva lives; but is dead actually.

You stay as ‘Mrtyu’ and also as the ‘life’.

Realization at this level of earth-existence is the understanding the truth of us and the world, and how it all came about. It is just the beginning of knowledge-journey.

Realization is not the goal to be reached; it is a journey that never ends.

As a thinking Brahman of the purest form, without any form as your own, without getting caught in any movie story, you keep moving up the ladder of Realization, up and up, into more subtle states of knowledge.

Your countless meaningless Vaasanaa-movies turn into one single movie which never stops.

Here, the screen itself is the hero.

It stays as nothing and nobody; but as a probe into itself.

This journey never ends; for Brahman state is endless.

From a Vaasanaa-field of an idiotic existence as an insane character, you start the journey of being someone who is sane. That is the beginning of the realization journey.

The scriptures here just arrange the ticket and passport for your never-ending journey. That is all!

You get rid of the garbage-luggage of "longings"; burn them in dispassion; and start as a 'no-one' in this journey.

Your goal is to know your true self.

That alone is the real 'you' - the longing to know 'yourself' as Brahman.

And like a fruit slowly ripening up, you keep on ripening through Vichaara process.

Never stop thinking; not for a second.

This thinking - 'to know oneself' is the real you. And this 'you' never dies.

You never cease to exist as this thinking thing.

No one is there, nothing else is there; 'no 'I' also is there, but the longing to know oneself.

This is the 'Shiva' state.

One such Shiva exists as a burning form of ashes; another Shiva stays hidden under the coiled hoods of a huge serpent far inside a milk ocean. There may be countless other Shivas, higher than the ordinary Shivas also, far across the black holes and white holes of existence, absorbed in the self-analysis; knowing more and more; far far lost in the deeper in the states of bliss and silence which we never can imagine also.

These 'fruits of Vichaara' - the Brahman-minds - keep on ripening more and more, and never end the ripening process.

They keep digging more and more into their own Reality-identities; and ripen more and more; enjoy their own selves as more delicious pieces of knowledge; and go on forever and ever, never reaching the end.

They have no beginning like Brahman; they have no end also like Brahman.

They have no identities also except as Brahman.

Brahman is not any name of any entity actually, but refers to existence itself.

These realized Brahman states have no names; no forms.

They have no 'life'; and no 'death' also.

They are Siddhas - nameless formless thinking points, the screen which just keeps thinking without any pictures.

You cannot see them; you cannot reach them; you cannot meet them; unless they will it so.

This is the wonder of realization.

You never cease to be.

You never stop ripening at all.

What does Sage Vasishta say?

“Even as you follow sincerely, the thoughts that flow from the Scriptures, do not expect the goal to be reached quickly. The end that is reached through a long time of practice, will be a fully ripened fruit.”

Realization state is not a magical state that can be attained by some boon, or by reciting some magical hymn, or by going into trance states seated under a tree or rock. It is Knowledge that ripens slowly through Vichaara.

The more you think, the more you will grasp the Reality state.

Even Shiva is absorbed in thinking more about this state, even after reaching the topmost level of realization.

Vasishta himself learns from Shiva also.

Self-realization is the slow ripening of a fruit; bit by bit knowledge analysis. It can keep on ripening forever.

That is why Brahman state is said to be a state of hunger, in Upanishads.

Destination never reached is the bliss of Realization.

Knowledge has no end like the perceived of the ignorant also has no end."

Movies have beginning and end; but not the screen which has the power to stay as any movie it chooses to be; even as a blank screen also, without any picture.

Do you now understand, why we have to think and reason out?

To stay as eternal Brahman of course!

Imagine a SiddhaLoka, where everyone is a Brahman-state!

This world which is made of desires is a worm-world located in stinking dirt.

The worlds of Brahman-people are like bird-worlds. They are not located anywhere in any time or at any place.

Don't you want to fly...in 'no-space, no-time'?

Then start tearing the movie-world into pieces.

DOES WEALTH AND AATMA-JNAANA OPPOSE EACH OTHER?

“If the wealth and family increases, one should feel sad, not happy. If the delusory power of Maayaa increases, who can get peace?”- Sage Vasishtha.

Should everyone who desires AatmaJnaana, stop acquiring wealth and retire to some cave in the Snow mountain and live in utter poverty and discomfort?

This is not what is meant by the statement of the great Sage.

In fact, he advises his disciple Rama to stay in the luxurious palace and live the life of a king; and stops him from running off to the forest to live like a Rishi.

Family and wealth (Kaama and Artha) are two of the main goals of life that a man has to aspire for, without swerving from the Dharma (honesty and moral codes), and strive for Moksha (Knowledge of the Reality) also.

Physical renunciation (Sannyas) was never suggested by the Rishis.

In fact all of them married, had children and lived in the forest lands, away from the buzz of the society, and pursued their goal of Moksha.

Family is part of the life. Seeking the company of another gender and producing children is the basic nature of every earth-born animal. It is a basic instinct of every human animal to reproduce its kind. No one can get away from its pull. You cannot suppress this instinct forcefully.

The family instinct is so deeply inbuilt in the brain of the earth evolved mammals, that even deities are worshiped as family-groups only.

And if a family is there, then a man has to necessarily engage in acquiring wealth to maintain his wife and children; or in the modern world, both the man and woman have to pursue jobs to maintain a normal comfortable life in the society.

Therefore you need not think that wealth acquirement itself to be a sinful act that will pull you away from the Knowledge of the Aatman. However, the very wealth in the form of possessions causes a man to live a life of anxiety and apprehension.

Wealth always is accompanied by the evil qualities of conceit, rudeness, arrogance, power madness, unlimited wants and so on. Anger, frustration, hatred, dislike, depression also are some of the emotions that you get free along with wealth (in the form of land gold etc).

Wealth is synonymous to anxiety. This anxiety keeps on gnawing the mind without a stop, and this is what stops one from doing a proper Vichaara about the Aatman.

How can an anxious mind worry about what the Aatman is? Why would a man facing financial problems at every minute, want to realize the Reality state of Brahman?

Brahman is not going to help in any way by a shower of gold coins on his head!

Even if a so-called god visits without his boon-powers, he will be shown only the door by the wealthy and rich.

If the great Goddess Lakshmi, the goddess of prosperity was not prosperous, will you still worship her for her individual greatness? I doubt!

Wealth, some Subhaashita (verse that has some moral) says, *is the other name for ‘suffering’*.

You have to suffer for earning it, suffer for keeping it safe, and suffer when you lose it some day.

Wealth can never become a permanent acquirement ever.

Complete acquirement of all the riches is some gold pot that is kept at the end of the rainbow that you keep running towards, never able to reach it ever.

You cannot possess everything that is there as some riches; and that hurts indeed.

And some other Subhaashita says that..

the wealth that is not given to others in charity, the wealth that is not enjoyed by oneself also, and the wealth that is stored in lockers (and banks) and not spent, is indeed a waste.

And some other Subhaashita says that..

acquire wealth as if you are going to stay alive for a long time; but acquire knowledge fast as if this is your last day of life; for knowledge is carried forward even after death; not the wealth you hoarded.

And some saint has stated..

even a needle with a broken ear cannot come with you after death.

So what is the solution?

Should one acquire wealth or not, if he takes up the spiritual path?

Be comfortable; but not greedy.

Earn enough to keep yourself comfortable.

Have enough to provide for the basic comforts of the family.

(Unfortunately the family demands exceed the basic needs, and a man has to live like a money vending machine only all his life, without even a few minutes to spare for his own thoughts. Maybe that is why the family is regarded as a produce of Maayaa, by the saints of the yore.

With all the marriages lasting for a few years or months only, and children getting into drugs and passion-fulfillment acts even when very young, one has to wonder why anyone marries at all?

Family nowadays is just a burden a man bears with as a fulfillment of life, like a deluded man satisfied with the imagined coolness of the mirage waters.)

Earn enough to stay comfortable.

No need to suffer or make the body uncomfortable through silly asceticism practices.

(Why make the poor body-organism suffer for your silly show off?)

Asceticism never paves a way to AatmaJnaana.

To attain AatmaJnaana, you need a properly functioning brain; and the brain needs good nourishing food. Starving the body, bathing it in ice cold waters, having less sleep; all these are harmful to both the body and the brain.

Instead of torturing the body-tool, keep it healthy and practice the Vichaara (reasoning process guided by scriptures) with a sharp intellect.

Mere asceticism will end you up in a hospital bed only; not in AatmaJnaana.

Shankara himself says..

‘visiting holy rivers and bathing in the icy waters, following the vows of starvation and other ascetic disciplines, or giving charity to gain merits; all these do not help the least in acquiring the Knowledge of the Aatman.’

Keeping the body healthy with simple food, with added vitamin supplements that lack in the body, one can live long in this world. There is no fixed life span as such.

Only the brain keeps the clock going, not the mind.

Mind knows the magic of stretching and contracting the time.

Clock and calendar made of number-pictures is just a make-believe produced by the mind.

Be comfortable, and avoid the madness of possessing wealth in the form of lands, golds, and diamonds.

Learn to live simple.

Some great presidents and political powers had only just three dresses to wear.

That is simplicity!

Nothing more than the exact need, was their policy.

Of course there is a thin line between what you consider simple and what is luxury.

Once the line of simplicity is crossed and you lean towards possession, the increase can become an addiction...!

I many times wonder...about the highly wealthy...

lots of properties, lands, room full of clothes...shoes... gold..diamonds... thousands of documents of acquired lands.. limitless money stored in banks...under the sofas...inside the secret rooms and cupboards...

Do they own it all ever?

How can you own sense perceptions ever?

Sense perceptions (translations of brain fluctuation) are just sense perceptions; nothing is out there as any gold or land!

What actually any human animal can see is the continuous inflow of sense inputs only at that point of location where his or her body is placed in.

Rest of the wealth is stored as some memory patterns only in the gooey mass of the brain flesh.

If the memories are by chance, erased off by any accident or disease, well, all the possessions are gone in a puff.

That which is not remembered does not exist for you at all; including your name, your image and your very identity as someone. What you can remember only will appear to belong to you; and for this, the brain needs to be fully functional at all times.

But does anybody have any memory of anything proper?

Even day to day life is a struggle to pass through for every man and woman these days, since forgetfulness has become a part of the brain that has to strive for earning money only.

Money is the god that is worshipped today by all.

If you have money, you get it all; so they think; but they forget that the body has to be alive to enjoy the wealth that is acquired. Stress, anxiety and fear haunts every human of this earth, drowning him or her in the various malfunctions of the body and the brain.

And ninety nine percent of the world is addicted to drinking, smoking, meat consumption and passion fulfillment. By the time they reach forty, all the bodies look almost dead and dilapidated.

Drinking is a common vice to which everyone is addicted to, whatever age they might be in. Most of the people you meet are always in stupor (drunk most of the time) and cannot grasp anything that is seen or heard.

Their brains are in a dead condition always.

They are sleep-walking though awake.

They own so much wealth, but actually own nothing.

The wealth they own cannot even stay as some molecular pattern in their almost-dead brains.

And the body...?

Though adorned by jewels and expensive clothes, though all the stink is covered by expensive scents, though the body is made to look young always with painted and sculptured faces, the inner organs stay in a rotting condition always.

Any disease of any type is sheltered by them, like another property owned!

They do not live long also, to enjoy the possessions that they have acquired by hook or crook.

Can one be happy by acquiring possessions like land, house, money etc?

What happiness is it to have an unhealthy body that cannot eat anything proper...cannot even move at will?

What happiness is it to be always in stupor that you forget your own identity and roll on the floor like a mad dog?

What happiness is it to have a family where each member is ready to rob your wealth off you at any opportune moment?

What happiness is it to have sons and daughters who strip of your wealth and leave you to rot in a hospital bed, alone and uncared for?

And..

even if the toilet is made of gold itself,... the body stink, its aging problems, the damaged inner organs cannot be set right...!

And...

the most idiotic character of the wealthy is that they care for possessions; but do not keep the body healthy...to enjoy the wealth. Painting the body to look young is not going to keep the body young; healthy habits alone keep it young.

Eat simple, eat healthy, eat without indirectly also hurting any other species of this great planet.

A healthy-bodied man is happy without nothing also....!

A wealthy man is always in stupor, pains all over, medicine-intakes only as food...!

What is such a life worth for...?

just fifty or sixty years of jumping about like a devil...and die inside a hospital, losing all dignity and shame, not able to even visit the toilet at your own will?

That is why wealth is harmful because you do not understand what the real wealth is...!

A body that functions perfectly and a brain that functions flawless till the last moment on earth - this is the real wealth.

Pity the wealthy...who need a wheel chair to move around their own house....who cannot even bend to look at their own feet, and worst of all - always stay with a doctor alone as their companion in life!

He who owns nothing is the happiest of all, like the ash-covered Shiva, the beggar supreme!

AHAMKAARA, THE SELF-IMAGINED SELF-CONCEIT

THE MANY AVATARS OF AHAMKAARA

Ahamkaara - means the making of the sound 'Hm' in conceit.

It exists in many forms in the human minds.

Let us just have a glimpse at various Ahamkaaras.

I am a man...Hm

I am a woman...Hm

I own a house...Hm

I own a car...Hm

I have a girl friend...Hm

I have many girl friends...Hm

I am married...Hm

I am not married...Hm

I control the wife...Hm

I control the husband...Hm

I treat servants as garbage..Hm

I steal and cheat the Master ...Hm

I am rich...Hm

I am poor but honest...Hm

I do not believe in any god stuff...Hm

I believe in god ...Hm

I am learned...Hm

I am wise though not learned...Hm

My Guru is great...Hm

My star celebrity is great ...Hm

I went to visit a temple in Himalayas...Hm

I went on treks; see my selfies...Hm

I dreamt of God...Hm

I dreamt of a prettiest girl...Hm

I have the costliest mobile...Hm

My mobile has more features ...Hm

I am handsome...Hm

I am naturally beautiful...Hm

.....Hm ...Hm ...Hm ..Hm...

For what does anyone not say ..HM...?

Even the children have this HM if their pencil is half an inch longer than the other's!

From child to an old man.. this Hm is heard from each and every mind at each and every moment, at each and every corner of any life-story.

If a special radar was there, maybe it will pick up this HM sound as the earth hum, and surprise the aliens.

Every man or woman or child on the street, be it a beggar or a rich person, be it a learned man or an idiot, this HM sound rises from one and all.

This Ahamkaara is the common essence of all.

Every possession becomes a matter of conceit only.

'I possess this'; is the foundation of this HM.

This is known as 'mamataa' – the 'I have this' syndrome.

Everyone is what they possess only.

That is why Hm sound is known as Ahamkaara - the 'I' sound.

Gender conceit, wealth conceit, knowledge conceit, strength conceit.. !

You can go on and on..there is no end!

The whole life goes on in the shelter of this 'I' sound only!

Analyze what all your HMs are.

And learn to be silent.

Then only, instead of Hmkaara, Omkaara will rise!

HOW TO GET RID OF AHAMKAARA?

Ahamkaara is nothing but what you imagine yourself to be.

Ahamkaara is the conceit-sound 'Hm'.

It is a big blockage to the knowledge of truth.

This Ahamkaara is made of 'wants' only.

What is a 'want'?

Your mind is always in an agitated state; is it not?

That is because it entertains to so many wants at the same time.

Like a slave forced to do so many works at once, the mind also has to attend to so many wish-fulfillment jobs at the same time.

If it was just wish and fulfillment, then there may not be much problem.

But the wish fulfillment is based on selfishness, likes and dislikes, attachments, desires, hatred, envy, arrogance, self-conceit and what not.

Surely a dirty mind with dirty wants!

This is known as Ahamkaara.

This has to be destroyed without a trace, if you really want to reach the Knowledge state of Brahman.

Can one really get rid of this Ahamkaara, the 'I' feeling one has?
If the Ahamkaara is gone, how can anyone move about in the society as a sane person?

Here alone comes Vasishtha for offering a hand of help.
He gives the advise of how to get rid of this Ahamkaara and yet be the sanest person in the society.
According to him, this is possible through a through process of analysis only.

This is how one has to think...!

“Who am I?

I am a person connected to this world.

My world is made up of my family, my children, my parents, my friends, my work-place, the money I earn, the property own, and the objects I have around me as mine.

All these are connected to the body which I am!

I look in the mirror now and then, and know how I appear for others.

I want to appear the best for all.

I alone am important for me.

My happiness is my main goal.

I can do anything to get happiness.

I can worship gods, or get a lot of money, or own lot of possessions, or study a lot; or hurt myself or others, or help others, or be a good person or a bad person; and somehow be happy by doing any of these things.

I is the thing I love very much!

I am this body only!

All the people and objects around be are connected to this body only.

I cannot be without any of them; nor can they be without me.

My body and my possessions make the real 'I'.

But is it true?

Am I thinking correctly?

No! It cannot be the right way of thinking!

If all the family and people die off, and all possessions are destroyed by a calamity, will I still be there? Of course, I will be there still, but may be heart-broken!

If the mirror was not there at all to see my face and body, and if i never know how I look, will I be still there?

Maybe I will be like a faceless entity; but still I will be there!

Then am I the body alone?

I can see only a few parts of the body, and it is a picture presented by my brain.

And of course I can touch myself and feel myself as the body.

If the eyes did not see my body, will I be still there?

Yes! I will be there!

If the touch sense was also not there, will I be still there?

Yes! I will be there!

Suppose all the senses were not functioning as in the sleep state, will I be still there?

Yes! I will be there!

*Suppose the mind was not thinking at all and was silent without agitations, will I be still there?
 Yes! I will be there!
 I will be silent, but aware of myself and not anything else!
 If I was not uttering these words as thoughts, then..?
 I will remain as the pure awareness only which knows itself only.
 Then how can I say that I am the body or mind or senses and keep on identifying with them?
 All these possessions, family, friends, world, body, mind, senses- even if all these are gone, I will
 be there as some empty awareness only.”*

Got it?

At last when you intellectually find the right answer, you will have to practice again and again such a meditating process of Vichaara, till the ‘idiot ghost of Ahamkaara’ you had previously connected to the body and possessions is dead completely.

It was just some thing you had imagined yourself to be.

You will not cease to exist if the imagination is gone!

Who has ever missed a ghost?

Why imagine something when it is not correct?

If this Ahamkaara is dead, then the all the impurities of the mind based on ‘wants’ vanish away gradually.

Later slowly by staying as the real ‘you’ which is not the ‘I’, you will slowly rise to the state of a JeevanMukta; liberated while living.

You will actually move in the world using the body like driving a two-legged flesh-robot from within. You will feed it like feeding a close pet. You will care for it like caring for the dog you keep in chains. The body becomes a petted dog for you; cared for but in chains.

You will not own the dog-house or its bones or its stink.

You will don the costume of the body and move like an actor on the stage with perfect speech and perfect movements, as per the scenes that rise in front.

You will own nothing; not even the sound called ‘I’.

This is real Nirvaana; nothing to own; not even emptiness!

This is the liberation state suggested by Sage Vasishta, the Master of Veda and Vedanta.

And to be without Ahamkaara is the happiest state ever!

DO UPANISHADS PROPOUND SOLIPSISM?

Solipsism refers to the theory that self is all that can be known to exist.

Some people criticize Upanishads as propounding solipsism.

This is because of trying to understand the Sanskrit scriptures through the medium of English.

Sanskrit is a sound-meaning language; and English is a spell based language.

A common flower lotus is one single word in English; but in Sanskrit, through the magic of sound-meaning, it has hundreds of sounds that refer to the lotus flower, and these sounds are used in many

ways to explain thoughts of various modes. English cannot explain the Sanskrit essence of scriptures.

‘Self’ is not a word that belongs to Upanishads.

What is ‘Self’ in the English essence?

Self means oneself- the ‘I’, the body and so is the individual with name and form.

This is referred to as Ahamkaara in the Scriptures and is completely denied as a mind-construe.

And the people who translated the scriptures into English translated the word Aatman as ‘Self’ and the ‘Ahamkaara’ as the ‘ego’.

What is Aatman?

It is the thinking - understanding ability which can be vaguely translated as awareness of the perceived. This awareness of the perceived is common in all.

Perceived keeps changing, but this awareness stays unchanged; otherwise change cannot be perceived.

Unless you stay out of earth-field, you cannot see the earth spinning or rotating around the sun; because you are also spinning and rotating as some part of the earth and never know of your movement at all. Actually every thing on earth is moving so fast along with the earth, including you!

And you never can know of it, except through reason.

Unless you silence the mind through Yoga or Vichaara, this Aatman fact cannot be understood at all as a realization.

This Aatman is the single essence of awareness that is in all thinking beings as their main state; that is why the perceived can be perceived as the perceived.

This Aatman is not an apparition, not a streak of light, not the individual, not a spirit or ghost.

This Aatman is just the awareness which makes you aware of the words that is printed here and makes you understand them.

If instead of just reading them, you pause and watch the reading process itself as an outsider, then that is the common state of awareness - the Aatman.

This is the real self and not the one you think you are - the body with name and form.

So, the word Aatman gets translated as Self - the common essence of Reality which exists as you, me and all.

It is not the self as an individual but Self as the agitation-less state of Reality referred to as Brahman.

If Brahman is the sunlight - Aatman is the light shining through a window of a polluted mind which is the ‘I’.

‘I’ is the false self- it is false information produced by the mind.

Sunlight has no divisions; it is the same.

Therefore Aatman and Brahman refer to the same principle of Reality..

Aatman is not individual self of the ignorant mind; but is the common essence of the entire perceived.

This is not that; but That alone is this. Self is not that; but that alone is the Self of all.

UPANISHADS ARE TO BE HEARD, NOT READ

Upanishads!

What are they?

Can they be studied like other text books on spirituality like that of Shankara, or Ashtaavakra?

The word 'Upanishat' according to Shankara means- 'that which takes you towards knowledge'.

Which Knowledge?

The Knowledge about the workings of the Universe.

Why should we know it?

Because unless you know what is the true nature of the world you are caught in, you cannot grasp the horrible truth that you are trapped inside a make-believe world; and unless you understand the make-believe nature of the world, you will not even try to escape out of it!

This Knowledge is the one that the Upanishads lead you towards!

But this knowledge cannot be grasped or 'known' by the medium of the intellect.

Upanishads declare -

Those who say they do not know enter deep dark holes (of endless suffering as the living inert brain processes); but those who say that they 'know' enter deeper and dark holes (for they are caught in intellectual cauldrons of terminologies and debates, which is worse than knowing nothing).

An idiot who stays buried in a prison is better off than a person who tries the wrong ways and ends up in more dangerous situations.

You cannot 'know' this knowledge as an object of knowledge, like analyzing an object like tree, or cat, lung or heart, man or woman or whatever that is separate from you as an object that can be analyzed by you.

You cannot 'see' your own eye.

'To know yourself' is the goal of Upanishads.

You already know yourself; you say!

But 'No' say the Upanishads; 'you do not know who you are at all!'

Then who am I? - you ask!

'You' are not there at all! - the Upanishads declare.

To find out how is it that you are not there at all as anybody, but still are asking this question - is the purport of seeking the Upanishad-knowledge.

Truth - 'Satyam' (That which alone exists- not the world or you) is the essence of Upanishads.

And the Upanishads are not actually the text-books written to learn this knowledge, but are part of the Shabdās (Vedas); and can only be 'heard'.

The word Veda -is derived from the root-sound -vid - 'to know'

(Sarasvati is also known as Vidyaa - she who is the personification of knowledge)

Vedas are in the form of 'Shabd' only.

'Vedic sounds' are different from the present day Sanskrit language.

Vedas are not written in Sanskrit language.

Vedas are the sound-forms that can be heard.

When the Vedic sounds were given a cosmetic surgery in the hands of grammarians, it took the present day version of Sanskrit which is now a readable language.

However, Vedas cannot be read; they can be heard only!

Vedas are 'Shabd'.

What is 'Shabd'?

It is not the sound that you hear through the ear organ.

Shabd is the 'disturbance in the quiescent state' of Reality.

(Shabd means a thundering sound of a water-cloud, disturbing the silence)

'Waters' refer to 'Vaasanaas' or latent wants, the countless possibilities that can rise as experiences.

The possibility-state is the cloud that thunders and pours down as the rain of experiences.

The Supreme silence of the Reality state is broken by this Shabd.

When you know something as outside of yourself, it is Shabd, the world; and Vedas contain the Knowledge of the world.

Reality state does not know anything; it is silent.

It rests in itself; does not know anything outside of it.

Vedas - 'to know something else' is the disturbed state of Brahman, the quiescence state of Reality.

That is why they are known as the 'Shabd'.

This 'Shabd' - the 'Knowledge-agitation' itself is passed from person to person through the specially created sound-structures called the Mantras.

Vedas rose as a disturbance in the Quiescent state of Reality.

Knowledge is actually a disturbed state of Reality.

Knowledge is when you know something; and this world you see is something you know.

The Vedas contain all the knowledge of the world.

So they are the agitations in the quiet state of Reality.

They are Shabd - the disturbances.

Vedas were in Mantra form only; and were passed from ear to ear as sound-structures only. Things were later added and subtracted from Vedas and they soon became corrupted in course of time.

Some one named Krishna Dvaipaayana, son of Rishi Paraashara, and also another Krishna, the son of Vasudeva took the trouble of collecting all these Mantras, and they both meticulously separated out the 'knowledge revealing Mantras' from the other 'mundane Mantras' that were used by the householders.

To the 'Knowledge Mantras', they gave the name 'Vedanta', the 'concluding section of Vedas'.

Concluding section means - the quintessence of all knowledge contained in the original pristine form of Vedas.

Vedanta is the quintessence of Vedas.

Vedanta also carries the name 'Upanishad'.

They are also in Mantra forms.

What is a Mantra?

Mantra means the sound-structure which has to be meditated upon.

(Meditation - 'Dhyaana' does not mean sitting in an AC room in a lotus posture with closed eyes, and keep on repeating some particular sound mechanically.

Dhyaana means 'Dhee-aana'- the stretching the intellect - means deep thought process directed at some idea or deity.)

Upanishad Mantras are the specially made 'sound structures'; they are made of particular special word-sounds, that guide you towards the subject of Reality when you hear them.

Upanishads are sung!

When you hear and grasp the Mantra-meaning, you immediately 'know that which alone is to be known'.

When you hear the Mantra sounds, the particular rhythm of the Mantras lulls your mind to quietness, and your intellect then should get engaged in thinking about the meaning of the Mantras. But, not all were allowed to hear and think these Mantras.

It was a secret knowledge imparted to sincere disciples only.

A common man could never make the head or tails out of these Mantras.

All the Upanishads have their own secret coded meanings for the words, and were usually dismissed as nonsense by an ordinary person with an impure mind.

And they could be sung by great Rishis only, who had realized the Knowledge as their personal experience.

A Rishi who 'knew' imparted what he knew through these Mantras to the deserving candidate.

It was sort of telepathic transfer of knowledge from one person to another!

Not all can sing it and talk about it.

The 'Knowledge' was considered too sacred to be given to one and all freely; and was preserved by the secret coding of the words.

Unless a Rishi is there to sing it for you in his high sonorous voice echoing through the entire forest region, and unless you know the secret meaning of the words used, and unless you sincerely seek the 'knowledge' only (not for merits or getting a gate-pass to enter any heaven of Indra),

Upanishads are of no use to you at all. They are like the sealed doors of a locker-room which no one can enter ever, in these modern days!

Upanishads remained unknown for long.

Later, very recently their existence was made known by Shankara; and he also used them only to establish his Advaita philosophy in the country; and somehow managed to throw away all the Non-Vedic religions out of the country. Advaita adopted some good thoughts from Buddhism and

refined them to suit its own needs, and became popular because of its rational approach to knowledge. Still, the Knowledge of Upanishads remained buried only.

Then were revealed the great texts like Yogavaasishta (actually known as Vaasishtam or Jnaana Vaasishtam), and the Jnaana-section of Tripuraa Rahasyam, both of which managed to explain the Upanishad thoughts through simple stories with heavy abstract ideas.

These two texts are also Upanishads; but can be read.

They are made of simple Sanskrit words only and need not be recited like the Mantras.

Even if one reads the translated versions, he can grasp the abstract ideas very easily.

JnaanaVaasishtam is composed by Sage Vaalmiki and is a sequel to the main Raamaayana-book of his. It is not a philosophy view-point like Saamkhya or Nyaaya or Advaita or Dvaita.

It is just a practical course in 'Dhyaana' -the intellectual stretching.

It is a life-time study actually.

You can slowly read the book patiently a little portion daily, and practice the qualities of dispassion and analytical thinking along with the study, as advised by Vasishta.

You have to change yourself for the better, even as you read along.

'Dhyaana' should become your very nature like breathing.

Day and night you have to analyze the truths presented by Vasishta.

Vaasishtam also quietens your mind like the Mantras.

To lull your brain into a quietness, Vasishta gives a story at every step; and Vaalmiki gives poetic descriptions at every verse. And with the mind half-asleep in that lullaby of stories and similes, you must analyze the abstract ideas presented by the stories; and you are done!

Yes! That is all!

No need of asceticism, no need of getting up at 3 AM (Brahma Muhurta), no need of bathing in icy waters, no need to go to temples, no need of renouncing the family and comforts; in fact you do not do anything that carries a tag of religion!

Just study and understand the Vaasishtam slowly step by step, guided by Vasishta (Vaalmiki also) and at the end of the study, you will be in the level with a Rishi.

Study of Vaasishtam is a penance!

Salutation yo the great Rishi Vaalmiki, the Koel bird who sings the knowledge of the Vedas as Vasishta's instructions to Rama, and delights all the purified minds with the joy of true liberation!

THE WORLD AS SEEN BY A REALIZED KNOWER

First of all...

A realized Jnaani has stabilized his intellect to see the truth of Reality only (as the nothingness of all), and still has to live in the world like all others who are identified with their physical forms.

He is known as a JeevanMukta, liberated from the lie of the world, even as he lives through the lie of the world.

So the question rises as -

Does a realized Jnaani like a Vasishta or Rama or Krishna have a body like all others, do they know of its existence? How can they have bodies and yet not be one with it like all the others?

All these questions are meaningless actually!

Let me explain this through an example.

When movies made their appearance in India for the first time, there were people who could not grasp the inert lifeless nature of the screen-pictures which appeared variously as trees, gods, animals and people. When seeing the actors dressed as gods on the screens, they would cry with joy and then prostrate and salute the Screen-Gods as if they were blessed with the vision of real Gods. For them, the people and objects seen on the screen were very very real.

Whereas, the intelligent ones who had the knowledge of the movie making would just laugh at those ignorant lot. If one such ignorant lot asked the intelligent one, how it is that he does not believe in the reality of the Gods and people moving and talking in front of them all, well what could the intelligent one answer them? And how?

What you believe as real with certainty cannot be disproved even by the great Shiva!

A realized man is like the intelligent one who knows well the unreal nature of the world.

He is like the intelligent viewer who enjoys the film, but knows the existence of the flat screen only at all times, and is not fooled by the pictures of the people and gods that appear on it.

The body and the world-scenes that envelop the body are both like the pictures seen on a flat screen for the realized Yogi. Since there is no flat screen in the actual world experience, he sees the emptiness alone as the screen on which these world pictures appear.

For the Jnaani, his body is like a magic costume worn by his mind, wearing which it produces some particular pictures of living and non-living objects, and makes imagined stories out of everything. He does not see any reality in the stories presented by his mind; and he sees no reality in the body also which others see him as.

He just stays as the inert state of Reality which just has to exist as some life scene or other, like the flat screen has to exist with some moving picture or other at all times.

Reality is a screen that can never go blank like our ordinary movie screens.

A Realized Knower exists as the screen on which the body and its connected world, both appear at all the times with some story scene or other.

Like the screen is not affected by the fire or water that appear on it, he also is unaffected by all the world scenes that appear as his perceived scenes, including the so-called body.

There is no he or she at all in any Knower.

There is only the quiet state of Reality (Brahman) that is masked by his body-image and its actions. This Brahman knows nothing; it is not male or female; it is not inert or conscious; but it cannot think.

It has no thoughts at all.

It is just aware of every perceived scene flashing across the mind.

It just 'is' and the world 'is' as its information possibility.

A Knower is not a Knower at all; he is beyond the levels of knowledge and ignorance both.

He knows nothing as anything; yet, he knows everything as nothing.

Suppose..if I am the realized Knower, how would I see the world?

I see 'nothing'! Surprised?

Yes, I see nothing, I am aware of nothing except a constant in-flow of information produced and received by the brain. Brain also is of course the endmost information that puts an end to all.

All the objects and people look like only some patterns or shapes appearing newly at every wink of the eye. I do not see any solid objects at all.

The body-image which also is just a pattern that is in my power to move, will magically produce solidity for itself and other objects, when in contact.

I have the power to qualify those objects with taste by the contact of the mouth parts.

The air movements that come out of the mouths here or there, I convert it as sound through my sense of hearing. So it is with the nose and all. I create smell also in the objects by the power of the brain.

This brain (which I cannot see myself, but is an information stuck to the earth brains) has the power to produce objects that have shape, smell, taste. Their disturbances in the air molecules I decipher as sound, and their resistance to my body atoms I decipher as solidity.

All this I do not deliberate and know; but instantly know all this as the power of my vision.

It is like having a third eyes like Shiva always.

Actually, since I am talking to you, I have to use the words 'I', 'my body' etc; because you consider me as the body only and I have to come down to your level of understanding and talk as an 'I'.

Actually, I have no feeling of any 'I' at all!

There s no 'I' at all, as all you people have.

'I' is just the point of reference for this communication that rises from here.

'Here' is also an imagined word.

I am emptiness alone.

I exist always aware of myself without any 'I' as connected to an image (the so-called body with a name).

I am always thoughtless; but 'will' the thoughts to rise, as I am doing now while I write these words.

I am no 'I' at all!

It is just a state of 'being'.

I exist as the very awareness of the scene I perceive.

That means, I just am aware of the scene that looks divided as objects and people.

The whole scene in front is me!

I am the Brahman swollen up as that particular scene.

At every wink of the eye I exist as a new new Brahman, the swollen up world scene.

And I am very well aware that the swollen up scene is just a collection of information produced by the mind (through a brain medium on this earth planet).

Each and every object - the tree, or table, or TV, or book, or computer, or the wall, or the sounds that rise within me, all burst out as information only.

I am like a matchstick flame to the haystack.

All objects - living and inert- all instantly burn off and rise up as the information smoke.

The ignorant mind stays as the very information the mind produces through likes and dislikes.

I do not exist as any information; I am only the possible source of any information, but not the information itself.

That is why they call me liberated; but that word has no meaning for me.

I am never bound by what I am aware of!

I do not love any information; nor do I hate any information.

I have no likes or dislikes.

When every scene is myself, the Brahman, what is there to like or dislike?

The entire perceived scene is my body actually and is made of information only.

This 'body of information' alone takes the name of the mind.

Each mind is just some data collection of information of a particular type.

Everyone is a mini-Brahman existing as their world-scenes.

Each mind is a costume of information worn by Brahman.

When I am sitting in my room (Brahman existing as that particular mind-produced scene), that alone is the world that exists for me.

Outside of what I perceive through this mind-medium, for example, say the room where I am sitting -I know that there is nothing outside of it.

What I receive through the senses as information at that moment, is what I am as the Brahman at that particular moment. Unless I walk out of the room and produce another set of information, there is nothing out there outside of my room, except the direct sense input produced by the mind as that scene of experience.

Actually I never move!

What is movement?

When the body image - made of just some pile of atoms stuck in a particular place/time location - changes the number of its co-ordinates (another mind-magic), I see the information around me also changing the space and time location.

Just a number change actually.

And this number change is given the name of movement.

No one moves; and nothing moves.

Some number change in the brain, and the consecutive information-change of objects and people gives the delusion of movement.

I as Brahman do not move at all, because I am not caught by the number-frames.

Just 'knowing' alone is me, the 'I'-less 'I'.

And what I know as sense information is my body as Brahman.

How does this little information of my room which I see get swollen up as the world?

Each object information (inert or living) has its own history of information as its free package.

That adds up to the little sense data I have at the beginning.

So I live inside a story made of objects and people.

Story is how the mind manages to connect objects and people, and then stores them as memories.

The history of information that opens up at every image perception keeps swelling up as more information. I can go on digging information, and the mind will keep on producing more information.

Even If I travel endlessly in a space-ship forever, I will never be out of some information or other.
And of course endless time and endless space are also just numbers within the mind.

The mind can produce information endlessly and fool me into believing the information-collection as some solid reality.

But I am no fool!

I am not intelligent also!

No, I am not conscious of anything.

I am not unconscious also.

I just exist as the information of a particular mind, which keeps the body information as its support.

And what is information? Can it have a solid body? No!

Information is not any solid stuff.

Information is just some Knowledge which I produce by the power of the mind.

It is within me as the 'I'!

I exist as the information I produce.

I am not 'conscious' of the world!

I 'am' the world! I 'exist' as the world!

'World' is not the earth planet rotating around the sun along with its sister-planets.

World is just the scene-information received at a particular moment by the senses, which can swell up as countless information of countless universes.

And all is just information only! ('Bodha' in Sanskrit.)

Mind is just a collection of some information, right or wrong.

I exist as all the information of all the minds; but since now I am wearing the mask of one particular mind, I am aware only of the information produced by that mind only. So, I will not see what you see from your time/place location.

I am deathless; because I know death and birth also as information only.

I see the body as a sense-input only; it is like a car or bike I ride, to travel through the patterns of the world. Just like you can get out of your car or bike, I can also get out of this body-car at will.

When I discard the body-information, I will stop producing any information.

I will not exist as the world scene connected to this body-vehicle.

Even the 'I' information I am holding on to now here, will be gone!

But I will not be gone!

I am not any information produced by the mind.

I am what I am, whether any information is present or absent.

I am not bothered by the stoppage of information.

I do not have any mind; so I miss nothing.

I am just what I am, the quietness that exists as the world scene.

I am not liberated also.

Liberation from what?

Liberation also is just information only!

No word can describe my state.

Any word will turn into information only.

It is explained in Shiva Puraana ..

Shiva is a form of fire only (a Linga made of dispassion), and the world turns into ashes by his very look. Any world anywhere is already a cremation ground for him, where people who are dead already (because of birth), prance around like Pretas (spirits).

That is why he is said to dance wildly in the cremation ground.

The world itself is a world of the dead for him.

He is always covered by the ashes of these dead people.

He is the fire covered by the ashes.

Similarly...

for me the Supreme Brahman - whatever I see instantly breaks up into just 'Bodha' (information).

I am just aware of Bodha, covered by Bodha.

I am the quietness covered by Bodha.

Like the vast ocean quivering always, I exist as the quiver of the world always.

I am no different from the world, like the fruit is not different from its flesh.

I am the 'fullness of emptiness' on which the 'emptiness of the world' dances about.

Nothing lost; nothing gained.

I exist as some Bodha or other of some mind or other, be it a bacteria or be it a Shiva.

I am the continuous producer of information; but am not any information for any mind.

This knowledge exists as my very nature, and will not cease to exist ever.

I do not have to make an effort to think all that I have written above to see the world as some meaningless information input. It is instantly my vision, the vision of Brahman through a mind-hole!

This is the vision of a Knower!

REALIZATION, A NEVER ENDING STATE

Brahman is the name given to reality state.

Brahman is some nameless formless something which exists as all the names and shapes anywhere and everywhere at any time.

Reality state is something which has become all this.

We cannot go to the Reality state like a going to a heaven.

We can only understand it or know it as an abstract knowledge only.

This is known as Brahman-knowledge; or Aatma-Saakshaatkaara.

'Wanting to know' it is a rare want which very few people have.

Life can go on as it is without bothering to know why all this came to be.

What you do not know does not hurt you ever.

Not knowing has its own pleasure like for an insane man confined inside the mental asylum.

Therefore, there is no harm in living like a cow or dog, and dying like a cow or dog.

Your existence or non-existence makes no dent in the world.

Thousands of insects get born and die every day; who bothers whether they are there or not!

Your birth also can be considered as one such!

For what to say of a human who desists from thinking and fails to use his brain-capacities!

But it is OK! Every one is free to do what they want.

So if one chooses not to think, and live as a reproducing animal only, no harm done.

Vasishta compares them to worms living under the dirt of the ground.

The ignorant are just moving sacks of flesh and bones, comments the great Sage.

But what can he also do, if people choose to be only ignorant!

Of course all are not like these animal-species in the shape of humans!

Some feel an itch in the deep bottom of the heart to know what is beyond this world-scene, why it came to be, who am I caught in this and so on.

These people are the rare ones who will one fine day find the answer through their reasoning process, and become fixed as eternal minds in the Reality. They will not die like the human shaped non-thinking animals, but will stay forever as realized states of existence.

Realization is not an end that you reach.

The moment you feel disinterest in the world-objects and want to find the answers to your queries, you are realized; so says Krishna.

Realization is a like a shovel, and the Reality state is an endless expanse of knowledge of itself.

As much as you dig, the knowledge also gets revealed more and more.

This knowledge is not the knowledge that can be grasped by the intellect, but is some unique subtle knowledge of the Reality that only the Aatman can know.

Aatman is the 'hunger to know'.

Aatman alone knows the sensed world of sensed objects; Aatman alone knows that it is a body.

Its 'hunger to know' makes it know unreal things also.

Aatman is just the 'hunger to know'; it cannot discriminate between the real and the unreal.

When Aatman learns to discriminate between the real and the unreal, it will find two things in front of it to choose from. One is the world; and the other is itself.

If the world is chosen, Aatman has to be a body-entity and die along with the body.

Body-thing is something like the mud-rocks that you see on the surface of the rivers. If you stand on them for support, they will collapse at any time and drown you for sure.

If Aatman stupidly thinks that it is going to die as a body, there is no cure for its death.

A fool has to perish because of his own stupidity, like the Dodo birds.

If Aatman is clever, it has to discriminate and find out who it really is!

When this search for itself starts accompanied by discrimination, then the realization-lotus also starts blooming up. This realization lotus is a lotus made of countless petals.

When you take the needle of reason and pierce each and every bubble of unreality (all objects and people who are nothing but information produced by the senses), the lotus flower of realization keeps blooming slowly.

This lotus-blooming is an eternal process of blooming.

It never stops.

Brahman-knowledge (Knowledge of that Reality state which exists as all this) is not so easily finished off by entering some sleep-like meditation state.

It is a continuous probe of Reality.

A scientist does it in his own way; the Rishi does it in his own way.

Both never stop in their search.

Every petal of knowledge is a unique bliss that only a man who probes reality can have access to. Realization is like climbing a huge mountain slowly, step by step, enjoying every piece of the mountain as you go up and up, above and above, further and further. Each person has his own unique way of thinking and his probe of Reality brings about fresher truths to the front. That is why even Shiva stays in a far off snow mountain and keeps probing the Reality state in his mind.

Realization is not an end! It is just the beginning!
And it is always beginning at each and every step; like a new fragrant lotus blooming at every bit of knowledge about the Reality through Vichaara (the analyzing state of the mind).

The bliss of the Knower is never at an end.
He is the Brahman state itself probing itself.
It is the want of Reality to know itself through a pure mind-state.
Brahman the Reality wants to see itself, wants to know itself.
Then it is called the Aatman.
When you have the want to know the Aatman, you are the Brahman wanting to see itself.
To see itself in the mirror of the mind, the mirror has to be very very pure.
It should not have any wants at all absolutely.
Then the Brahman sees itself in the pure mind-mirror and stays happy at its wondrous image.
This is realization - Aatma-Saakshaatkaara.

And Brahman is never tired of looking at itself. Realization, a never ending state.
This is the continuous state of self-awareness that a Knower has.

Brahman cannot look at anything else but itself in the mirror; so much love for itself!
That is why the world vanishes at the instant of Realization.

Brahman cannot see anything but itself everywhere.
That is why a Knower sees Brahman alone everywhere.

A Knower is the Brahman state wearing the mask of a body-entity.
A Knower never ceases to be; for he is now stuck in the state of Brahman looking at itself with love, and trying to find more about itself!
This is Moksha that never ends! Brahman enjoying its own looks in a pure mind-mirror!

Realization is always there beginning less and endless for the Aatman, the want of knowing.

BRAHMAN-MIRROR AND THE BRAIN-MIRROR

What is a mirror?

Something which reflects some thing in front.

Rather something that reflects

If there is nothing else but the mirror, the mirror exists as the reflections itself.

If its reflecting nature is removed, it cannot be a mirror at all!

If Brahman (Reality state so named) does not exist as Brahman, the expanded state of the world (Brahmatva), then the Reality is not the Reality at all as Brahman.

Reality can exist only as the world-perception.

You cannot catch it as a separate entity sitting quiet like a god above the clouds!

Reality state itself is like a mirror reflecting all sorts of experiences within it.

Reality state is a state which can exist as any possible state of experience.

All the people who experience something or other, in some world or other are all reflections of this mirror only.

Every reflection is actually the mirror only.

This is the absolute obvious truth.

How can be the reflection be outside of the mirror?

But, it so happens that the reflections do not understand that they are the mirror only in actuality.

Mirror is an undivided state of reflecting capacity.

Brahman mirror is not a mirror made of shining glass coated with mercury.

Brahman mirror is just the state of countless possibilities that it can exist as.

It can exist as an earth experience, god experience, ghost experience, devil experience, alien experience, AI experience, robot experience, dog experience, cow experience, worm experience or even the bacteria experience.

That is why Brahman is said to pervade all, permeate all, because mirror itself permeates through all the reflections reflected on it.

The reflections unfortunately do not understand their mirror-ness.

The mirror-ness in the reflections alone makes them think, know and move about as all possible states of experiences.

Reality is waters alone, declare the Upanishads.

Reality exists as the experiences alone of various sorts.

Why do people have different experiences?

The mirror can exist as the tainted mirror-ness also as one of its possible states.

This tainted mirror-ness alone causes the reflections to forget their mirror-ness.

This taint is actually the desire, the want, the longing for something else to complete oneself; this taint makes the reflection also tainted; and it lives a tainted existence of an imagined life-story and suffers.

All that you see as the people and animals are all tainted states of the mirror existing as the want of something only.

Somewhere in this heap of tainted reflections, some reflection starts its search for its origin and goes in search of the mirror. It tries to become taintless.

It tries to find the mirror in the temples, Ashrams, holy rivers, sacred mountain caves and where not!

Actually it is itself the mirror covered by the taint of want.

If it just removes the want, even the want of searching for the mirror, and then stays quiet as itself, not as a reflection (not any possible state of the story), then it stays as the mirror only.

Then this reflection gets known by the name of BrahmaJnaani.

Actually it is the mirror only; yet other reflections cannot see its mirror-ness or their own mirror-ness; but see the reflection only even of a BrahmaJnaani.

That is why maybe Shiva lives on top of a snow Mountain away from all the reflections, and Naaraayana hides himself deep inside the coils of the thousand headed serpent in the middle of the Milk ocean!

It is indeed a feat to live among reflections, though in the state of the mirror!

That is why a JeevanMukta is considered as the most excellent of all, for he though taintless, survives in the midst of tainted reflections, like a man who has woken up lives in the midst of dreaming men, like a man with eyes lives among the crowd of the blind people.

MIRROR ILLUSION OF THE EARTH

Who does not know a mirror in this world!

If possible every one would walk with a mirror hanging in front of their faces enjoying their own looks!

Is it not a wonder that every human, man or woman loves their body so much whatever it is like, ugly, beauty, malfunctional, stinking, rotting, diseased, or whatever!

Everyone admires their own beauty.

Their body is the only love of their life.

To make it look beautiful, to make it happy (it is inert though) they will go to any extent (even commit suicide)!

Yet the question rises, is the image seen in the mirror the real you?

What happens when the mirror performs its reflection-function?

The world is full of atoms shaking all the time uncontrollably; so proves the Physics research.

Body is not a physical solid body but a pile of atoms only. Light-rays acting on these atom piles and the mirror atoms produce some neat image inside the brain.

Yes, the brain can do wonders!

It can hide the shapeless state of the atom-piles, draw neat lines, and produce a neat form proper.

Reflection of the image is Physics, and is flawless mathematically.

But the image produced by the brain is the task of the mind, the magician par excellence.

Identifying with this image is the main function of the mind (the tainted reflection of Brahman mirror). This believing the image seen in the mirror (a mechanical process of reflection) as oneself is the greatest delusion that a man is caught with!

This illusion belongs only to the earth, where mirrors are in vogue as an enhancer of delusion-states.

You do not think that a Shiva or Vishnu have mirrors hanging in their mansions! Do you?

In all the worlds where people can live with any form that they will it to be, they know what they look like without the medium of a mirror, like you know what costume you are wearing! You do not need a mirror to see your own costume.

But, in this earth, a mirror (shining surface) plays an important function of making one believe in oneself as the image seen in the mirror, because of the deluding power of the mind.

Then you may ask,

then why do others also see the same image as me, which I see in the mirror as me?

Because, the earth is one whole set of a mind-structure made of similar types of brains.

All the brains can see the same thing and fall under the same delusion.

An alien if by chance arrives here in his space ship (he cannot actually, because this earth-life is a brain-concocted illusion only) he cannot fool himself into believing the mirror image as himself. Maybe this mirror here cannot even reflect his real form, as he may be outside the Physics of the earth-mirror.

So..

next time, when you stand in front of the mirror, try to be out of the brain's concoction of image-identity and just watch the whole process of reflection as outside of the mirror-Physics.

Stay formless!

That is what you are!

You are the mirror reflecting the world around you.

Remove the taint of incompleteness, and stay as the mirror only, and not as the reflection of a life-story hero or heroine.

Life is nothing but a storehouse of memories; some neuron pattern stored in the brain, which stores the brain also as some neuron pattern! A paradox indeed!

Brain holds you as a memory and you hold the brain as a memory!

What a superb companionship!

If you drop the memory of the brain (its stored non-sense) you are saved!

If it drops off your memory, both of you are trashed!

Save yourself from the mirror and the brain! Stay as the formless mirror-ness! Stay as Brahman!

Just be!

DROP THE WANT OF LIBERATION ALSO

Drop the want of liberation also - says Vasishta to Rama.

Liberation, Moksha is one of the fourfold goals of life.

How can Vasishta advise Rama to drop the want of liberation also?

Is wanting liberation also some form of delusion only?

Again come back to the example of seeing the snake in the moving rope.

When you see the world conceived by the mind as really real and want to reach for some Moksha state, you are like a person who is seeing the snake in the rope and searching for some Garuda chant to drive away the snake.

Moksha is also a concept based on the reality of the world.

Ignorant may not even want any Moksha; for they are happy to be what they are, by living amidst the anxiety-filled states. They unknowingly relish anxiety states, they relish tragedies, they relish suffering and would not be happy if life had no turmoils and tragedies.

Even the silence of the noise will make them nervous.

These people have to be told that the world is a place of suffering and that they have to come out of it by aspiring for Moksha. They have to train in controlling their senses, reducing their desires, engage in the studies of the Knowledge Scriptures, practice dispassion and discrimination, and do Vichaara of the Reality-state named as Brahman or Aatman, or whatever.

These ignorant believe in the reality of the world, believe that they are bound by births and deaths, and so have to seek a Moksha state.

But, when a person has done the proper practice of Vichaara with a purified mind, and knows with certainty that the world is completely non-existent, then what does he need the liberation for?

When the Knowledge has destroyed his 'I' completely, who is there in want of liberation?

But if one keeps on searching for Moksha caught in the trap of words namely bondage and liberation, he will never ever be liberated.

Liberation is actually to know that there is nothing called liberation at all!

Realty exists as all possible states of experiences. That is all!

No one is there! Nothing is there! Just the mirage of the world as delusion state!

This delusion exists as the want of liberation also.

It is more comfortable for the mind to stay alive by the want of liberation itself.

By keeping on lamenting that I am unfit for Moksha, it stays alive as the bondage state!

This want of liberation itself binds one to meaningless meditation sessions, Guru fanaticism, deity adoration, ascetic practices, study of books without stop; and so on.

A man who wants liberation will do everything except do Vichaara.

Even when doing Vichaara, if he feels that the world is non-existent, he instantly is afraid and holds on to the liberation-want; so that the world is kept in tact as real.

Fear of Moksha itself stays as the want of liberation.

Moksha means that you will have to feel detachment towards the family members, kill off the beloved 'I', stop getting attached to Gurus and Gods, and be ready for an empty state of nothingness.

Snake is so charming that one will never want the plain rope to be seen at all!

Want of liberation means that you want the world to be there always as a reality.

When the world is not there at all, what are you holding on to as liberation? - asks Vasishta.

Want of liberation is the want of running away from the snake seen in the rope!

Want of liberation is actually the dislike of liberation.

Want of liberation is the fear of losing all that you think as yours, even the very identity of yours as a name and form!

A fool who does not know of any liberation and bondage is well-off than the learned one who fears the Moksha and keeps wanting it only. He is more anxious than the ordinary man!

Moksha is the state of knowledge where even Moksha cannot exist as a word with meaning.

Do not want it; but be it!

HOW TO KNOW THE LIBERATION STATE?

How to know that you have attained liberation?

How to know that your belly is filled? When you are not hungry anymore!

So also you will not feel the stress of the perceived when you are liberated.

The Moksha state is not any magical state that brings a halo around your head, or bestows any super magical powers of producing ashes and objects at will; it does not make you know all the three modes of time; and does not change anything at all.

Everything is as it is!

The entire world is the same as before.

But the difference is inside you.

The world does not look solid anymore, as an absolute independent reality.

The entire world turns into a set of information only, that is commonly accessible to all the brains of this planet only. (Other lives in other worlds with different brain capacities will have access to different set of information that is out of the reach of this planet.)

Nothing looks real for the liberated one; not even his body or mind-construes.

He sees everything without any ownership, like an actor acting on the stage has no connection to the people or objects that move about on the stage.

He owns nothing (What to own as information?)!

He sees his own actions as information only.

He sees the body also as an information that he uses for communicating with others.

He does not own the body, but uses the body-information as a tool of communication only.

He does not own the body or the mind (process of conceiving the world), and only receives the information of the actions of the body and the mind. He is just an audience for their actions.

His mind is so subdued and perfect that it always produces the appropriate emotions in any situation, and appropriate actions of the body in any situation.

The Knower just watches silently, without getting involved in the actions of the body and the mind.

The sense objects do not attract him any more.

He sees everything (taste sound smell, image, touch) as just information only and is not repelled or attracted by anything.

He does not feel like running away from the life.

He does not fear the sense objects as sinful.

He does not escape into meditation postures.

He does not seek the liberation to escape from his story of life.

He does not see any story of life at all.

He just receives information and gives back the right information to counteract it.

He does not act arrogant or humble.

He does not keep grinning at death scenes or cry by seeing the world.

He acts perfectly normal in all the situations, and is just playing cricket with the information-balls that are thrown at him at every moment.

In fact, he keeps the mind and body as automatized players that tackle the information; and he just watches the game; or rather stays asleep in his couch of silence.

His body and mind are almost robotic in their actions; perfect and appropriate.

He is out of the dominance of the three Gunas. He is not bombarded by tiredness, lethargy, and laziness. He is not overly excited about actions. He is not attached to good actions also.

He is not affected by dreams and sleeps (just the recharging states of the brain).

He is not affected by the world, and remains as if asleep to the world, and allows his mind to handle all the situations appropriately.

He has nothing more to study or grasp.

He can study more and gather more information also; no harm done.

He is not attached to his family members (is out of gene-control); but loves them as co-actors in his life like co-travelers in a journey.

He is not afraid of death; for he knows that death is also as some information conceived by the mind.

When birth, death, life, objects, people all stay as information only, what is there to own or run away from?

His ego also turns into an information only.

He is just the silent awareness that just is aware of information produced by the mind.

He stays as the real self- which is not a memory, not the information maintained by the mind.

His mind is just a quiver of his Brahman-state.

What he sees is the waves of that quivering state.

He is not bothered about anything like the ocean is not bothered by the waves and whirlpools in it. Ocean just 'is' as itself.

When this state is there as the wholeness of all, as a silent quiet bliss that is unaffected by any image, sound, smell, taste, touch of any objects, that is unaffected by any story produced by the mind-author; then you know 'nothing but the pure state of existence'.

A unique state!

What meaning is there in the words liberation or the want of liberation?

Who has to liberate from what?

Everything is just 'Bodha' - information produced by the mind only!

It alone plays the game of bondage and tries to escape from it also.

Whether you feel bound or want to get liberated, both are the games played by the mind.

The trick is to out-cheat the mind!

Hold on to the want of liberation and destroy all the other wants of the mind through reason.

Then in the end, when you have no more attraction and repulsion for any object or person (not even a god or Guru), then destroy that Vaasanaa also through reason.

Kill the mind once for all; and make it an automaton.

You need not be liberated any more.

Mind which wanted liberation stays dead!

Silent existence alone is left back as 'Kevalatvam'!

Not the sound of Aum, but it is the silence of the Aum agitation also!

KARMA, BHAKTI, YOGA, JNAANA- WHICH IS THE BEST?

Karma, Bhakti, and Jnaana- these are the words that are mostly used when discussing any philosophical view of India, since they are mentioned in the BhagavadGita also.

We can add Yoga also here as one discipline which is the fashion of the day today.

Which one is them is the best?

First of all, before choosing any one of these as the best, you must know what goal is to be reached by following these disciplines.

The goal is said to be Moksha; and Moksha means freedom.

What are we to get freedom from?

Ignorance!

What is ignorance?

Not knowing the truth! (Avidyaa)

What truth?

The truth that is blocked by the sense-data!

Why is the truth is blocked by the sense-data?

Because, we can know nothing but what the senses reveal as objects and people.

Our world is made up of the information produced by the senses only.

We are blinded by the senses.

To know what is not sensed by the senses is the freedom from the prison of sense-data.

This alone is termed as Moksha.

Why should one attain Moksha?

Knowledge alone helps one to evolve higher in the level of thinking.

The apes are now walking the surface of the earth as thinking humans.

Thinking humans should evolve further to transcend this human thought level also.

Ape attained the Moksha in the human level.

Humans have to cross over the dominance of the brain chemicals and gene-slavery and evolve further. This is their Moksha.

To go beyond the physical level, one needs to know the abstract truth beyond the perceived world that is made of mere sense information.

Knowledge of Reality transcends the physical level; this is the goal that we aim at.

Can Karma Yoga, Bhakti Yoga, Jnaana Yoga and the so-called Patanjali Yoga give us this Moksha?

Which is the best of all? What is the suggestion given by the great Sage Vasishtha?

Karma Yoga

Karma is a word that is mostly misconceived and translated as action (or sometimes as a result of a previous action).

Karma is an ancient word and refers only to the rites performed by the Brahmins of the yore, which had particular results attached to them. Mostly the result expected was a residence in Indra's Heaven.

Therefore, let us not bother about it here.

The word Karma has lost its validity in the present times.

Bhakti Yoga

Devotion to deities and god-forms!

No one has seen any god in person; and devotion is founded on blind belief and imagination only.

Actually religion blocks the thinking power and makes one dogmatic and conceited.

It will in no way lead towards the goal we are aiming at.

Yoga of the modern days

Yoga when invented by Sage Patanjali, aimed at developing the health of the body and also increase the power of the mind to grasp abstract truths.

It was like the sharpening of the sword before entering the battlefield.

It is aimed at sharpening the brain to understand the abstract truths of the Scriptures (Upanishads).

Nowadays, the battlefield is nowhere in sight; but there exists only the facade of sword-sharpening!

Anyhow, even if you prove to be a sincere student of Yoga aiming only for the attainment of Moksha, even then it is a long term process according to Vasishta.

Unless one develops dispassion and a reasoning mind which can analyze the knowledge scriptures of the yore, the aim of Moksha is hard to achieve through just the physical discipline of Yoga.

According to Vasishta, it is a long long path, like a mountain river traveling through many obstacles and hurdles to reach the ocean.

Pure Yoga discipline without any aim of Moksha is akin to the body-building gym exercises.

The only path that can free you from the sense-created prison is knowledge, and that needs self-discipline, dispassion that rises through the thorough analysis of the world-ways, discriminating power to understand what is real and what is unreal, the study of knowledge Scriptures like JnaanaVaasishtam, and a sharp intellect.

Like you cannot understand the relativity theory of Physics by adoring Einstein or practising just Yoga, or by doing service to him, but have to use the intellect; so also you cannot gain the understanding of the Reality (known also as Brahman Aatman etc) by adoring gods, or by doing Yoga, or by sticking to ascetic practices.

Knowledge of the Reality will destroy the entire world into nothingness including your own identity as a physical body. Truth is the actual dissolution flood, that will end this world once and for all. To attain that knowledge, one must have dispassion towards one's own identity and also the courage to give up one's identity.

Karma, Bhakti, and Yoga methods are based on preserving one's identity and they also believe in the reality of the world. They thrive in the darkness of ignorance.

Thinking is not a must in these disciplines.

Any idiot can practice them not bothering to use the brain; but Jnaana that is based on reason, and analytical thinking alone can free one from the stupidity of non-thinking.

Moksha is the Knowledge-level of the highest grade.

How can you attain it without making an effort to do analytical thinking? Think!

CAN A MAN OF SELF-REALIZATION FLY IN THE AIR?

Can a man of self-realization fly in the air?

This is the question presented to Sage Vasishta by Rama.

What is self-realization?

It is not a magical state which makes you into a superman or spider-man.

It is just some particular knowledge you acquire by thinking deeply about the world, yourself, others, how they came to be and so on.

Anybody who is dedicated to find the answers can do it.

And of course you have to be clean in the mind and the virtuous conduct is a must.

Clean in the mind means an empty mind.

Empty mind means prejudices, beliefs, gods, Gurus etc should not contaminate it like weeds. Why? What is wrong with them you ask?

Belief is something which is your personal choice; and need not be the truth as such.

Guru is also a name and form raising from your own mind as your picture-part of the world.

God is more invisible and is a figment of your imagination which you want to hold on to at any cost, even ready to wield a sword against Vasishta also, who repeatedly discourages the worship of deities.

Philosophical views are also the mind-made theories of some thinkers (says Vasishta); some may appeal to you, some may not. Philosophy also hampers free thinking.

It is like copying the answers of an intelligent student who thinks better than you; so you do not have to think yourself! You just have to rut his thoughts and read his texts, and worship him as an image, as your sole special Guru.

Philosophy actually is the fashion of today.

From a peanut vendor to the soap characters, everybody quotes some philosophy or other.

They have to make it sound profound and just say that it is from the Gita!

It is easy to just convert your own beliefs as one of the Gita quotes.

After all, who is thorough with the Gita-text which teaches the path of knowledge only!

Krishna is the easy scapegoat for self-made religion and self-taught philosophy, or even for promiscuous behavior!

The great Yogi's name is mishandled by all!

Vasishta asks you to leave all these beliefs and philosophies behind, and think with an empty mind, and be ready to accept whatever truth reveals itself by your reasoning capacity.

To have the perfect reasoning capacity, you should have a healthy body which can sit for long time at one place, lost in the abstract thinking. Praanaayaama and Yoga are good for developing good concentration powers; though they are not the end in themselves as taught by the self-proclaimed saints of the modern age where everything including Yoga and religion are just the marketed goods sold for money.

And with a well-maintained body by the daily dose of proper exercise, and with the well-maintained health of the mind by developing the qualities of calmness, contentment, and discrimination, and ridding one of all envy, hatred and also the irrational beliefs, one should think about what the world is and what you are doing inside it, why are you here and who are you.

And the main quality one should develop is the complete cessation of all wants.

It is a must. Desire and realization do not exist together like the darkness and the light.

Wants can exist in many forms; as a want of daily comforts provided by Brahman (the supposed god) when you think about it daily; or as a merit to be acquired which may give you the visions of your favored deities and Gurus; or the astral body projection (another imagined glory of spirituality), or as the acquisition of superpowers of seeing the future events, (How can you predict anything in this unpredictable nature of Brahman, asks Vasishta), or as a want of magical powers like producing ashes or miniature statues of gods at will, (of what use are they, even if produced by some power of real magic?), or as the turning into a super god like Shiva or Vishnu (Prahlaada

himself tried it and failed), or as the acquisition of Siddhis like floating in the air, walking on the waters, staying buried under the ground for long, eating fire and what not.

It is said that once a Yogi visited Ramakrishna Paramahansa and boasted that he had performed penance for some eighteen years and now could walk on the waters, and cross the rivers by walking on the surface itself. The mad saint of Kolkata laughed and said, 'So you have saved the three pennies (the ferry charge) by your prolonged penance!'

What a waste of the precious life!

All these wants are to be completely discarded if you are in the quest for truth (the Satyam of Upanishads).

Complete desirelessness alone can reveal the truth of the Brahman (the Reality state).

The final conclusion reached by the student at the end of his rational thinking is the complete non-existence of the world and also his limited identity.

He dissolves off like a salt doll measuring the ocean, and the ocean alone is left back.

The student cannot afford to have even the least desire or want as connected to the world.

His one want is to understand the truth of it all, and that also dissolves off when the truth of Brahman reveals itself at the end of his reasoning process.

A very high level of dispassion and the discriminating power to discard the self-made irrational beliefs, both these form the two wings that rise you to the level of Brahman, and leave you as Brahman itself.

You, a tiny blind frog living inside the deep hole of a dark well will change into a bird with wings and fly high in the expanse of knowledge.

(What Richard Back refers to as the Jonathan Livingston seagull flying far away from the breakfast crowd living on the ground.)

Siddhis (magical powers), though are not possible in this earth at present (where evolution has made Siddhis as a product of technology only, and not to be acquired through any Mantra or Tantra) are not the side-product of Realization.

Through the mastery of Science, you can time travel also living inside a telephone booth like Dr. Who, but Dr Who need not be a self-realized Yogi.

Self-realization is attained through dispassion and by having no wants at all.

Magical powers can be acquired by any wicked scientist also.

Siddhis do not expect you to have a pure mind.

You can acquire Siddhis and destroy the entire world, if you so wish, and be the worst scum of the society.

But, Aatma-Saakshaatkaara or Brahman knowledge does not bestow you with any Siddhis.

You will not fly in the air, you will not carry a halo around your head, you cannot change the gene-body into a youthful shining body of a Deva, you cannot make the chores of the daily routine get magically performed by the flip of your finger, you cannot walk on the surface of the water, you cannot walk inside the fire, you cannot cook without fire; nothing at all you can do as against the rules of Physics, Chemistry and Biology.

You just 'know'! That is all!

And everything dissolves off except you as the 'know-state'!

Do you still want Aatma-Saakshaatkaara?

Discard everything, fly like a bird and stay as the nothingness of the Truth, or live the lie of a happy life of a blind frog inside the deep dark hollow of the well.

Choice is yours!

THAT THOU ART! TATTVAMASI!

Earth planet population is calculated to be about 7.5 billion.

A billion is 100,00,00,000 (hundred Crores).

This is just the number of the human species, which is growing like fungus covering the bread slice in a damp room.

Of course the homo sapiens are just the spreading chemical fungus covering the planet, quotes some physicist, and exclaims also about its capacity to reflect the entire universe within its neural pattern like a tiny dew drop reflecting the mountain. This power of reflecting the entire creation within its tiny point is alone lauded as Brahman by the ancients and declared as the final beatitude one can rest in, like a snake coiled within itself in perfect peace.

Final beatitude is like the herculean power that is at rest.

Ready to do anything, but not do anything.

That is real rest. The original state.

Ready to exist as the seer of any perceived scene of any world, as any experiencer of any experience, is known as Brahman, that which can expand as any perceived scene of any mind as any world.

You need not search for it elsewhere, in the skies and in the mountain caves.

It exists at this moment as you and your surrounding scene of family, friends, house, pets, gadgets, frustrations, joys, tragedies, parties, as anything that you are in and are experiencing.

Just at this moment when you are reading this post, it exists as you, your room, your laptop, your reading ability, your wanting to know about Brahman, you wanting to escape this meaningless life-story, and yourself also caught in some planet in some time/space frame as a fluctuating atom pile, or more simply put, as a tiny city populated by microbes only.

You are that Brahman existing as this you.

Since you do not know that, that Brahman alone exists as this you, you are said to be caught in a delusion and this delusion is named as Maayaa.

If you deduct this you and stay only as that Brahman, then you are said to be out of this delusion. This is known as realization (Moksha).

So simple, yet so hard!

So easy, because you yourself are that Brahman; yet so difficult, because you are caught in the fixed idea of you being a story character of a life and cannot get out of it even for a second also, even if you try hard all the time.

It is like your image reflected in the mirror suddenly is alive and starts living a life of its own, forgetting that it is you who is outside of the mirror. It is caught inside the flat surface of polished glass and never can know of a real you outside of the mirror, who is not caught inside a flat surface. If you are that Brahman outside of this mirror, then this you as the name and body and as a gene carrier is the mirror image of that Brahman and so are not real.

To become the original you, you have to break the mirror into pieces.

Difficult indeed!

To be inside a mirror and break it into pieces means that you as the image also will get destroyed. The entire bubble of you with your body-centered world, the family, the objects, the world around you, will shatter to pieces if this mirror is destroyed.

Nothing be left of you or your world that is centered only on your name and image!

Your image gone, means everything is gone!

You fear death!

And you stay trembling all the time, for fear of that moment when the image will be no more.

If the original figure moves off, the image in the mirror will be no more.

When the thinking Brahman moves off (stops being that probable state of experience), the body lays dead.

The real you never dies! And the idiot you inside the mirror is afraid of the death!

Height if insanity! Who dies? No one!

The mirror without the image stays worthless, and is known as death.

This mirror is known as the mind.

What is this mind?

Mind is that which can make stories out of nothing!

It can produce any ghost or god or devil from nothing.

And you are a ghost-image produced by this evil mirror on the nothingness of the atoms.

The only common factor between you the image in the mirror (termed as Jeeva or 'I') and the outside real you (termed as Brahman or THAT) is the knowing ability.

THAT knows nothing but itself.

'I' knows 'I' and the world.

That alone is real.

This you is unreal.

When you start analyzing seriously all this with courage and shatter the mirror to pieces, you are out of the mirror.

Actually you are always outside of the mirror.

You imagined that you were the image reflected in the mirror.

Drop the imagination; you stay as yourself.

Nothing lost but a stupid dream!

A waking person never misses the idiotic dream.

Take the hammer of Vichaara (rational analysis) and disbelieve everything the mind presents as reality, and break it into pieces.

Each piece will again become many yous, beware!

Destroy the mirror till it is powdered fully and wear it as ashes all over you like the great Shiva.

Stay with the third eye of knowledge only as your sight.

Stay as the fire of dispassion alone, like Shiva.

Fly high with the wings of sharp reason and the discrimination of what is real and what is unreal.

Destroy the mirror with its image and stay as you.

That Thou art!

IS SELF-REALIZATION, SELF-HYPNOSIS?

Is self-realization a self-hypnosis process?

What an absurd question! It is like asking 'Am I imagining myself?'

If you are indeed asking this question, then you really are there; but if you ask whether you are your own imagination, then it means that you do not exist at all; so, then who is asking the question?

How can self-denial prove the self?

First of all understand what this so called self is.

Self is the loose translation given to the word Aatman.

And therefore, Aatma-Saakshaatkaara gets translated as Self-realization.

Therefore, it is actually the Aatma-Saakshaatkaara that we are after.

What is Aatman?

Aatman means that which is able to think or understand.

Since you can understand the world and think, you call yourself the Atman.

But who are you?

Unfortunately, you do not know who you are actually.

Let us suppose that this Aatman is the 'you'.

You are actually the 'I'.

You call yourself as the 'I' always.

Everyone call themselves as the 'I'.

'I' is the label that separates you from the other 'I's.

Everyone is the 'I'.

The world is a network of 'I's only.

Past, present, future are all just the 'I's playing the game of appearing and disappearing.

You are just one little 'I' in this heap of 'I's.

Leave out the others; when did your 'I' come into being?

When you learnt to identify the image in the mirror as you, the original image!

You decided that you were the tiny boy (or girl) looking at the image reflected in the mirror.

The 'I' appeared at that fatal moment.

Then it was always there as the 'I' in all your desires, actions, reactions, sufferings, joys, always constant.

The so-called image 'I' kept on changing, grew up into a boy (or girl), then into the youth, then into the old age and then will lie as a corpse someday; but the 'I' as you, remained unchanged always.

This 'I' which is constant as the hero of all the episodes of your life-soap, never grew up, never became old, (maybe will never die also).

What is this 'I'?

This 'I' is the one which wanted so many things in life; this 'I' is the one which jumped in joy and cried in anguish; but yet it was always separate from all the events it experienced, and stayed unchanged.

The 'I' of your child-stage is the same 'I' of your present age also.

What is this 'I'?

If it is the body, it should have changed along with the body.

Body is a colony of microbes or a pile of whizzing atoms.
 Any microbe, or atom is incapable of thinking or knowing or understanding.
 None of these microbes say 'I'; but maybe each of the microbes that make up your body might have an un-uttered I'.

Who 'knows' actually? Where did your so-called 'I' come from?
 You are able to think, know, understand, act, react consciously to the outside world.
 None of the microbes do so; nor the atoms also.
 Then who is this 'I' who lives a life-story of its own?
 This 'I' is not just a sound separating you from others.
 This 'I' is the essence of your existence.
 This 'I' is the self; the real you.
 This 'I' is the Aatman that is the true essence of you.
 All this time you were thinking that you were the image reflected in the mirror.
 Mirror-image is just the result of the game played between the photons of light and the atoms that pile up as your body, and a reflection is seen on the polished surface.
 And you are madly in love with the original image; but since you do not have a mirror hanging in front of you always, you act faceless, with the memory only of a face.
 Ah the pity! You never can see your own face with your own eyes, except in a mirror!
 So the faceless you exist as some 'I' and act as a body, just a colony of microbes moving at the command of the genes.

Where is this 'I'? What is this 'I'? From where did it rise? What is the essence of this 'I'?
 When you start analyzing like this, it is known as the quest for the real self.
 When you find the true 'I' and stay as that, then it is known as Aatma-Saakshaatkaara.
 Analyzing the self and staying as the 'I' is known as self-realization.
 Tell me now!
 Is living as the colony of microbes self-hypnosis, or staying as the constant 'I'?
 Self is always there; you don't have to search for it; but you have to understand the true self.

Catching this real 'I' is very difficult actually!
 When you do not analyze it, it stays always as real.
 When you analyze it, it vanishes.
 Withdrawing from all other conscious activities of the mind and body, if one tries to stay only as the "I", then the magic occurs. The 'I' vanishes and still you exist as your true self.
 This is self-realization.
 You do not hypnotize yourself into thinking that you are the microbe colony; but you stay just as you, without the sound of the 'I'.
 When this 'I' is gone, the world is gone.
 When the world is gone, all lies are gone.
 Truth alone is left back as you.
 Just the knowledge of yourself as a no one!
 The silence where silence also remains silent; as if all the joys of the world all over get compressed as the self-state!
 How can staying as the real 'I' be self-hypnosis? How can the self hypnotize itself into becoming the self?

IS REBIRTH POSSIBLE?

Is rebirth possible?

No! Who is there to take birth once again?

Every human or animal is just a colony of cells controlled by the brain.

Brain is also noting but the fluctuations that rise as neuron-patterns.

World is nothing but these patterns translated as words with meanings.

Who is there to take birth in another body?

There is no 'you' in the body; it is 'you' the body.

Tell me you are not the body! That would be a lie that you yourself will not believe!

And you the body want to live after death also, as something (you do not know yourself).

That is why you have imagined the concept of rebirth.

You are just the brain; or just the functioning process of the brain.

When the function stops; there is no more you.

The translations stop once and for all.

All that you cherished as riches, properties, people, gods, Gurus; all vanish with the death of the brain. Brain kept those ideas alive; and when it rests in peace, the world you loved also rests in peace.

Of course, many have tried to prove this rebirth through random incidents of memories of a previous birth re-occurring in another brain of the present.

All this also is the translation of the brain-agitations only; and the brain is an excellent liar.

Any experience is just a brain process (translation of neuron firings) only, and not real.

How can a genetically formed body again get reborn as some other genetically formed body?

As Vasishta states, if rebirth theory is true, the donkey-couple standing near the broken wall must be actually some previous parents of yours only. The entire populace of the world then must be related to you as some previous relations of previous births. Why not love all of them as your relations?

Body dies; and the body-person vanishes forever.

You believe that you are the body or the form that is seen inside a mirror; then how can you exist after death also?

The moment breath stops; there is nothing left back, but nothingness.

Krishna says-

'From the emptiness everyone rises and dissolve off into emptiness after death.

Nothingness alone stays as eternal.'

PUNARJANMA/REBIRTH EXPLAINED

Is there rebirth, do people get born again and again?

Rebirth or Punarjanma, has been a popular belief that belongs to most people.

Let us analyze this concept of rebirth thoroughly.

First of all,

Are you the form you see in the mirror?

Are you the person with such and such a face, and such and such parents with some name for the body-structure?

If you are the body, then how can it get reborn again?

Your body called the 'you' is a work of million years of nature.

Genes have been joined rejoined again and again and you now stand as the result of all those mixing and re-mixing.

You are unique; the one and only specimen the like of you.

If you are reborn, your face and body have to be different, and you will be of a different parentage and have to be another mixing result of Nature.

Once the vegetable soup is made, it cannot be reborn as coffee.

What is done is done! You are what you are!

Never can the likes of you be made once again with another combination of genes.

Don't you love your face? How can you be reborn with another face?

If another face is there in the next birth, how can it be you?

How can you be both the bodies?

Either you are this face with these parents, or that face with those parents; not both!

Or, if you think that you are reborn again and again as a bird, as a cow, as a butterfly and so on, then how can those non-thinking things be you?

Or suppose like Sage Vasishta argues, is that bird sitting on that tree a mother of your previous birth re-incarnated? Or is she the chicken on your plate?

Either be firm that you are this body with this face only, and believe that you will cease to exist after death.

Or if you are not the body, then find out who you are actually.

Bodies of this earth planet cannot take rebirth for sure; and we know of no other world!

(For us, this earth is the only world that the god has managed to create, and there is no other world other than ours. We are the great human clan! And our god excels by creating us, the great ones!)

And we love our faces! We cannot think of ourselves as having different faces.

So how can we get reborn?

The bodies here are just the flesh-structures molded again and again to become what they are now.

They are the results of a million year work by nature, like bricks placed one over the other when building a house. The bodies here now are the top layer bricks. They are fixed in time and place.

One brick cannot be another brick anywhere else.

The bodies here are structured through evolution.

No God dropped them out of some heaven.

And those cases where people talk about their previous birth, and get proved? How can they be explained?

All are concocted myths; or some brain freak cases only.

If rebirth is true, why not all the people remember their previous lives? Why only one or two on earth?

According to Vasishtha, rebirth is not possible for individuals, because there is no individual at all. There is only the mind-agitation of wanting this and that. Even 'wanting liberation' is also a want only.

These wants alone produce suitable bodies to get their fulfillment.

For example, when you want a cake, the cake-want produces a cake-eater, with a body image acting as the cake eater, and the want gets satisfied. The cake-want dies and another want appears; say, as a want of buying a car; then the car-buyer is produced by the want of a car with a body image, and the want gets fulfilled.

Wanting to stay clean, wanting to eat food, wanting to have a child, wanting a job, wanting to write, wanting to read, wanting to be comfortable .. so on goes the line of wants.

The objects that surround you, the family that surrounds you, all are there because of these wants only. You rise up again and again as a want-fulfilling agent only.

You are born as a want and die when it is fulfilled. Again and again you get born and die a million times in your life-time.

Want and its fulfillment; that is all the world is made of, according to the great Rishi Vasishtha.

Wants never get finished at the death of a body; they continue as other bodies also.

Life never ends; wants keep producing bodies again and again for ever and ever, non-stop.

You do not get rebirth; but the wants produce some one or other for their convenience.

Rebirth takes birth as you, a want-fulfilling agent; you do not get reborn as an individual.

If you want to reach the moon in this birth, but die off, the want never dies; it manages to produce another body some day and reaches the moon and gets its fulfillment.

That body is different. You will not get re-born.

Since you are the body, you will die for sure; and the world you see also dies along with you.

No one is left back; nothing is left back; but some agitations of your unfulfilled wants.

These wants will live even after you are gone; do not worry.

They will seek their fulfillment through some other body-projection, even as a rat or dog.

The life itself on this planet started with the want of survival and the want to become many, through reproduction. See how it is getting fulfilled through all!

Rebirth is the 'want-rebirth'; want alone is re-born; not you!

You are just a puppet of the wants.

Is there a way out?

The only way out of this want-dictatorship, is to have no wants at all.

And analyze the world-reality as to how it came to be there and how you are here as some body thing. Analyzing like this pushes you up in the ladder of evolution.

You will understand that the body is just a 3D image produced by the brain; and you are not that.

Body is inert and you are a thinking entity.

How can you be the inert body?

When you understand this through reason, and the wants are destroyed completely, who is there to take rebirth?

Thinking entity has no death! That alone is Aatman!

Aatman has no wants. It has no rebirth.

IS ASCETICISM ADVISABLE?

Can you attain self-realization (Aatma-Saakshaatkaara) through ascetic practices, is another question posed by Rama to his teacher Vasishta.

Ascetic practices are many and varied according to Vasishta.

Visiting holy places, visiting temples and Ashrams, taking bath in sacred rivers, staying in the Himalayan caves, Hatha Yoga practices, meditation on lights and deity forms, reciting deity names or Mantras, forgoing food and sleep, starving for many days, sitting in postures, trying to raise the Kundalini (coiled power) through the Chakras (astral centers of the body), touching the palate with the tongue, worship of deities, performing Yajnas, and what not!

Can you realize the self through all these practices?

Let us analyze.

Visit to holy places and meeting saints:

Where is holiness is a question, and what you consider as holy is another question.

Visiting Rishikesh, Haridvar, the CaturDhamas, temples from Kanyaakumari to Kaashi

Vishvanaath, bathing in holy rivers like Gangaa and Yamunaa, visiting Himalayan mountains, and the ashrams of renowned Gurus and so on are considered as holy journeys.

What do you think you will find in all these places; some magic that awaits you as a trance state or some great Brahman vision?

Be rational!

Gone are the days of cleanliness and Saattvic minded priests and recluses!

Now there are only money-looters, cheats, who are experts in taking away all that you own and leave you stranded without the money for the next meal.

Shankara himself warns about these fake Sannyasins and holy men

'UDARA NIMITTAM BAHU KRITA VESHAH'

Many are the garbs that men wear to appear as holy and auspicious, but all for the sake of filling the belly only (or in the devolved state of the modern spiritualism they may have more ulterior purposes also.)

Himalayan mountains abound in 'Bhaang' plants (intoxicating stuff), and most of the north Indian Babas live there for the sake of getting this 'Bhaang' free of cost. Free food is available in all the temples and holy places there; and life goes on easily without effort or work.

Ashrams are also shelters for the gullible who make off all their money and possessions in the name of the Ashram, and live there life-long as slaves; sometimes getting drugged also to have hallucinations so as to believe that they have got god-vision, and they exist as only some wretched creatures in those Ashrams, neither here nor there.

All the men who sit with closed eyes in lotus postures as if lost in Samaadhi are not Jnanis, warns Krishna in his Gita discourse.

Trance state can be induced through drugs also, and is not the goal of realization.

Starving for hundred days at a stretch (so it will be seen on the outside; human bodies cannot starve for long and be functional also, without the fuel of food); staying buried under the ground for many days; keeping one hand up for years; predicting future; producing ashes and statues from hands and mouths; sustaining only on neem leaves; acting as Avatars of Shiva and Vishnu; doing magical feats; acting as the mothers and fathers of all those, who fall at their feet and offer all their possessions...!

All these are meaningless acts which do not bestow an iota of knowledge; and the people who do all these feats are not Jnanis but are after name and fame only (and wealth also).

All these holy men are just blind men leading other blind men.

Dangers await those who follow these cheats - the Mithyaacharis (fake saints)- as Krishna declares.

And the holy places...?

unhygienic, dirty, sweaty, smelly, and reeking with bacteria of all sorts.

If you visit these holy places and come back healthy, it is indeed a miracle.

And Himalayas?

cold and shelter-less! Where can you go?

Food, warmth and toilet facilities are the daily necessities of the modern man; and these you can get at some expensive spiritual motels only.

Even at Gangotri, caves are given for exorbitant rent!

Or you have to eat at unclean daabas (roadside food stalls), or in some Pahaadi (hill-natives) houses and bear with the dirtiness there. Where will you go and find a solitary cave for your meditation?

There is no place where the calm and quietness awaits you there as depicted in the Puranas.

And of course, Shiva also does not stay on the Kailash Mountain to give you darshan.

And coming to other ascetic practices...!

Kundalini rising through chakras in the body, touching the palate with the tongue, walking on fire, staying under water, floating above the ground (or hopping), or any other Hatha yoga practice (Hatha yoga refers to forced body tortures in the name of Yoga), etc; Sage Vasishta condemns all these practices as wasteful ventures and warns Rama not to ever try them even for amusement.

And modern bodies are made of microbes only and not of any coiled power resting deep within.

There is always a chance that you may end up with self-induced hallucination or end up brain-damaged forever.

Brain is too precious an organ; do not kill it with such meaning-less tortures or by drug and drink-intakes. Do not consume any food given as holy Prasaad anywhere at any unknown holy center.

Brain alone that acts as the thinking limb can take you towards realization.

And to think, you need the health of the brain, like nourishing it with good non-pungent food got without harming any living thing. (*Gita has a section on Saattvic food.*)

And to think, you need a comfortable couch only, not a cave of Himalayas.

And to think, you need the guidance of a teacher which a Vasishta provides in his dialogue with Rama.

Yoga practice as suggested by Patanjali makes you efficient in sitting for long postures at one place and concentrate on the studies of the abstract truths of the scriptures.

Yoga is a means to an end; not the end in itself.

And worshiping deities as images and statues...?

They are just images and statues!

When you yourself are an image concocted by the brain, the images worshipped by you also are concocted by you only! Nobody worshipping a nobody!

If you have done a good act of worship, you will get the good result of the Karma, maybe!

But it is just another facade of the mind, and will not bestow realization of Aatman.

Read UpadeshaSaara of Ramana to know how he decries doing Karma (good action) to get to results.

Action is inert; just the movement of the inert limbs!

How can these actions branded as Saattvic like helping the downtrodden of the society (dogs and cats included), hugging the slum children, feeding the hungry, charity, etc, give you self-realization?

They are good acts of course, but are not recommended for self-realization.

Go to GangaSaagar, practice asceticism, do charity, or whatever; but a knowledge-less person can never aspire for Moksha - says Shankara in his Bhaja Govindam verses.

And meditation?

I do wonder how many men or women really do meditation with closed eyes, and what indeed do they meditate upon, without an iota of knowledge?

Images? Lights? Forms of deities? Mantras?

Without the practice of Vichaara accompanied by the right idea of what to meditate on as Viveka, the meditation sessions lead to nothing, but the growth of Saattvic ego.

Meditation is condemned by both Vasishtha and Ashtaavakra as leading to nowhere.

For understanding the self, you cannot meditate on the self.

By repeating 'Aham Brahmaasmi' again and again, you cannot catch that Aatman; unless you know what the 'I' and the 'Brahman' mean.

If you are after the self, you are already there as the self; how can you meditate on yourself?

You can only analyze what you are, as Ramana says.

You can only 'be'; not become 'you' by meditating on yourself!

Vichaara alone is the only course that leads to the knowledge of the Reality, named as the goal of Aatma-Saakshaatkaara.

Constant day and night Vichaara, breaking each and every image you face into a nothingness of some flux alone, and getting rid of all the false ideas of the I' through reason, one stays as just the self.

Just the 'being' state!

No physical action brings this about; but only the cessation of all the mental actions.

Any action based on the body-action proves only the realness of the body and never can lead to the body-denial state of self-realization.

Not even the effort of crushing a jasmine petal should be there; says Vasishtha to Rama.

No physical or mental action can bring about self-realization except Vichaara-practice as guided by books like JnaanaVaasishtam.

To take an example from Vasishtha himself:

A queen realizes the self with just a few minutes of doing intense Vichaara; but the king who disregards her wisdom spends some eighteen years practicing solitude in a forest doing routine ascetic works, and gaining nothing but exhaustion and failure-feeling. The queen somehow manages to teach him the basics of self-knowledge and rescues him out of his wretched state of asceticism.

Self is there as the real you.

You do not know what is this self, and are thinking the body as the self.

To know the right self is self-realization.

Only you can know yourself.

'No ascetic practice can lead to this knowledge; except Vichaara-practice'

-says Vasishtha firmly to Rama.

IS SUICIDE THE HEIGHT OF DISPASSION?

We hear a lot about the glory of dispassion in all the Scriptures.

Dispassion is the first quality that forms the foundation for any spiritual quest.

What is true dispassion?

Is it hatred towards the world?

Is it a provocation to suicide?

Is it a state of depression leading towards the voluntary cessation of life?

If you are just a copy of an image used by a 'want-probable state', then should you just stop all this nonsense by just putting an end to your life?

Many have done that also; many have dropped into depressed states by observing the meaningless nature of life; many have ended the life unable to bear the brunt of tragedies that they become prey to; many have also committed suicide by the belief that their other copies of other parallel worlds may do well.

This truly is not the dispassion suggested by the Scriptures based on Vedas.

They always join the word Viveka (discriminating ability) to the Vairaagya word.

Vairaagya without Viveka is like trying to run a two-wheeler with just a single wheel.

What is Vairaagya?

Vairaagya means not to have 'Raaga' in the mind.

'Raaga' is the colour of imagination you add to the inert flashing information of sense inputs, and then fall head over heel for the imagined objects.

Like painting a picture on the empty canvas, and then falling in love with it!

Any suicide attempt or the falling into depression state is also the result of 'Raaga' only, and is not due to the rise of real Vairaagya.

Depression and suicidal tendencies rise up because of the reality seen in the world including the existence of oneself as a physical body. Such states belong to the fool whose intellect has become stagnant. Reason has no place in those non-evolved intellects.

Depression-state is founded on the belief in the existence of a solid world which is proved to be meaningless or god-less. It is the insecure feeling that rises by the removal of god-existence through scientific analysis or through irrational atheism.

Either you have to become very wicked because a god is not there as a controller, or end the life feeling sad about the lawlessness prevalent in the world.

You need a god to hold on to when you weep at the loss of a dear and near one!

You need a god to guide you in the right path.

You need a god to support you when the entire world stands against you.

You need a god as a friend whose love is not conditioned.

If the god is gone, your life itself become unsteady, and moves like a ship whose captain is missing.

That is why evolution introduced a god-phenomenon into the brain-system.

And this fact is proved by the well-acclaimed Neuro-physicists also.

So what?

What matters if the god is non-existent?

You are there! Is it not the best thing that has happened?

'To be you' is the reward of dispassion, not the cessation of your existence.

That is what the Upanishads also declare! 'You are Brahman!' and 'You are not the body but are 'That'.

"You' are not actually the cell-colony named the body, you are not the agitating mind, you are not the deciding intellect, you are not the name or form, but 'that'!

"That' is the canvas where the false 'you' (body) gets painted upon.

But, the real you are not the painted colour dot, but the painting itself!

You cannot kill the painting by erasing the little dot of our body.

Do not kill the body; the need to kill the body rises out of the foolish insecure intellect.

But, kill the identity with the body; kill the wants; kill the irrational beliefs.

Reason out what is real and what is not real.

That is Viveka.

Observe how ephemeral the world is, and how idiotic the minds are.

Observe the worthlessness of wealth, passion and fulfillment of desires.

Understand the meaninglessness of the world through the support of reason.

But do not take the drastic step of killing the poor body, like Rama tried.

Understand that the body is nothing but a part of the life-story, and is not really there as a solid entity of name and form.

Find out through reason, who you are really, what is the world surrounding you, why it came to be there, and how it goes off etc, as guided by the ancient Scriptures of Knowledge like Vaasishtam.

Dispassion rising out of tragic circumstance is idiotic and is worthless like a fictional tragic story enacted on the screen. Dispassion must cleanse your mind; not make you cry helplessly.

Suicide and depression states are just reactions of an idiotic mind when facing the wrong turn of the story of life. They are caused by the belief in the reality of the world, and also the reality placed on the life-story.

Do not lament like Rama about the story of life; but rise like that great Rama who reasoned out along with Vasishtha, and stayed as the true dispassion state of Shiva.

A man of dispassion is endowed with Viveka, and is always happy to be himself, the cleansed mind-state of Reality. He does not have the need to run away from the world or end his life; for there is no world at all for him to end or enjoy.

This is the highest state of existence like that of Shiva whose form is the burning fire of dispassion covered by the ashes of the world, and whose third eye of knowledge can destroy any idiotic perception that disturbs the quiescent state of Reality.

He did not kill himself; but the world and his form always stay as dead!

This is the power of Knowledge!

Dispassion is the path laid out to reach the paradise of eternal state of bliss and knowledge.

Do not run away from the world; do not complain.

But dissolve off the world through the magic of the reason tablet.

Do not kill the body; kill the ignorance!

NON-VEGETARIAN AND THE SPIRITUAL QUEST

Please do not read these great texts in the blogs or the site if you are addicted to non-veg food.

It is an insult thrown at the authors of these books.

Have reverence and respect to these great Rishis by maintaining purity while you venture into the study of these texts.

And do not communicate with me also, if you are a meat-addict.

A person who eats another species of his own planet is surely not an evolved person and is still in the level of an animal only; though outwardly has the appearance of a human.

Can't the meat-eater feel the pain of the creature that is presented to him as cut pieces in a plate?

Would he eat his own child like that?

Will not the (unheard) painful screams of the killed creature ruin his brain and make him devolve to an animal once again? Is the palate pleasure so important to neglect the pain of another living being?

Which saint does not talk about not killing animals for food or pleasure?

TiruValluvar who has mentioned several times in his text about avoidance of meat will be in a shock if he sees that his statue gets honored; but his words get ignored, for his land now is filled mostly with meat eaters only. The very student who recites his Kural verses and wins a trophy might indulge in meat eating after the function to celebrate his victory.

What a mockery of a great saint!

Even if you are a vegetarian, control the tongue.

Taste is not inside the object you eat; but the brain alone translates some signals as taste.

Do not fall for the tricks of the brain.

I have seen Ashrams, where food-eating (a very huge meal with various kinds of dishes) is considered as a part of the Saadhanaa. The excuse given is that the body is a tool for the Saadhanaa and has to be maintained with proper food.

Devotees keep pouring offerings of fruits and groceries and the Ashramites do well the Saadhanaa of food-consuming. Most of them end up in kidney failures and other ailments because of the reckless consumption of food.

This is the Saadhanaa that goes on in all these Ashrams; the regular consumption of food as a cult ceremony!

Like Shankara says- UdaraNimittam BahuKrtaVeshaH -many are the disguises donned to feed the belly (rather the tongue).

Live simple; eat less if you want to rise in knowledge.

MANU SMRITI ON MEAT-EATING

यक्षरक्षःपिशाचान्नं मद्यं मांसं सुरासवम् तद् ब्राह्मणेन नात्तव्यं देवानामश्रता हविः ॥ ९५ ॥

Intoxicants, meat, wine and distilled liquors are the food of Yakṣas, Rākṣasas and Piśācas; it should not be taken by the Brāhmaṇa who partakes of the offerings to the gods.

Piśāca (पिशाच- one who eats Pishuna, the flesh) and the rest (yakṣa and rākṣasa) are lower classes of beings, ignorant of the law relating to what should and what should not be eaten; and it is they that eat meat (See the Manubhāṣya verse 11.95)

Braahmana is a person who stays absorbed in the absorption state of the Brahman.

He is liberated while living.

He is a Mukta.

He has solved the puzzle of the world and experiences the Reality state itself as his self.

Such a Braahmana is rare to find.

Gender or caste has nothing to do with the word Braahmana.

Women like Gaargi, Maitreyi and Seetaa, a warrior like Vishvaamitra also were Braahmins only; for they realized the truth of the Reality and lived as Braahmins, absorbed in Brahman.

All these noble ones knew the world as a lie narrated by the mind; yet never transgressed the rules ordained by the Scriptures.

These people who have become empty formless entities as Brahman, wear the virtues as their costume- says Vasishta.

Though nothing is there for them to gain from the world, and they do not live any story of the life also, they do not swerve from their excellent conduct.

They do not wantonly harm any other being, be it an animal, tree or human.

Manu, the originator of Maanavas, and the first and foremost ruler of his kind has stated this in his rule-book that - those who eat flesh belong to the lower category of beings, and Brahman-Knowledge will be denied to them, for they transgress the basic rule of being a Maanava and are the devolved states equal to animals only, or even worse than that.

He ordains that those who eat the food that is consumed by these lower categories namely Pishaacha clan, Raakshasa clan (wanderers at night who commit wicked deeds at night) Yaksha clan (wealth-guards), those who enjoy liquors, those who enjoy meat of any form (including the potential state of life like the eggs of birds and other living beings) are not to be considered as Braahmins.

That means - a Brahmin who is engaged in the study of Brahman should not eat flesh, should not drink intoxicating drinks of any sort (not even the Soma Rasa of the Yajna-offering), and should not eat any type of meat cooked in any form.

Such people who on the one hand consume meat and liquor, and on the other hand study Scriptures and try to understand their subtle meanings, will never be successful in their enterprise of attaining liberation. They are animals only; for they live as the physical bodies, cater only to the taste sense of the body, and are not fit for the knowledge of Brahman.

And the religious fanatics?

Which god (even if he is there) would bless a human shaped animal who eats the other species of his own planet! If not evolved from the carnivorous state of a tiger or lion, how can you call yourself an evolved human?

BTW, there was vegetarian lion by the name of Little Tyke (female lion).

She always enjoyed playing with lambs and chickens and never saw them as her belly-fillers.

She was a vegetarian till death!

She had more sense than these human shaped Pishaacas that abound in our society.

If you are a human, and consider yourself as a conscientious being far above the animal level, then that conscience is a necessary part of you - says Hofstadter, the renowned physicist. Having conscience means to have a sense of morality and caring about doing the right thing towards other sentient beings.

(Plants are not sentient; but even they should not be destroyed without reason proper, to fill the greed of land-grabbing. Trees are homes for other living beings.)

This caring is not the hugging of the dirty slum kids, and throwing green notes to beggars and crying when some earthquake kills thousands in some far away country.

This caring should be natural, like the care shown for your own kith and kin.

Doctor Albert Schweitzer, the humanitarian philosopher would never even step on an ant; he would routinely pick up also any worm which had lost its way and carefully put it back to where it belonged. He explained his action as an atonement for the guilt contracted by humanity for its crime against animals.

Those who visit temples after a heavy meal of cooked living beings, or those who study Scriptures in search of Brahman knowledge after filling the belly with some other living species of the planet, are both hypocrites (Mithyaacharis in the language of Gita).

They are indeed the Pishachas disguised as humans.

Beware of them!

If hungry, and no other food is available, they may not mind consuming other living humans also!

WHAT IS LIFE? WHAT IS BEING ALIVE?

What is life according to popular belief?

Life for the ordinary man is made of events that are connected as a story and remembered as a tragedy or a festivity.

Life is a story for the man of today, where he is the hero or the heroine.

He writes a story of his life based on what he believes and what he does not believe.

Life is after all a garland of what you believe only; some of them right, some of them wrong; mostly wrong only.

Belief can be shattered by knowledge only; and knowledge is shunned like evil by a man who survives on his beliefs only.

BELIEFS

Beliefs are countless; a few to quote..

Belief in a god who created this only earth and protects everyone who calls out his name; belief in the supreme love of the gene mother (mother is a caretaker as designed by the evolutionary process, like woman is an egg-preserver); attachment to parents and relatives (my family) glorified as sacred, and superimposing the same family relationship in gods also (like imagining Shiva as a family head who is living with his family and acts out all the human emotions, like an ordinary human); imagining oneself as the best saint by just acting out the asceticism part of religion (getting up at Brahma Muhurta, taking bath in cold water, visiting the temple regularly, fasting regularly, studying some text regularly and what not); ...; more are there, but left out for want of space!

There is no end to these beliefs; says Vasishta.

According to him, philosophy itself is a belief based only on the belief in the reality of the world-existence and the belief in your existence as a solid living entity inside it.

LIFE

What is life actually?

Let us see.

A living creature is a physical body that is born, grows, eats, trains itself to react to external stimuli, and is capable of reproduction.

But the question is - are you the body, or do you 'have' a body?

You will say I am a soul or a Jeeva who has a body, if you do believe in rebirth, god, etc etc.

So, if you 'have' a body, even flies and mosquitoes have souls, and are the Jeevas.

Trees? Grass?

They are not the Jeevas; only the animals have souls you will argue.

Anyhow observation proves that animals and plants are alike if you take into account even the smallest living creatures.

So animals of the higher level have souls, according to you.

Higher animals are those that can think, you will say.

So grass and all are not real life, but only have vague signs of life, you will say.

Grass and all appear to have life, but higher animals have true life, according to you.

What is true life then?

Something that has the ability to think.

What is 'thinking'?

'Thinking' means you know of something. ('Bodha' in Sanskrit)

Knowing is something like a conviction ('Samkalpa' in Sanskrit).

Humans have convictions only as knowledge.

You survive on convictions alone, as your life lived.

What do you know other than what you are convinced of as some assertion?

Suppose if I ask you, are you alive, you will say 'yes'.

'How do you know you are alive', I again ask.

You will say- 'I feel it, I know I am alive'.

Suppose a robot is made which is programmed to answer what all you would answer for any question that is presented, then it will also answer like you only, if I ask it - 'Are you alive?'

I know you feel offended by comparing you to a machine, but 'think'...!

Human thought is after all a neural pattern translated as sounds with meaning.

A thought that rises as a word is nothing but some fluctuation of the brain activity rising as air-fluctuations that get coded as sounds, and are understood as meanings!

You will argue - a machine cannot 'know' what it is saying.

Do you by chance 'know' 'what you are saying'?

You do not even understand the word 'to know', but use it always as if you 'know' 'what it is to know'.

How did you know this word 'know'?

By hearing from another person, you will say.

So your brain added that word to your vocabulary automatically!

You got accustomed to the word, observed how that word gets used in certain contexts, and learnt to use it in similar contexts, more or less automatically. Most of the words you use in your daily life are used only automatically, without understanding the true meaning of the words.

If you say 'I know I am alive', then it is just a reflex action of your brain and not a consciously understood thought.

No, you will argue; I am conscious about some words at least; I know what I am talking.

(Do you mean what you say, or do you say what you mean, is a big question.)

What do you mean by a conscious thought? Do you mean you use the correct words which you learnt by habit?

(A robot also can use correct words, mind you.)

Your thoughts are guided by the habit of connecting words in a systematic way. Habit alone guides your thought. Death, life, tragedy, joy, duty sense, affection for family, the love of the form, are all habit-formed only- says Sage Vasishtha, in his Vaasishtam text.

Habit again is rooted in the reflex action of the brain. Reflex means instantaneous response to a stimulus.

You may agree in the end and confess that you do not know whether you are alive or conscious. Even if you do agree to all that is given here as words and meanings, even that also is a reflex action of your brain alone.

If you start breaking every word to find its real meaning, then the mind indeed shatters to pieces; for the mind is nothing but a succession of reflex actions.

That is the power of Reason - 'Vichaara' in Sanskrit.

You cannot even understand the statement 'I am alive'.

All the words that you use like - mind, attachment, god, love, devotion, goodness, wickedness, Guru, Aatman, Brahman or whatever; are not the result of any conscious thought; but only habituated words used for particular contexts only, like a robot.

Your life is an automatic reflex to the outside stimuli only, like that of an earth-worm's reaction to a pin prick; or like that of a machine's action to the push of a button.

Are you really alive? Are you really conscious? Think!

Feeling alive itself is an illusion.

This illusion rises out of the reflex action that makes you utter sounds mechanically, the sounds (word-forms) which you yourself do not understand what they are, but use them out of habit.

A living creature is just a collection of reflexes only.

So life is what?

A word which you do not know the meaning of, but use it, because it was taught to you by some one else who also did not know the meaning!

WHAT IS YOUR GOAL IN LIFE?

If a female, marry a rich guy, or be a celebrity, or bring up children, or have an excellent career, live long, have lot of money to spend on shopping, attend parties, functions, impress others with your wealth and beauty, gossip, do charity or social service.. and so on..!

If a male, somehow get through some education, get a well paid job especially in a foreign country, get girl friends that hover around you, dump as many tasty foods that you can imagine into your poor belly, visit other countries, buy all the things you want, have lots of bank balance..and so on...!

The main goal of any human being - male or female seems to be -
 Eat, drink and make merry..
 and for all this you need money;
 and having money is the main goal of life for anybody.

Yet, it does not happen; why?

Wanting is not 'having'! Your life just wastes on fulfilling the day to day demands only, seeking that money which never seems to be fond of you. If you by chance, you get money also, you never seem to feel real happiness also; and you take to drugs and drinks, to forget the cruel world; and die a miserable death within fifty or sixty years itself.

Is that why you are born?

If you do not learn to think, you are indeed an animal only.

'You Think- Therefore You Are!'

Your main mission in life is to think find about the mystery of your existence and the existence of the world; but the way you are living, the brain organ is just a wasted limb on you; for it never is used for thinking but for producing wants only.

Even after having a human body, you are just an ape only...!

No; even calling you an ape would be an insult to the apes, for they also keep learning new things and keep improving their brains; but you..you who waste the wonderful gadget called the brain and allow it to gather dust..?

What do you call the homosapien who devolves to a level that is lower than an animal?

There is no name invented for you still! You must be a 'manimal' only- an animal that is shaped as human!

THE FOOLISHNESS CALLED 'JOY' IN HUMAN BEINGS

Body is a country made of millions and trillions of microbes; living cells; or bacterium.

Each part of the body outside and inside are made of separate set of cells with separate functions.

All these living things live their own life without any mind stuff of their own.

And all this grouping of bacteria started long long ago, millions and millions of years ago on this planet. For the present human bodies which cannot cross sixty or seventy rotations of earth around the sun, indeed a million is hard to imagine. Anyhow, it is too big a number compared to the sixty or seventy of a human life.

Body is like farm house.

Each organ acts like an enclosure of some particular bacteria animals.

Brain acts as a controlling system which connects all these animals together.

That is all there is; some bacteria colonies functioning in a particular way, in a controlled fashion.

'You' are not there at all!

Or you can call yourself the Viraat- the totality structure of the bacteria farm.

Like Brahmaa (Creator) the Viraat is the total structure of his creation, and yet has a mind separate from the creation, you are also a Viraat of this body maybe.

But he knows he is not the body; you do not.

You exist as the bacteria-farm only!

And what are you happy about when eating, touching, hearing, smelling, reproducing...?

What do you mean by 'joy'?

For example, take the case of eating..

Somewhere a signal rises; some contraction in some bacterial enclosure; brain produces the necessary chemicals; the hands move; some nourishing stuff is pushed into a hole (another bacteria enclosure); another set of bacteria move the bones to crush the food; some other enclosure of bacteria produces a tingling sensation; dopamine oozes out in the brain; joy is felt; food reaches the inside; hunger signal vanishes; and you feel happy that you have eaten!

So it is with every action you do for the body.

Some inert reaction to the inert outside by some inert bacteria; and 'you' feel happy!

The height of idiocy!

Brain just produces dopamine; and makes you feel joy (or produces an elated feeling); and the bacteria farm manages to survive! Who is hungry, who ate, who is joyous?

Just signals and chemicals, controlled by an inert brain!

And of course it also produces stories that tell you how you ate, what food you ate, what tastes it had and so on!

There is no 'you' at all there.

Someone cried 'hunger'; and some one ate; and 'you' feel happy like an idiot!

So it is with all your so-called joyous moments!

All in the brain only!

Hunger urge, reproduction urge, sleep urge, excretion urge; all are urges only; signals only!

And when the signals are attended to, you get some dopamine crumbs, like bread crumbs thrown at a dog which wags its tail! And you call it the 'joy'!

Where are 'you' in this bacterial kingdom?

You are just a label concocted by the brain as 'I', for its bacterial colony!

You are non-existent and just a name given to the fortress of the bacteria-ruled kingdom!

Bacteria also have no brains. Brain also has no brain.

You also are not any real entity.

Reality state also has no brain!

At least, it is not fooled like you by the 'joy' of slavery!

That is 'bliss'!

That is what the bliss of Brahman Knowledge is - not to be a fool!

You stop being the name only; and throw back the crumbs at the idiot brain!

That is Mukti for you!

DESIRE FULFILLMENT IS JOY

Why do you feel happy when any desire is fulfilled?

Mind exists as the agitation only.

Its main essence is 'want'.

There is no moment where you do not want something.

The clothes you wear, the food you eat, the comforts you enjoy in the house, every object living or inert is there as your want- fulfillment only.

Of course your wants never end at a single want-fulfillment.

You have thousand and thousands of wants haunting your mind, rising like hungry wolves at every corner.

Fulfill even a single want, that agitation is gone; and there is a tiny peaceful state as it were, which the brain translates as some joy. Joy is just a moment of mind-silence! It does not last long.

Another want pops up and again some agitation irritates wanting its fulfillment.

It is like hundreds of hungry babies screaming for food at once!

Imagine if the mind stayed silent always, how joyous will the life be!

If only the agitation called the mind was silenced forever and stayed as only the silent joy..!

That is true bliss!

This is the bliss that JeevanMukta has access to.

He has no need to smile even (a trait of evolved apes) or laugh aloud also (some chemical oozing in the brain causing such loud laughter).

He is just happy like a bloomed up flower; a smile itself as a form!

IS LIFE A JOY OR TRAP?

Every man and woman is running after happiness only, as the prime goal of life, without even the least idea of what is the true meaning of happiness.

I do not even understand how they happen to have the words 'joy' and 'happiness' in their vocabulary.

What is life led by any one but the connected events of birth, growth, decay and finally death?

When one gets born, he already arrives with the death already fixed as the necessary co-factor of his birth.

Birth is actually a synonymous word for death only.

Whatever be your achievements in life, whatever wealth you possess, you cannot escape death through any means. All our dreams and works turn into a complete nothingness at the arrival of death.

Have you ever imagined what death will be like?

One moment you are there...

Walking, talking, eating, driving a vehicle on air or ground, running, swimming, counting your dollars, checking the bank balance, gloating over your possessions, gloating over your family and children, or even simply sitting or sleeping in your comfortable couch...

Next moment, the brain suddenly stops functioning without any pre-warning...!

And after that ... there is only nothing... nothing at all!

All the possessions, family, friends, country, universe, all gone in a puff of smoke as it were, including you with a name and form.

All gone without a trace!

Maybe others will cry for you; or feel relieved that you are dead and gone; but you will never know, because you will never be there anymore; not even as a ghost.

Actually you were only a ghost while you lived; after death, even that status is gone!

We are never aware of our death when we live.
 We are never aware of our life when we are dead.
 Maybe that is why we have to die when we live so that we are not aware of the life at all!
 That is what a JeevanMukta does actually; he dies before the arrival of death and keeps the death away.
 He cheats the death.

Not only a man or woman or animal, but the entire world is moving towards destruction.
 People die, houses collapse, cities shatter, planets perish, sun also burns out, galaxies vanish off.
 Even cosmic eggs end at some point.
 Nothing escapes destruction.
 At every moment, every object is heading towards destruction only.

If the connecting memory between events and people are erased from the brain, everything defined as life is gone.
 Look at people who lose their memories even by the age of 50s and live like vegetables later on.
 Without any dignity left in life, these human shaped vegetables live like zombies, even if they had owned countless riches when their brains were in tact.
 ‘Brain fully functioning’ is termed as life; ‘brain malfunction’ means death while living. This is the completely opposing state of a JeevanMukta where he also dies, but lives forever with full alertness and true joy.

What is the world we live in?
 Each world is what the mind pictures it out to be.
 My body, my family, my house, my country, my god, my job, my ideas; all these add-up of lot of ‘mines’ is the actual world that you live in.
 What we sense immediately through senses is our world.
 Rest of the world is kept as a background thought only.
 World is just a fluctuating neural pattern of your brain.
 World is just a continuous translation of the electric signals rising from the brain.
 Kill the brain; world is gone instantly.

Life for us is just a mirage; and we seem to enjoy it similar to the deer withering in hot sands of the desert, believing it to be the waters that quench the thirst.

Our life is moved by the two wheels of ‘I want this’ ‘I do not want this’.
 Likes and dislikes alone define our life actions.
 We want something or other always; and try hard to get it somehow, even at the cost of hurting others.
 Usually we end up in getting what we don’t want only.
 We live our entire life getting disappointed at every moment, worrying over trivial things, frustrated with the systems and rules, irritated with everybody, and anger burning us within like seething fire.
(Which man or woman is on this planet without some ailment or other caused by stress and tension?)

Are we free ever?

Rather it seems that we are slaves to our senses.
 ‘I want this’; ‘I want that’; is the magic chant that the mind uses; and we try to get our sense-masters all that they want like idiot-slaves of the best kind.

Is the body a joy forever? Are you the body?

It seems Brahmaa once asked the Devas, Asuras, and humans to find out who they are.
 And the man (Nara) looked into the mirror; was satisfied and accepted the idea that he was the
 image seen inside the mirror; and stopped at that without further enquiry into the truth.
 He was stuck to only the food-sheath as his identity.
 A man is supposed to have mind, intellect sheaths also, according to scriptures.
However a man of today does not even live at the mind-level of the mind-sheath nowadays.

Do the people on earth have really any mind-thing as such, which can think properly and decide the
 right way of life? The brain flashes its patterns molded on evolution-systems; and the animal called
 man just acts without thoughts; and is certainly a chemical robot only.
 All his movements are just the reactions to outer stimuli like an earthworm reacts to a pin prick.
 There is no pausing anywhere to think before acting (or rather 'reacting' would be the correct
 word).

A man here does not act; he reacts.
 He reacts to outside objects like a puppet without brains.

And there is this mirror-thing which reflects some image to the brain and says-'this is you'.
 We imagine always that we are like those images seen in the mirror; and waste precious times of
 our life in trying to make it look attractive. (The unpalatable truth is that the body with nine holes
 will not change its stinking quality whatever you do.)

We want to look attractive as the bodies.

For whom? Others only; for you cannot know what you look like when you do not have a mirror in
 front.

Even a pimple on our face terrifies us; a single white hair threatens us!

Even if you own all the wealth of the earth and engage the best of beauty surgeons, they can only
 make the image in the mirror as a better thing may be; but they cannot remove your pains,
 discomforts, stinks, smells, and dirty thoughts and of course your umpteen ailments physical and
 mental.

With the horrible stink of urine and excreta always attached to the body inside and outside, how can
 the beauty be ever there for these evolved ape-bodies of human species?

All the nine holes of the body ooze out dirty liquids at all times, day in and day out.

What joy can be there for anyone living as a dirty ugly body?

Beauty is just imagined in objects. True beauty is only in the mind filled with dispassion.

That is why Shiva is extolled as Sundareshvara, the Lord of beauty!

What enthralls a man of the present century? Let us analyze!

The most fragrant thing for the man here now is the smell of green notes.

The most cherished want is the titillating sensation of a woman's form.

The most favored sound is the deafening noise that goes in the name of music.

Making fun of others (or even body functions) is humor.

Bullying the weaker ones is valour.

Torturing animals is the sign of superiority.

(Even religious centers keep their divine animals in the worst tortured state ever.)

Disrespecting the elders is the mark of youth.

Eating other tortured animals and birds is the satisfaction offered to the tongue.

(Maybe in no other planet an evolved species eats another species of the same land.)

Dirty jokes are the mark of good conversation.

Are these all the expressions of the so-called joy?

This is the illusion of joy we all experience!
Where is real joy anywhere in any mind that is seeped only in ignorance?

The objects we seek as our pleasures, do they contain joy as their innate quality?
How can joy belong to any object as such?
An object is just a collection of five elements (or empty atoms in modern terminology).
Brain alone produces the 3D image, the distance between objects, the sensation of touch (solidity) etc and defines some unknown thing as an object.
Where is the joy-ingredient in the object, except as imagined by the mind?

Sound you hear is just the code invented by the brain to detect air movements.
Touch is just the repulsion of atoms of two bodies that creates an illusion of solidity.
Taste is there to detect harmful foods and avoid them.
Images are just light rays reflecting on atoms and decoded by the brain as shapes.
Lines that perfectly shape the objects are just lines drawn by the brain.
Colours also belong to the brain only.
Colours are just different names for varied light frequencies.
Smell also is there for helping the process of survival only.
Where is the so-called joy in any object except what the brain has invented to help live in the world?

And where is the world as such? In the brain only!
Who made the world? Brain only!
'Brain to brain reflection of information' alone is the world that exists as a collective information system of all brains.

What a paradox!

Brain produces the sense information; brain produces the memory-connection to the information; brain imagines a world through the information produced and received and modified to suit its survival process; and we the brain-things gloat that we are the superior beings on a great earth created by a superman god and that we alone are the sacred special creations of the god.

Where is this god except in the brain, which has invented the god-idea also to help in the survival process only?
Who has seen any god anytime (other than as hallucinations and imaginations)?
Truth is bitter; but that is how it is. Genes are the real gods of this planet. They alone manage to stay forever through change of bodies (fathers to sons) and survive.
Man is a slave of genes who is forced to survive through the illusion of life with the illusion of pleasure and joy, which are nothing but chemical functions that appear in the brain.
The entire earth runs after objects for making the dopamine ooze out in the brain; and that alone is spelled out as joy in the world.
What a horrid state of affairs!
These humans do not even know that they are slaves controlled by some inert genes!
Do you still think that lands, gold, children, money, house, position, looks of the body; all these really contain something called joy within them?

If everything is just some brain-sorcery managed by the gene-masters, then what are you?
Who are you?
What is this world?
Why all these stories of life?
Why you are there at all?

Why not everything be empty only?
Why all this came to be?

World you see is nothing but a vast desert covered by hot sand heaps, without the sight of any water anywhere. Only the mirages abound in each and every corner.

We run madly towards these mirages expecting relief; and fall into huge chasms of disappointment and frustration.

Think about your day to day life itself.

From the moment you wake up to the moment you collapse on the bed (to sleep, or toss about, or consume sleeping tablets to induce sleep), every moment is a hot sand-heap of stress and tension.

When is your mind at rest ever?

We want better cars, better bikes, better houses, better phones, better wives, better children, better rulers, better weapons, better food, better of everything.

We throw old ones and buy new ones.

We try to buy happiness with money.

The saddest fact is that we never become better ourselves; then, how can anything be better for us?

We are just greedy idiots caught in the storm of desires and mostly suffer for want of better things only.

If the brain is made better by proper reasoning, and the ugly nature of the world is understood, and the mask of beauty is removed from the face of the ugly old witch called the world, then and then only, will we try to turn away our face from the world of objects and imagined pleasures!

Look at all the people living their meaningless lives holding on to meaningless enterprises! Nothing gets achieved by them truly! They are like mountain trees shattered by fierce storms.

People are like bamboo groves swishing in the wind! Only the wind within them makes them move!

Like creaking trees the people keep making the sounds of 'I'; and 'mine'; and get uprooted by death in no time. Nothing do they take with them when their bodies fall; not even a broken needle!

Yet observe how they spend their whole life amassing wealth and riches!

Do they never think about the fragile nature of life?

How can they feel happy standing at the edge of falling waves?

Birth actually is death that waits for them.

Every birthday that is gloriously celebrated marks only the closeness of death and has to be a day of mourning only! Why not gather knowledge fast than waste away the precious moments of life on wasteful enjoyments?

CONDEMNATION OF WEALTH

Let us first analyze the prime desire of the human being on this earth.

The foremost want of everyone who lives anywhere in any world above or below is the want of possessions.

Men spend their entire life in amassing riches for oneself and one's family. Kings fight each other in the battlefields to acquire lands and kingdoms.

The entire life gets spent in acquiring wealth alone to the exclusion of all natural joys, and one dies here unable to enjoy the benefits of wealth also.

A man spends every moment of his life in bringing wealth and riches to his wife and children; but if he ever stops acquiring the wealth because of some illness or misfortune, the very same relatives who adored and loved him, treat him like a worthless stone lying in the street.

Wealth alone is the identity of a man; if it is absent, he has no identity in the world at all.

If you suggest that wealth is a necessary thing to be acquired by a man at any cost, then I ask you

what stability is there in living also?

Who knows when his or her life is going to end?

From the moment of birth itself, a man is always facing death every next moment.

Life is indeed a tiresome journey for those who are beset with attachments and desires. They keep on acquiring wealth to enjoy various sense pleasures but end up owning nothing but ailments of mind and body. Only those who have realized their true essence and have stabilized their intellects stay happy in this world; because they do not get poisoned by the contact (attraction) towards sense objects.

Life is gone even before we are aware of its arrival.

So fast the time passes off!

By the time we understand the value of life, we are already at the threshold of death.

Life melts off like an autumn cloud, even as we watch it.

Life diminishes slowly like a flame in the oil-less lamp.

Life falls down into nothingness the moment it rises, like a wave rising in the river.

Life is already gone as it were when it arrives; maybe that is why Lord Shiva sees the world as a cremation ground and dances with the ghosts (beings) which are still acting alive as it were.

If the time sense is removed from the brain, every object is already arrived and gone at the same instant. Where is anything of the perceived world actually existing, but for the elongated elastic time-string that is attached to our perceiving mind?

The world is spread out with various types of sense experiences from the lowest to the highest of all varieties and levels. Each and every day is spent in trying to satisfy the various whims of the mind only.

One completes the education not to earn knowledge, but to earn money to satisfy his wants; he marries, begets children; works hard to earn more wealth to fulfill the wishes of his family and children; adds more and more possessions to bloat up his ego; has no time to enjoy the pleasures also; turns into a money-earning machine fulfilling the innumerable wants of the mind; grows old; suffers through various ailments brought about by worries and anxieties; loses his intellectual capacities; lives the rest of his life like an unwanted stinking garbage skin-bag ignored by his very children for whom he sweated so much; and dies like a dog thrown on the street. If he is not a money-earning machine, then he is disrespected by his own family members.

What a wretched life!

Work hard like a slave to an idiot mind all throughout the life, to suffer only the ailments of mind and body as rewards.

World is nothing but the wants that various minds are after.

Destroy the mind; the world itself is gone!

Where is the world for a man without wants?!

Humans are like sheep only; one sheep falls into the pit; others follow suit without even thinking. Analyze why you love a woman or man, why a mother allows a child to grow inside her though it sucks out all her health off, why youth do not take recourse to reason in their actions, why people grow old and yet act like fools? Start asking 'why' for every action that you do as others did.

Photos of deities and Gurus fulfil the need for religion and merits.

Temples serve as social gatherings and picnic spots.

There is no time or interest to seek the noble ones to acquire any true knowledge.

Self-control is a word not in the dictionary of life at all.

There is no Vichaara done about one's true essence.

The day is wastefully spent in wandering here and there covering vast distances (attending to meaningless chores of the world).

BIRTHDAY IS ACTUALLY THE DEATH DAY

A quote about death from a Science fiction...

*"As you come into this world, something else is also born.
 You begin your life, and it begins a journey towards you.
 It moves slowly, but it never stops.
 Wherever you go, whatever path you take, it will follow.
 Never faster, never slower. Always coming.
 You will run, it will walk. You will rest, it will not.
 One day, you will linger in the same place too long.
 You will sit too still or sleep too deep.
 And when, too late, you rise to go, you will notice a second shadow next to yours.
 Your life will then be over."*

Birth means death. The moment you are 'born' as some flesh lump, your deterioration also starts instantly.

You are dead already when you take birth as a body.

Birth is the gate that opens the death mansion for you.

Life is nothing but the story of how you move towards death.

Life is just the stretched elastic thread of the same point of birth/death.

Life is just imagined as existent.

Every breath you take after the birth is a step towards death only.

And so you want to escape death!

You imagine a deity named Yama to dealt out your rewards and punishments.

You wish your enemies an afterlife in hells and expect yourself to be traveling to a heaven in a chariot sent by Indra himself. You hold on to the various deities imagined in stones, wood, paintings and statues to take you to their world after you die here. You believe that reciting Mrtyunjaya Mantra a million times will ward off the death for you. You hear the stories of Maarkandeya and other devotees and believe that you may also escape death by some grace of a great god.

You want Moksha thinking that it will save you from death maybe.

You recite Mantras like Aham Brahmaasmi, Soham etc believing that you will magically turn into some Brahman-entity and escape death.

All these ideas of birth, death, bondage, liberation, hell, heaven etc haunt you because you have left the brain to rot by non-analysis (Avichaara); and you now are running away from the death that is at your back at every step, following you relentlessly.

All these ideas are imprinted in you because you are so certain that you are the body alone.

Actually you are the body alone; and are inert like a tree or a creeper.

You are identified with the inert vehicle that carries you.

You have no capacity to stop the death of you the body at all.

Only if you could start doing Vichaara!

Only if you could start analyzing why the world is here and why you are here?

Only if you found the correct answers for these questions!

Then the Aatman -the thinking essence will rise up like a sprout shooting out through the rocky soil; and then for you as that Aatman - birth, death, etc will just turn into sounds with meaning only; and will no more frighten you.

You are birth-less; deathless; yet why do you lament about death? - says Vasishtha!

When an inert atom also cannot cease to exist ever, how can you the Knowledge essence as the Aatman (thinking point) ever cease to exist?

WHAT IS DEATH?

To understand death, we must understand the life first.

What is life?

Is life really there as some thing lived through, like a story?

Story telling is a recent development in the brain.

Story is nothing but something that connects the flow of sense information.

And this connection is mind-made by each individual as per his thinking trend.

What is getting connected as a life-story?

Just the flow of sense information!

Where is life or the life story?

Life is just a flow of information of some image, some sound, some smell, some touch and some taste that is produced by the brain.

Birth of you as a physical thing is also one such information you receive some day when you are ready to understand the birth and birthday parties.

Who gave the information of your birth?

Some information collections of images and sounds called the relatives and friends gave you the information.

How real are they?

As real as the characters seen in your own dream!

And you receive the information of death also as a fixed fate of your body, because you see others dying and lying motionless.

And you do believe that you will also die some day!

And you fear the death and hide the fear in the happy birthday songs sung every year!

And will you die ever?

As long as you are living, how can you die?

Every night every one dies when they fall asleep.

Who knows whether the sleeping one will get up in the same world or not?

The tricky mind alone has to prove it with its memory-prints real or false.

Every time a person moves away from your sight, he is dead for you.

He stays as just an idea in your mind.

When he is again in your sight, he is reborn as it were for you.
You were dead for him when you moved out of his sight; and he preserved your existence you as an idea only.

Every one, everything is just some collection of sense produced information only.
Birth is also information only. Death is also information only.
Birth and death are part the 'false information flow' called the world; and not real.

You are a receiver of information only and have no birth or death.

If ignorant and filled with unfulfilled brain signals, you will keep receiving the false information called the world. You live forever as the desire fulfillment processes of a brain-machine only.

Life is just the chain of scenes produced by the brain; and not any real story of anyone.
World is as story-less as the pouring drops of rain from the above clouds.

If you realize the truth (unreal nature of all information) as Upanishads instruct, you will stay without receiving the false information; and so are freed of birth and death which were never there.

Ignorance or Knowledge- whatever you are in - 'THERE IS NO DEATH'.

IS DEATH THE FINAL END OF ALL?

Death!

Death is the saddest part of life, where life is always threatened at every moment by death.

You are always trembling like the timid rat that is afraid of a cunning cat that is ready to pounce on it at any time.

Death!

Where did you get this information of death, and when?

Sometime when you were a child, you saw someone lying motionless on the ground, and were informed that, that person has died.

This information went on repeating itself when you saw many people lying motionless in accidents, in battle-fields, in hospitals, almost everywhere.

This information by its repetitive character became an absolute truth for you.

This information was terrifying like a ghost seen at twilight.

You concluded that you also will die some day somewhere, and that is the end of it all.

But you wanted to live!

And you created heavens where you will go after death or hells where your enemies will go after death. You created also a god who will rescue you from the hands of death.

(DevaLoka might be a world of another dimension and the super intelligent beings of that world might have created this earth-planet also; but surely they are not the supremacy that we imagine them to be. They have their own life-problems that they have to face in their life-stories as depicted in the Puraanas, and none of them are the all in all Supremacy that controls the entire perceived phenomena. Upanishads never mention any god as a super-being. Shiva also states the same thing in Jnaana Vaasishtam.)

But has anyone experienced death actually?

No one! How can a living thing experience death ever?

This information of death!

Is it real?

Who created it?

Another information set made of sense inputs only, called another human being (a parent or teacher maybe)!

Who gave that information set, the information of death?

Another human being, another information set made of sense-data.

And so, the beginning of this death information goes back into the unknown past; and death has been always there as a pass-on information only, that is transferred by some information-sets to other information-sets.

Death has to have its counterpart as birth. This also is an information given to you by some other human being, another sense created information set, like you yourself are!

Did you experience birth? How do you know that you were born?

You see other bodies getting born, and decide that you were also born!

Maybe the photographs of your birth also prove it nowadays.

Oh! That tiny wriggling gooyee thing was me!

You accept the information and add it to your truth-data store.

You were born and you will die; you know this for certain, though you never experienced the birth, and will never experience the death also.

Why? How does Vasishta explain the death factor?

According to the great Sage, 'Perception can never stop'.

Brahman state (Reality state) is like a magical canvas which keeps on producing pictures continuously on its surface non-stop.

It is always producing new new pictures non-stop, like an ocean producing new new waves.

Like the TV screen that is left always switched on, with some channel or other running, the Brahman state also keeps on producing pictures on its empty screen continuously. You the body thing are just a tiny pixel-image part of the picture that is running on that beginning-less endless TV screen of Brahman.

Like a hero suddenly appearing on the screen with a past story of birth and a future story of death, you have appeared on this Brahman screen with your fiction of life made of past birth and future death.

Past and birth are just some information-data connected to the present you, like that of the fiction hero. Future and death also just some information-data connected to the present you, like that fiction hero.

Birth and death are just ideas connected to your present existence.

You are always in the present only, carrying the burden of past and future on your back, like a beast of burden.

Death never occurs at all, according to Vasishta.

You the 'I' of one fiction will again appear as the 'I' of another fiction.

Fictions will change again and again; and you will be the hero of new new fictions as the present only.

Brahman is a dream-producing magic box.

It is never out of dreams.

It always dreams as all the dreamer 'I's.

Like dreams creating the dreamer, you will experience dreams of various kinds again and again as the 'I' of the dream. There is no continuity at all as the 'I'.

When the so-called death happens to anyone, that means that the channel for that person has changed.

He is somewhere experiencing the 'I' as another hero of another fiction on the same Brahman-screen.

You cannot see him, because you are still in this channel and are stuck to this fiction.

The story of life of the next channel is decided by the desire which is dominant in that dead person.

He lives and lives and lives; never dies! He is a slave for the desire-masters.

He is sculpted again and again by the desires and made to dance to their whims.

This alone is known as rebirth in Scriptures.

The desires produce the fictions of life.

The 'I' changes channels again and again because of attachments and desires.

There is no control over the story-line.

The curse of the ignorant person is that he never dies.

Eternity has no end.

The life-experience is a must in Brahman.

Experience is the water; water alone is the foundation of existence; says the Upanishad.

Death is never there for anyone.

Life is the essence of Brahman.

Death is a myth.

The perceptions never cease to be.

Never fear death.

If you are hoarding wealth, do not worry; you will instantly be a rat in your own mansion, where your previous dead body lies.

If you are after knowledge only, do not worry; you may be instantly at Shiva's presence also learning about Brahman.

What you want; that you become; but will never die even if you believe in death.

Fear the cursed eternity where you will be another 'I' in another dream!

Dreams never end and there is no respite at all!

Life for the ignorant is the perpetual torture machine which never stops, not even by the bliss of death!

All the cats, rats, birds, cockroaches, insects, worms, dogs, donkeys, tigers, snakes, mosquitoes, apes, humans, Devas are all some life-stories running on Brahman screen; may be another you only!

Since all Jeeva-states exist simultaneously in Brahman at the same time, you may be the very mosquito that is biting your body now, some vicious thought of yours taking form as that mosquito!

There is one only and not many; says Shankara!

If all are Brahman only, then where is life or death, but just movies seeing themselves on the screen! What an amazing magic of existence! Love the self!

CAN YOU SURVIVE DEATH?

Can you survive death?

Difficult to answer; because you do not actually understand at all what death is.

Suppose the mammals in the level of apes had asked this question, 'can I talk and write', what would you answer?

'Wait a million years; your brain will evolve enough to invent the language system!'

Of course it will not ask such a question and you cannot answer it also.

It is in a stage where it is happy to be an ape; and needs nothing more.

It does not even know what 'language' is.

So if you ask now as an ape standing upright, whether death can be eliminated from one's life, what can be the answer?

'Wait till you evolve.' I say.

'Have we not evolved yet? You cannot compare the ape things to the humans of the present days'; you are ready to shout at me in anger.

Yes you are better than the ape community, and have evolved so much; yet the animalness has not got over you yet. Only when you conquer the animal nature in you, can you declare yourself as more evolved than the ape.

What is the animalness that is still lingering in you?

It is the uncontrolled act of just wanting to fulfill the basic needs of eating, mating, and reproducing!

You can dignify these acts with the terms - fueling the body, making love and getting progeny.

That is the power of language; it can make mountains out of molehills; it can turn idiotic gene commands into profound sacred acts.

Whatever wonderful love poems you manage to chuck out, whatever profound tear jerking speeches you give on the greatness of all these acts, the basic meaning of all these acts is just eating, mating and reproducing - the inert command of the inert genes.

And you, the gene slave want to become deathless; because you are afraid of death!

So many horror stories of ghosts, and the tortures in hells frighten you to death, even when you are breathing hard and well. You want to escape all that.

You invent rebirths and put spirits inside the body.

Or is it actually the attachment to your possessions alone that make you fear death?

Whatever the case, you believe that you will die some day. That is a sure fact.

Even Krishna the great philosopher says in his Geetaa - 'for the one who is born, death is definite'; and yet he proudly declares that he himself is deathless.

How can it be possible?

How can Krishna be deathless and Arjuna is fated to die?

Even Bhaaratyaar in his Knowledge poems, declares that he is deathless, and will kick away the death deity.

How can they utter such falsehood when we all know that Krishna also died, Bhaaratyaar also died, and Rama also died?

It is because Rama and Krishna and Bhaarati had evolved to the next level of deathlessness.

What great difference occurred in them, that they live even after the death?

Because they were not the body organisms like Arjuna and others.

What is the difference between a body-organism and the non-body entity?

Thinking..! Pondering! Analyzing!! Reasoning!

About what?

About one's own existence!

This thinking ability is what they had as an extra feature that made them more evolved.

'I think therefore I am! - says Descartes.

If I do not think?

I cease to exist, of course!

You are telling me that you also think!

Not at all; what you do is not thinking at all.

What you think as thoughts as a body organism is not real thinking, but just the neuron signals translated as agitations and explained by you in some language.

First the neurons act and then you make an explanation.

This explanation is the gift of language.

That is the wonder of language.

When your stomach grumbles and some food is in front of you; the neurons act and you eat to your fill like an animal only; but you can make it a sophisticated act by developing the art of cooking, and eating it when served on a dining table; yet the basic animal act remains the same.

When you are young (or old even) when the opposite gender is in front, the neurons act and you move towards it as commanded by the genes; you can make it a sacred act by calling it as love divine; and assure yourself of that non-existent love by again and again repeating 'I love you' ; or get the license for mating through a marriage ceremony and get the approval of the society; yet the basic animal act remains the same.

Progeny? Or Reproduction urge?

A sarcasm-show presented by genes actually!

Your parents got you and wasted all their wealth and health so that you will get educated; and got you married, so you can reproduce; and they died off as nothing. Their parents must have also done the same thing. You will also mate, produce children, waste your wealth and health on their upbringing; and die in an old age home, or in a hospital, or rot alone in a house with your children settled abroad; yet the basic act remains the same.

You are just the body organism; and you are cursed to die by the command of the gene-gods.

'Reproduce hey you filthy gene channels and die when you are done with the task'; is their unbreakable command. Everyone of you is a flesh robot acting out the command of the genes.

How not to die then?

By starting to exist, not as a gene channel but as a thinking entity.

Body cannot think; it is inert; it can only eat, mate and reproduce.

If the thinking rises as who am I, what is this world, is the world real or unreal, then you are surely thinking in the real sense; and mind you, you are the one who is thinking, not the inert body.

Finding the real you is the next level of evolution.

If you think and somehow find the answers also, then also it is you who thought out the answers; not the inert body; and so, the real you will survive the death; and not the body.

Body is just the inert cell colony; it is part of this earth-planet.

Body is the earth property; an image drawn on the atoms by the brain; is not real; so it cannot survive death, which itself is an imagination drawn by the brain.

So, this thinking thing which is in the next evolution level does not get born or die.

Death vanishes in the next level of evolution.

This thinking ability has nothing to do with eating, mating and reproducing.

All these acts belong to the ape which is walking upright now, and is able to talk in some language of its own.

Thinking entity is very different from this ape.

This thinking entity does not think that it is the ape-body.

It knows that it is not born and will not die like that upright walking ape which talks and walks.

So the conclusion reached is - what is born will die; but what is not born cannot die.

Thinking ability is not born; and so does not die.

It never ceases to exist. It is what you are really.

‘The hunger to know’.

What you know beyond the level of the body, what you search for beyond the level of the body is deathless.

That alone the Upanishads call as the Aatman; not the apparitions you imagine as spirits and ghosts.

Aatman is that which can think.

If you do not think, you are not Aatman.

You are just the inert animal, the ape that can stand upright and speak in some language.

So once again, can you survive death?

Think! Think again and again. Think why Arjuna had to die, and not Krishna!

If you are an Arjuna, evolve to the level of Krishna. Become deathless.

What if the upright standing ape animal dies? You the Aatman are deathless!

IS DEATH REALLY THERE AS A FIXED END?

Death, the most frightening aspect one faces on this earth planet; is it really there, does anyone die ever?

Let us analyze it, catch it, trap it and kill it!

Yes you can kill the death very easily; for you have to just know that it does not exist as any absolute fate fixed by a cruel god entity.

What difficulty can be there in killing a non-existent thing?

You just have to know that it is non-existent; that is all!

You just need to have the reasoning ability.

Reason is extremely powerful!

It can make the moving sun fixed at a single point and rotate the earth itself around that sun.

It can turn the blue sky into just a play of dust and sunlight.

It can turn your beautiful body into a colony of bacterium.

It can turn you the whining Jeeva into a super-Brahman in an instant.

It can get rid of death also as a worthless information.

When you have chosen reason as your loyal life-partner, you have no reason to worry at all!

Reason can kill the death also and of course the life also; for both the life and death factors do not exist at all. To understand death, you need to understand life also.

What is life first of all?

Let us start from the bottom most level of the atoms.

Atom is some charged emptiness. Variation in charges brings in the variations in groupings.

No conscious individual or the inert object can exist separated from these atom-states.

Atom states alone make all the things in the world; but they surely did not make the life and death that you hold on to.

Then how is it that we as conscious individuals (supposed to be created by some super power), though made of just moving inert atoms, manage to see a life-story here with so many events sad and joyous, starting from the birth-date to death-date?

On one side atoms buzz with charge; on another side life stories are running with full speed like brake-less vehicles. What connection is there between both?

When nothing is there, why do we see something called life that ends in death?

Who writes the life-stories on these vibrating atom things?

What is life?

Life is just a continuous supply of information of sound, image, touch, touch, and smell only.

With these five raw materials as the foundation, mind writes the stories of our lives.

Life is just the whirling information of sound, image etc, which gets interpreted as the world of objects and people.

These sounds and images alone you know as some objects; some with air-flow you call the living, some without air flow you call the inert. You also believe that you are conscious because you are able to react with these objects.

(Consciousness is nothing but the reacting ability to the outside phenomenon. A rock also reacts to the outside, by staying as the rock only.)

Actually we do not know whether the rock on the field is also conscious; for it never speaks.

Maybe you are also an inert object like the rock only; yet manage to produce sounds that you interpret as language.

So you think that you live a life story.

Seeing the sensed objects is life for you.

If you do not see the sensed objects, well, that means death for you.

How do we see the sensed objects?

You see the sensed objects because of the neuron firings in the brain.

These neuron firings alone get to be seen as the life outside.

You are the set of changing neuron patterns that interpret the sense input as the life story.

You are just the brain that functions in a particular way.

When the brain started its function, you came into life; and you will die when the brain stops its function. Your existence is based on the functioning of the brain only.

Brain has invented the 'I', just to separate itself from the functions of the other brains.

'I' is just a label that is pasted on a brain so that it can refer to itself.

'I' is just a sound that you make to separate yourself as a brain to distinguish from other brains.

'I' has no other special meaning at all.

It is just a brand name for the brains.

'You' as a brain- the gooey mass of flesh - are labeled as the 'I' by the brain itself.

You as the hero or heroine of your life story is just a minuscule memory-pattern in the brain.

Why do you die?

If you are just a brain function in a brain, no one can stop you from dying; for it is a natural occurrence arranged by the gene-masters; and no one can stand against these tyrant rulers.

The caring attitude towards the children, the need for a life partner, the glorification of motherhood etc are there because of the gene power only. Joy, sorrow, hatred, anger, desire, love etc are all words that refer to some chemical oozing in the brain only.

Brain's main function is to propagate the genes.

Genes have evolved to create the brain-structure that will accept their commands like a slave.

Even a god is the invention of the brain alone; so that it can get soothed when it is exhausted.

You are made for reproducing only; and when your body is incapable of reproduction, you are thrown off like a used up teabag.

And so you have to die is the command of the genes.

'That which is born has to die; says Krishna also.

Birth already means death only.

If you think you are born, you have to accept death also.

If you have started seeing the world at some point, you have to stop seeing the world at some other point. What a horrible fate!

Let us call our reason-friend and give it this story of the genes; and ask him to break it up if he can.

Let us hear what this good fellow says.

World is what?

Just information inputs that flow one after the other.

It is as if 'some single point is out there in emptiness, like a magic box of information; and is capable of producing any information 'you want', whatever be it- god or ghost or atom or Brahman.

What you have around you is what your brain has produced as information.

You are what your brain sees as the world.

You and the world are just some translations of the brain functions.

Information that you receive need not be always true; rather it is always made up only.

If all the information from this single point of magic box poured out simultaneously at a single instant, we cannot make the head or tail of it.

That is why we get it one after the other; queued up; in a proper order.

This queuing up is known as the time (Kaala); and the proper order is known as 'Niyati'.

That is why you do not see a mountain in your backyard when you wake up in the morning, or meet a tiger at your front door, when you go out.

Each in its measure of place and time is the fixed order of 'life'.

Information comes to you only in the speed of the brain to produce it.

Brain is a hand that writes its picture of a hand that is writing.

Brain produces first the information of senses; recycles it as a life story and produces more information based on that story.

Actually, all that you see as the world is sense information only; there is no story at all there; no good or bad; no birth or death; no god or devil.

'Just the atom-emptiness is seen as a hallucination of life.' Even this statement also is some information only.

Whatever statement comes out of the brain is just the information concocted by it.

There is no escape at all.

Even if you run to the Kailaasa Mountain, you will receive the information of a Shiva sitting there.

Where is the place where no information of anything exists?

Is there a place where you can run away from this stupid brain and its incessant functions?

Can there be a state where you do not receive any information at all?

Think!

Death is what?

Death is information only.

Some one is dead; this is the information you receive. What do you see to prove the death?

You see a motionless body lying on the ground.

You actually receive the information of cessation of functions of a body (of another person) and you believe that your body which has the same properties of the other dead body, has to die also some day. And you feel frightened.

So you want an after-life. Your love for your body makes you pay respect to the other dead body also. If the dead one is wicked, you wish that he suffers in a hell. If he is saintly, you wish him a heaven, You wish he gets reborn in your family. Or you believe he is in a god-level, and garland his or her photo; or you believe him to have turned into a ghost; so you are afraid of the cremation grounds and burial grounds, lest he may be wandering there as a ghost, waiting to strangle your neck.

Just at the sight of some motionless atom pile you have created so much data about death.

This is the power of the mind.

It can make a mountain out of a molehill.

With just the one information of motion-less body as a sensed object, it has created an unshaken belief in life and death for you.

Death can occur even without the left over information of a motionless body also.

Death happens continuously for every one.

Analyze again with the help of reason.

People keep on coming in front of you and move away.

The person who moves away from you is dead for you at that moment; and is reborn when he re-enters your sense-field again. In the same way, your body is dead for him when you are out of his sight. Brain recreates the body-images again and again through memories.

Every night your body dies to get reborn again.

Who can guarantee that you are waking up in the same world in the next morning?

(Beware, even sleeping and waking up are all information inputs only.)

Memories - some molecular patterns in the brain - are enough to prove the continuity of the same

world. Mind is its own proof of its own world; and of course it is an artful liar.

A man is not a single individual continuing as one entity from birth to the death of the body; ascertains Sage Vasishta.

A man is made up of mental processes only.

A man is a chain of mental processes only.

What is a mental process?

Let us say, you are now inside your residence, in your study room.

The objects in that room become your sensed information.

(Beware; the sense input also comes one after the other only, in such a quick succession, that you do not grasp at all that the fact that the objects that you see are just broken pieces of information only.)

Suppose you are completing your office work; then the mind takes over the function of the intellect and completes the work; and that becomes your field of perception (what Krishna refers to as Kshetra).

Suppose your child comes in and hugs you; immediately, the working 'I' dies and the child loving 'I' is born instantly.

Suppose a phone interrupts; and you have a heated argument with some one on the phone, the child loving 'I' dies and the angry 'I' pops up. This 'I' can even push the child away or beat it mercilessly.

Suppose at that time, someone arrives with your favorite dish and places it on the table. The angry 'I' dies and the eating 'I' is born.

So on and so forth.

You die as a 'field-knower' (Kshetrajna of Krishna) again and again, are born again and again a thousand times in one full course of the day.

You believe that you are the same person because of the memories maintained in the brain.

The mind manages to keep the information of the same body in all the fields of experience; and you think that you were alive, all through those experiences as a single entity with the same body and the same name allotted to it.

(Imagine, if by chance, your brain is damaged by any illness or accident, well, you lose all the memories and are a different person, though with the same body.)

Every field of experience is a shift to another parallel universe (a Xerox copy of the same world that you experience); where you die in one and are reborn in another, with memories only as your assurance of a single life.

For example, even as you walk on the beach and enter a grove of trees; you might have died and entered another parallel world. If the previous world people saw your dead body lying there inside the grove of trees, you might never know; for you never died.

No one can experience death, because it is not there.

You keep on dying and get reborn at every wink of your eye, says Vasishta.

Here he refers to the 'you' who is a memory of yourself.

Yes, you with a name and form - a body that is born - is a memory only in the brain; just a molecular pattern that remains constant.

When the brain ceases to function as a cell-death, then 'you' the memory also cease to be. This is known as 'death' in the ordinary language.

Your death is just a memory's death; and you will surely die as long as you remain as only a memory pattern in your own brain.

Are you then, just a memory pattern?

Do you have to be remembered by yourself?

Then how can you be a 'you' at all, if you have to be maintained by the brain as a memory only, like a pen and a pencil?

The brain has drawn you as a picture with some memory statistics based on the sense input. That is the 'you', a picture treasured by the brain; and this picture dies along with the brain.

You are just one mind-process among million mind-processes.

You get produced again and again.

Field of experience creates a new 'you' at every instance.

'You' is not there at all, except as the chain of experience-fields held together by the memories.

If you still are crying for your death, then you are crying for some 'memory that will not be there' in the brain, when it stops functioning.

Forgetting is death.

When you forget yourself; that is death.

You have forgotten so many people in life; so many objects in life.

They are all dead for you.

So many people you never have the chance of meeting at all, though their information may be with you. They also remain dead for you.

Memories alone give meaning to life; and memories die to give you a sense of death.

If you are just a chemical function of the brain patterned as a memory in its intricate chambers, you die along with the brain, like a cow, like a dog, like an ape, like the homosapien entity.

Death is just a term that refers to the cessation of brain function.

Can you get out of death ever?

Easy!

By not becoming a memory in your own brain!

Is it possible?

Why not?

Let us find out how this impossible thing becomes possible.

When a man evolved from the level of an earthworm that reacts to a pinprick, to that of a deluxe ape that controls the environment around him, he made possible so many things that were impossible at one time; but somehow he till now has not evolved from the level of dancing in synchronization to the brain chemical fluctuations.

He is even now just a translation of the brain-fluctuation and nothing more.

If this much is understood, you are like the insane man who is able to grasp the fact of his being kept chained in the mental hospital.

A mad man knows not that he is mad.

A man who has grasped the simple truth of death (as the memory death) has changed the death into just some information only.

If all thoughts cease, and memories are also kept away, when no world stays as any idea input in the brain, you remove yourself from the brain as any memory-pattern.

Refuse to be the memory of your brain.

You do not have to remember the real you.

You can stay as a silent watcher only.

Do not in any way give place to the memory of you inside the brain.

Kill the memory of yourself as a person born.

When you are not stored in the brain as a memory, there is no way that you will die as a memory.

When the brain has no memory of you as anybody, you do not die along with it.

When you cease to be an information input of the brain, you do not cease to be as an information input of the brain.

How to not become information input of the brain?

By not reacting to any information like a chemical robot!

That means you learn to pause in silence before every act of thought and deed.

Chemicals should not make you dance; instead you must order the brain to act in the way you choose.

That means you have now nothing to do with the brain except as a tool of action.

You stop acting as the brain, which keeps you entrapped in its folds as a memory-pattern.

You escape the death information concocted by the brain!

And of course when you stay as yourself and not a memory of a name and form, how can you ever die?

Death dies in the presence of reason.