

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART TWENTY THREE

(FINAL ESSENCE OF UPASHAMA PRAKARANA - 2)

EXPLANATION OF SELF AND MOKSHA

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

वसिष्ठोवाच
Vasishtha spoke

इह शुद्धा चिदेवास्ति पारावारविवर्जिता अयं सोऽहमिदं तन्म इति ते मास्तु विभ्रमः।

आत्मेति व्यवहारार्थमभिधा कल्पिता विभोः नामरूपादिभेदस्तु दूरमस्मादलं गतः।

(The nameless formless Reality state expands as this world-phenomenon and gets known as Brahman. The sound 'Brahman' as a term can have a valid meaning, if and only the belief in the reality of the world is there. Brahman refers to a state which does not have Brahman also as any expanded state of the world. If the world is non-existent, then Brahman also is not there as any term referring to any state. Then what is left back but some unique vision of the truth, where I, you, everything stay non-existent like the mirage is non-existent though seen as a part of the desert!

This state alone is known as Chit, the vision only of the truth.

That alone is left back as the essence of it all.

That alone is Satyam, the untainted state of Reality.)

There is only the Reality state of pure awareness (of truth) and it is divisionless.

(When the truth-vision is there, the divisions also vanish off since the division of shape and form is mind-conceived only. Not that you use your foot-wear as the head-gear, but you understand everything as the 'false Bodha' produced by the mind, and are always aware and alert to the truth of Reality state which you have attained as the real self-state.)

Do not get confused and deluded as a divided ego of some form-identity connected to other objects and people. Even the name Aatman is just a name superimposed on the Reality state, to explain that it is the essence of everyone; but when there is no division at all of people and objects, what meaning is there in the term 'Aatman'? The division of names and forms are long gone from us.

(Brahman term refers to some unknown something which stays as the expanded state of the world as seen through the mind. The deluded minds see the expanded state only and do not know of that something which stays as the world vision based on the ego.

To know that something which is not the expanded state, is known as realization.

When realization of the truth is there, the world is seen as non-existent (as not really real); and the term Brahman also has no meaning at all in that state, since no expansion of anything is there as the world.

Aatman refers to that state when you understand 'that something' as 'some other thing'.

When there is nothing as 'some other thing', then the term Aatman also has no meaning, since there is nothing there to understand 'something' as 'some other thing'.)

जलमेव यथाम्भोधिर्न तरङ्गादिकं पृथक् आत्मैवेदं तथा सर्वं न भूतोयादिकं पृथक्।

यथा समस्ताज्जलधौ जलादन्यन्न लभ्यते तथैव जगतःस्फारादात्मनोऽन्यन्न लभ्यते।

(The world you see is just the awareness of what you understand through the mind. Mind sees divisions of names and forms and develops its stories of likes and dislikes based on this division sense.)

Ocean does not exist as separate waves, but is one single stretch of water only; so also, this so-called Aatman is a single stretch of Reality, and does not exist separated as the elements of earth, water etc.

You cannot get anything but the water wherever you see the ocean; so also, you cannot see anything but the Aatman (knowing state) in the entire stretch of the world.

अयं सोऽहमिति प्राज्ञ क्व करोषि व्यवस्थितं किं तत्त्वं किं च वा ते स्यात्किं तत्त्वं किं च वा न ते।

Hey wise one! Why do you divide the world as 'I' and 'the other'?

What is that body, what are you, and what is yours (since nothing is there as you or the world)?

If you are that Reality, what is not yours (where you do not exist as any 'I' at all)?

(Reality state is just the state which can rise as any possible perception-state. What you are seeing around you as the 'I' connected to some world-scenario is just one such minuscule possible state of the perception that rises as real, when you do not have the reasoning power to see the truth.

Reality state can exist as any perceived state. Do not identify with any possible state, but stay without wants, and stay as 'no possible' state of perception.

You will not cease to exist by this realization.

You are now aware of yourself as an idiot 'I'.

Be aware of yourself as no 'I'. Just stay quiet without any want-agitation.

See the world as Brahman's countless possible states only.

Love the Brahman that is in front of you as your body, your residence, your family, your universe and what not! Know also that none of them really exist except as some possible state rising through some want. Love your self that is all this; love your self which is not all this.

Self-love like this is the adorable attachment that Knowers have. Self-love is the essence of Reality; and that alone is the world you see through delusion, and do not see through reason.)

न दिवत्त्वमस्ति नो देहाः संबन्धो न च तैः स्थितः संभाव्यते कलङ्को वा भानोरिव तमःपटैः।

दिवत्त्वमभुपगम्यापि कथयामि तवारिहन् देहादिभिः सद्भिरपि न सम्बन्धो विभोर्भवेत्। छायातपप्रसरयोः प्रकाशतमसोर्यथा न सम्भवति सम्बन्धस्तथा वै देहदेहिनोः। यथा शीतोष्णयोर्नित्यं परस्परविरुद्ध्योः न सम्भवति संबन्धो राम देहात्मनोस्तथा। अविनाभाविनोर्यस्तु संबन्धः कथमेतयोः जडचेतनयोर्देहदेहिनोरनुभूयते। चिन्मात्रस्यात्मनो देहसंबन्ध इति या कथा सैषा दुरवबोधार्था दावाग्नौ जलधिर्यथा। सत्यावलोकनैनेषा मिथ्यादृष्टिर्विनश्यति अवलोकनया साम्यमातपे जलधिर्यथा। चिदात्मा निर्मलो नित्यः स्वावभासो निरामयः देहस्त्वनित्यो मलवांस्तेन संबध्यते कथम्। स्पन्दमायाति वातेन भूतैर्वा पीवरीकृतः देहस्तेन न सम्बन्धो मनागेव सहात्मना। सिद्धे दिवत्वेऽपि देहस्य न संबन्धस्य सम्भवः दिवत्वासिद्धौ तु सुमते कलनैवीदृशी कुतः।

(Delusion state rises as the possible state of countless perceptions.

Delusion state rises as duality of the self and the world.

Delusion state rises as the body-identity.

Delusion state rises when you believe that the inert body can act as a conscious being which understands and thinks. How can this sack of flesh and bones think? Analyze well.)

There is no duality at all; there are no bodies; there is no connection at all with them, like the sun cannot be tainted by the screens of darkness.

(You know that you can think and understand the world.

You are capable of knowing. You are aware of the world and yourself also.

The body cannot know or understand the world; it can react to the outside as a physical object only.

It can be burn and get wet; it can get broken; it stinks and deteriorates; but the awareness stays as it is without burning or deteriorating.

The awareness is aware of the body; body is not aware of the awareness.

How can they both be the same or stay as one like the sun and the darkness?)

Even suppose you believe in the duality state as real, hey destroyer of enemies, I firmly state that there is no connection for the Supreme state of Reality with the bodies, even if they exist as you believe.

There is no connection at all between the body and the embodied one like between the shade and the sunlight, or the light and the darkness.

The cold and heat are always contradictory to each other, and can have no connection at all.

Rama, the Aatman (the awareness, the understanding state) and the inert body are also like that only.

(How can the Knower be affected by what he knows?

By knowing the dirt, you do not become dirty. By knowing the fire, you will not burn.

You as the Knowing state cannot be tainted by the object of knowledge.

Body is another object of knowledge only; it exists because you (Aatman)) are aware of it.

If you are just aware of it, there is no problem; but the problem comes when you foolishly think that the body alone is the Knowing entity, and stay identified with it.)

How can the inert body and the conscious embodied one, both be experienced as connected to each other, as if they are stuck together as one?

(Can fire contain the ocean? How can the Aatman be one with the body?

Why do you imagine Aatman as having a form?

Why are you afraid of the formless state, which you really are?

You are already formless and not the body; by knowing this truth, what harm can come to you?)

To say that the Aatman which is just an understanding state (without any form), is connected to a body (that is understood as a perceived object) is completely a misleading statement like stating that the ocean is inside the blazing conflagration fire.

(Nothing will change by realization of the truth, except that your foolishness will be gone; that is all!)

By observing the truth through the help of reasoning power, the wrong vision vanishes like the ocean (mirage) that is seen in the heat vanishes by the proper observation.

(Mirage-ocean is not harmful; it is an amazing sight; but do not go there to take bath; you will burn!)

(Analyze the difference between the body and the Chit-state.

You shine always as the self; you never remember your self; but always stay as the self as your natural state. Self is self-shining. It does not need a body. Body is a memory maintained by the mind.

Self can never be the body.)

The Chit-essence (the real self) is taintless (is freed of all sheaths), is eternal (has no beginning or end), shines by itself and is freed of all afflictions of change and deterioration, whereas the body is impermanent and dirty; how can the Chit be connected to the body in any manner?

(You are aware of the body when awake only, and not in the dream or sleep states; but awareness is always shining without stop. You are aware of the body's changes; but the awareness does not change.

You are the light which reveals the body. Body is just an image that is sensed and experienced as a tool of perception. You are the formless state of awareness and not the body which you are aware of.)

This body-thing is just inert object that moves by the wind-power inside, and is bloated up by elements.

(Body is just some sack of flesh bloated by wind and moves by the power of the wind.

Aatman is independent of Praana also.)

The Supreme state of Knowing namely the Aatman can have no connection at all with the inert body which is incapable of thinking.

(Do not bother about whether the body is real or not real. Even if it is really existent as you believe, even then it is just an inert physical object only; you cannot deny this fact.)

If duality is proved, then also there cannot be any connection between both; if duality is not proved, then hey intelligent one, how can there be any doubt at all about their unconnected state?

इत्येतदेव तत्सत्त्वे तत्रैवान्तःस्थितिं कुरु न बन्धोऽस्ति न मोक्षोऽस्ति कदाचित्कस्यचित्क्वचित्।

सर्वमात्ममयं शान्तमित्येवं प्रत्ययं स्फुटं सबाह्याभ्यन्तरं राम सर्वत्र दृढतां नय।

Even if you have belief in the existence of the body, still analyze in the above manner and stay established in the truth of the self only; there is no bondage or liberation anytime for anyone at any place.

(How can the awareness-self be bound, by what?)

Rama! Analyze and realize the fact that everything that you see is nothing but the Aatman alone existing as the knowledge-luster; and have the confirmed vision of the truth that everything that is outside and inside is the quiescent state of the Aatman only without divisions of the outside and inside.

(Whatever object is seen as real is just the possible state of perception that rises because of delusion and wants. World is just the object of awareness only. That alone is known as the Aatman, the Knowing state.

Awareness as the Aatman is not itself divided; but is aware of the divisions.)

सुखी दुःखी विमूढोऽस्मीत्येता दुर्दृष्टयः स्मृताः आसु चेद्वस्तुबुद्धिस्ते तच्चिरं दुःखमिच्छसि।

(Why such a simple truth is not understood by all?

It is because of the misconception that one is a wretched Jeeva and can never reach the supreme state of Brahman. As long as you think that you are bound, you can never be liberated.

Develop the qualities required for a Mumukshu; purify the mind of Vaasanaas, and think well.

You will understand that you were never bound at all.

You need not be liberated through Saadhana; you are already liberated.

Rather, you never need to be liberated also since you are never bound.

Change the wrong notion of self to the right notion of self. That is all!)

'I am happy if I am liberated, I am unhappy if I am not liberated, I am a fool and can never reach the Aatman state'; these are the wrong conceptions that block one from the vision of the truth.

If you want to suffer for long without end, then you can entertain all these foolish thoughts and believe in the reality of the body as you, *(If you want to think you are the sack of flesh; well it is your choice.*

Hug it as the self and die along with it. What can even Shiva do to a fool like you?)

यः क्रमः शैलतृणयोः कौशेयोपलयोस्तथा साम्यं प्रति स एवोक्तः परमात्मशरीरयोः।

(Body is remembered when you have any pain sensation only. Body is a thorny bush you carry with you always. Body is a word synonymous with the word pain. Body exists as hunger, disease, ailment, discomfort, aches, pains, excretion urges, reproduction urges and so on. Awareness state of the self is a peaceful restful state. You are a fool if you want pain only, instead of peace.)

Grass is pleasant to touch, the rock is hard and rough in texture and is not pleasant; silk is soft to touch and is pleasing, stone is hard and not so pleasing; Paramaatma is pleasing and the body is an unpleasant burden you hold on to.

यथा तेजस्तिमिरयोर्न संबन्धो न तुल्यता अत्यन्तभिन्नयो राम तथैवात्मशरीरयोः।यथा शीतोष्णयोरैक्यं कथास्वपि न दृश्यते जडप्रकाशयोः श्लेषो न तथात्मशरीरयोः।

Rama! There is no connection or comparison between the light and the darkness, since they are completely different from each other; so it is with the body and the Aatman. The oneness of cold and heat cannot be there even in casual talks, and there cannot be the union of darkness and light ever; so it is with the body and the Aatman.

देहश्चलति वातेन तेनैवायाति गच्छति शब्दं करोति वातेन देहनाडीविलासिना।शब्दः कचतटप्रायः स्फुरत्यन्तः समीरणैः यथा प्रजायते वंशाद्देहरन्धात्तथैव हि।कनीनिकापरिस्पन्दश्चक्षुःस्पन्दस्य मारुतात् इन्द्रियफुरणात्सैव संवित्केवलमात्मनः।आकाशोपलकुड्यादौ सर्वत्रात्मदशा स्थिता प्रतिबिम्बमिवाददर्शं चित्त एवात्र दृश्यते।

(Do you know how horrid the body thing is?)

This bloated wind-bag with stick-like parts protruding sideward and downward is the ugliest organism that walks on the planet. It wobbles on the ground and keeps making horrid noises as it moves.)

The body moves by the power of the wind, it comes and goes because of this wind-power only, it makes sounds because of the power of the wind only which moves through the nerve-tubes.

(Sound Variation alone is known as language.)

Birds, dogs, cows, monkeys all make sounds and understand each other.

This mobile wind-bag named human also makes sounds and calls it as a language skill.)

Sound with meaning is just made of an organized form of sounds like 'Ka cha tha ta pa' (alphabets) and these sounds are produced by the movement of the wind through the body-hollows, like the sound produced when the wind passes through the hollow tubes of the bamboo plants.

(Body is a wind-bag powered by wind only and its reactions are known as sense-objects.)

The pupils of the eye move by the power of the wind within, and the senses burst forth with the knowledge of the objects; but the awareness alone is behind all these sense actions and understands the world as its object of knowledge. Whatever you see as the empty sky, or the hard rock or the blocking walls, everywhere it is the shine of the Aatman alone, which is aware of all these; and this awareness is not affected by the presence or absence of objects and is independent of the sense-brought knowledge.

(Minds conceive various objects in the inert sense-knowledge produced by the senses and name them also with sounds.)

शरीरालयमुत्सृज्य यत्र चित्तविहंगमः स्ववासनावशाद्याति तत्रैवात्मानुभूयते।यत्र पुष्पं तत्र गन्धसंविदः संस्थिता यथा यत्र चित्तं हि तत्रात्मसंविदः संस्थितास्तथा।सर्वत्र स्थितमाकाशमादर्शं प्रतिबिम्बति यथा तथात्मा सर्वत्र स्थितश्चेतसि दृश्यते।अपामवनतं स्थानमास्पदं भूतले यथा अन्तःकरणमेवात्मसंविदामास्पदं तथा। सत्यासत्यं जगद्रूपमन्तःकरणबिम्बिता आत्मसंवित्तनोतीदमालोकमिव सूर्यभा।अन्तःकरणमेवातः कारणं भूतसंसृतौ आत्मा सर्वातिगत्वात्तु कारणं सदकारणम्। अविचारणमज्ञानं मौर्ख्यमाहुर्महाधियः सम्सारसंसृतौ सारमन्तःकरणकारणम्।

(Why does the all-pervading Aatman which can rise as any possible state of perception has to see a limited space of perception only? Why cannot this Aatman, if it is really Brahman in essence, see all the worlds at the same time? Why you cannot see the entire perceived phenomena at once like a super-powered Brahman? It is because; you are not in the state of the Aatman at all. You are acting as a mind made of Vaasanaa agitations. You want a body, you want to be an ego, and you want to stay eternal without death as the body only. If you 'want' some thing outside of you, then you can see that 'want-field' only as your world. Whether your want gets fulfilled or not is another problem of delusion state; but as long as you limit yourself with incompleteness, how can you stay as the unlimited expanse of Aatman?)

And if you stay as the unlimited expanse of the Aatman, where is the world at all to see as anything?

The very idea of you wanting to see all the worlds at once as Brahman shows that you are acting in the level of Jeeva only, and are entertaining a want to become a super powered Brahman which has miraculous powers.

There are only two states; 'world and you', or 'no world and no you'.

No world and no you is Aatman; that alone is the reality state.

Aatman, when gets roped by the mind as an agitation of want, sees only that particular world produced by that particular Vaasanaa.)

Mind is like a bird that flies out of the body-nest in search of Vaasanaa fulfillment; and that alone rises as the objects experienced by the Aatman as its awareness-field (as a Jeeva).

Wherever the flower is there, the fragrance gets experienced at that place only; wherever the mind is there as the particular Vaasanaa-world of experience, the Aatman goes through that experience only.

The sky is everywhere, but becomes curtailed when seen inside a mirror; so also, the Aatman the limitless awareness state also is curtailed by the vision presented by the mind.

The water flows towards the lower grounds by its very nature; and the Aatman-awareness also flows towards the objects conceived by the mind.

The world-scenes are reflected in the mind-mirror made of wants; and are believed to be real, though unreal in essence. World is an entwined field of experience of many minds made of many Vaasanaas. Like the sunlight producing the sight of objects, awareness (Aatman) alone makes the world of objects come into being as the mind-concocted experiences.

(What is the cause of this world-existence which has falsely risen?)

Therefore the inner mechanism of mind-process alone is the cause of this world made of elements.

Aatman is the cause for the existence of all this by its very presence like the sun.

Aatman alone pervades and permeates all as the single essence of knowing, but it itself is causeless.

(Why does the mind see this unreal world as real?)

The wise say that the cause for this inner process of the mind is the state of non-Vichaara.

When there is no Vichaara, then the result is always ignorance only; and this foolishness alone forms the essence of this sliding pattern of world-perception.

असम्यक्प्रेक्षणान्मोहाच्चेतःसत्तां गृहीतवत् संमोहकणिकां तमोऽर्कादिव दृश्यते।

यथा भूतात्मतत्त्वैकपरिजानेन राघव असत्तामेत्यलं चेतो दीपेनेव तमः क्षणात्।

संसारकारणमितः स्वयं चेतो विचारयेत्जीवोन्तःकरणं चित्तं मनश्चेत्यादिनामकम्।

(How does the Reality state allow delusion to come into existence?)

Reality state exists as knowing and not-knowing states of possibilities.

Knowing is the knowledge of the truth; and it exists as the not-knowing the truth also; and that not-knowing state alone exists as the expanded state of Brahman, namely the world-perception.

When you know that Brahman is not at all there as the expanded state of the perceived, then you are the Reality that is not at all Brahman or Aatman.)

The sun alone reveals the darkness also, as some state where the sun is not.

The correct vision is absent means that it is the incorrect vision.

This incorrect vision rises by the ignorance of the truth.

This ignorance of truth is known as the mind-stuff.

The mind-stuff itself is a result of incorrect vision and is not real, but stays as if real; and it holds on to the seed of delusion which grows as the tree of Samsaara with its manifold branches.

Even this awareness of untruth is also possible because of Aatman only.

(Aatman lost in untruth is Samsaara; Aatman awake to its truth is freedom from Samsaara.)

Raaghava! *(Make the mind itself dissolve off through reason.)*

By the vision of the reality as it is (through Vichaara), the mind becomes non-existent like the darkness disappearing the very instant the light is lit.

Therefore, one who feels that he is trapped in this Samsaara through delusion should analyze in his mind his own state which is known by the terms like Jeeva, AntaHkarana, Chitta, mind etc.

रामोवाच

Rama spoke

एताः संज्ञाः प्रभो ब्रह्मन्श्चेतसो रूढिमागताः कथमित्येव कथय मयि मानद सिद्धये।

Hey Prabhu, Brahman!! Honorable Sage! How these terminologies came to be in the mind?

Explain this to me for my own progress in the path towards realization.

वसिष्ठोवाच
Vasishtha spoke

सर्वे भावा इमे नित्यमात्मतत्त्वैकरूपिणः चित्तात्तरङ्गकगणा जलैककलिता यथा।

(Each Jeeva rises as a mind which is a bundle of Vaasanaa-fields and experiences something called life through a body-sheath by the power of Aatman alone which is aware of the experiences.

Each mind produces sense experiences of various kinds based on the wants, and conceives the objects also accordingly. Experiences of Vaasanaas rise as the seer-seen processes.)

All these objects (with their connected seers) always have the self (understanding awareness) alone as their essence; they rise from the mind, like various wavelets rising from the same water source.

आत्मा स्पन्दैकरूपात्मा स्थितस्तेषु क्वचित्क्वचित् तरङ्गेषु विलोलेषु पयोधेः सलिलं यथा।

क्वचित्स्पन्दरूपात्मा स्थितस्तेषु महेश्वरः तरङ्गत्वमायातेषु जलभावो जलेश्विव।

तत्रोपलादयो भावा अलोलाः स्वात्मनि स्थिताः सुराफेनवदुत्स्पन्दा लोलास्तु पुरुषादयः।

(What is Aatman?)

Have you seen the vast expanse of Ocean? The entire divisionless stretch of water stays always quivering. This quivering nature alone rises as waves of various sizes as if dividing the ocean into parts.)

Aatman is some sort of a quivering state that stays in all thinking creatures, like the water of the ocean stays in all the splashing waves of various types.

(When an object is seen, it is sort of a disturbance in the quiescent state of the Reality.

This knowing of an object as other than itself, is the quivering state of the Reality, like the quivering waters of the ocean; this quivering alone rises as the waves namely objects.

Each object is a knowing state of awareness. When you 'know' an object, you stay as the essence of its existence, like the water inside the wave.)

Water alone forms the basic essence of the waves which rise because of the quivering nature of the ocean; so also, the great Lord (the expanse of awareness) with the nature of disturbance or quivering stays in all the objects as their very essence.

(Without the water, waves cannot rise up; without the awareness factor, no object can come into existence.)

The objects like the stones etc are motionless and stay as the self alone, silent and quiet, as if not alive; the embodied beings rise up like the foam from the wine and move about as if alive.

(What is live or alive? Everything is Aatman-shine only!)

तत्र तेषु शरीरेषु सर्वशक्तिस्तदात्मनःकलिताऽज्ञानकलना तेनाज्ञानमसौ स्थितः।

तदज्ञानमनन्तात्मभूषितं जीव उच्यते स संसारे महामोहमायापञ्जरकुञ्जरः।

(The quivering state of Reality alone exists as the countless states of perception, which rise as Jeeva-waves with various degrees of agitations).

In the world, in all the bodies, the Supreme power of the Self (Brahman) itself manifests as the principle of ignorance. That is how ignorance (absence of knowledge) came to be here.

This ignorance with the essence of the eternal Self is known as the 'Jeeva'.

He (Jeeva) is an elephant trapped in the cage of the great delusion of Maayaa.

(The idea of a limited structure as the self acts as the cage for the limitless state of Reality.)

जीवनाज्जीव इत्युक्तोऽहम्भावः स्यात्त्वहम्तया बुद्धिनिश्चायकत्वेन संकल्पकलनान्मनः। प्रकृतिः प्रकृतित्वेन देहो

दिग्धतया स्थितः जडः प्रकृतिभावेन चेतनः स्वात्मसत्तया। जडाजडदृशोर्मध्यं यत्तत्त्वं पारमात्मिकं तदेतदेव

नानात्वं नानासन्जाभिराततम्। एवं स्वरूपं जीवस्य बृहदारण्यकादिषु बहुधा बहुषु प्रोक्तं वेदान्तेषु किलानघ।

Something called life gets lived as it were (by the power of the mind to conceive connection to the objects and events); and this limited state is known as Jeeva. The same state when it starts having the 'I' feeling (maybe by the power of language), then it is known as the ego-state. The same state when starts having ascertained ideas of family, world, possession, learning etc then it is known as the intellect (Buddhi).

The same state when it conceives objects, people, and emotions by connecting the sense brought knowledge then it is known as the mind, the agitation state.

Since this state (of self) is identified with the matter, it stays as the matter only as a physical body made of elements; and experiences a defiled state of continuous suffering.

It is inert being identified with matter, and gets produced and destroyed as an object made of matter.

It reacts to the outside and is known as conscious (not-inert), and is identified with the conscious state also. *(The Jeeva stays confused as a mixture of inertness and consciousness, not knowing which is which.)*

The state of pure awareness exists as the support of both these identities of non-inert and inert, though it is neither inert nor conscious. ('Inert' means non-reacting to the outer phenomena; 'non inert' means that which can consciously react to the outer phenomena.)

It alone exists as all these various states and gets also these various names.

Hey taintless one! In this manner the true nature of the Jeeva has been discussed in many Aaranyakas like Brhadaraanyaka, and in many Upanishads also which carry the concluding portions of Vedas.

अज्ञैस्त्वेतासु संज्ञासु कुविकल्पकुतार्किकैः मोहाय केवलं मूढैर्व्यर्थमास्थाः प्रकल्पिताः।

People who are learned also act ignorant and waste their time in debating about these terms through dry-logic and stick to the word-meaning of the terms only. Such arguments are misleading and bring about more confusion in the minds of the listeners.

एवमेष महाबाहो जीवः संसारकारणं मूकेनातिवराकेण देहकेनेह किं कृतम्।आधाराधेययोरेकनाशे नान्यस्य नष्टता यथा तथा शरीरादिनाशे नात्मनि नष्टता।एकपर्णरसे क्षीणे रसो नैति यथा क्षयं याति पर्णरसश्चार्करश्मिजालान्तरे यथा शरीरसंक्षये देही न क्षयं याति कस्यचित् निर्वासनस्चेत्तद्द्वयोम्नि तिष्ठत्यात्मपदे तथा।

Hey Mighty armed Rama! That is how a Jeeva is considered as the cause of the mundane existence. *(Jeeva is the non-Vichaara state of Brahman, and brings about the existence of the world, like producing a snake in the rope through incorrect vision.)*

Poor body! It cannot speak or react and is a wretched creature. What can it do by itself?

(What matters if it is there or not?)

Aatman alone is the support of the body, and the inert body cannot move by itself.

Some conscious something is making it move; body is not a conscious entity by itself.

Consciousness and inertness cannot become one as mentioned before.

That which consciously thinks that it is the inert body is the awareness state itself which is having the incorrect understanding. The body needs the support of the conscious state.

If one of them is not there, the other cannot get affected.

If the conscious state is not there, body will perish.

If the body perishes, the conscious state cannot perish, it has no loss.

If one leaf dries up by the sunrays, the moisture itself does not vanish off; if the body dies off, the conscious essence within cannot perish. If Vaasanaas are still left back, they recreate other fields of fulfillment, and the conscious entity identifies with a new inert body once again.

(Body dies; but the mind lives on with new bodies made of new Vaasanaas).

If there are no Vaasanaas, the conscious entity stays as it is without the forced state of a Jeeva.

(The incorrect vision brings about newer states of Vaasanaa-fulfillment as different Jeeva-states; the correct vision stops such fields from rising. So what gets lost?)

देहनाशे विनष्टोस्मीत्येवं यस्यऽमतेर्भ्रमः मातुः स्तनतटात्तस्य मन्ये वेताल उत्थितः।

If any fool thinks that he will die along with the body, then he will imagine a ghost rising from his mother's breast also.

यस्य हयात्यन्तिको नाशः स्यादसावुदितः स्मृतः चित्तनाशो हि नाशः स्यात्स मोक्ष इति कथ्यते।

If the bondage of the incorrect vision is destroyed through Vichaara completely, then that person is said to have risen in his level of existence. He is no more a Jeeva caught in the Vaasanaa-fields.

The destruction of the mind is alone the true destruction. That alone is known as liberation.

मृतो नष्ट इति प्रोक्तो मन्ये तच्च मृषा ह्यसत्स देशकालान्तरितो भूत्वा भूत्वानुभूयते।

इहोहयन्ते जनैरेवं तरङ्गान्तःस्तृणैरिव मरणव्यपदेशासु देशकालतिरोहितैः।

When looking at a dead body, if anyone says that he is dead and gone forever, then I say that he is making a false statement. The mind-state which was acting though that body will recreate another body and will continue to fulfill the left over desires in another place and time. The mind will again and again conceive a new body after the death of every body (as shown in the story of King Padma).

These ignorant ones who are identified with the inert bodies are limited by the time and place as conceived by the mind, and are carried away by the beliefs of births and deaths, like the grass pieces caught in the turbulent waves of the flooding river. *(Their miseries do not end with a single death experience; but they go through countless existences as Vaasanaa-fulfillment processes.)*

वासनावस्थितो जीवो यात्युत्सृज्य शरीरकं कपिर्वनतरं त्यक्त्वा तर्वन्तरमिवास्थितः।

पुनस्तदपि संत्यज्य गच्छदन्यदपि क्षणात् अन्यस्मिन्वितते देशे कालेऽन्यस्मिन्श्च राघव।

The Jeeva (the state of incorrect vision) being under the control of the Vaasanaas discards the body and moves away like the monkey jumping from one forest tree to the other; then he discards that also and goes to another in a second, in another completely different space-expanse in another time-mode, Raaghava.

इतश्चेतश्च नीयन्ते जीवा वासनया स्वया चिरं तदपिजीविन्या धूर्त्या धात्र्येव बालकाः।वासनारज्जुवलिता जीर्णाः पर्वतकुक्षिषु जरयन्त्यतिदुःखेन जीवितं जीवजीविकाः।जरठजरदुपोढदुःखभाराः परिणतिजर्जरजीविताश्च सत्यः हृदयजनितवासनानुवृत्त्या नरकभरे जनताश्चिरं पतन्ति।

The Jeevas are dragged here and there by their own Vaasanaa, for long, like the children kidnapped by the evil selfish nurse-maid who drags the children through the rough roads of darkness not at all bothered about hurting them. She keeps them all tied up together in a dark cave of a mountain; and these wretched children hold on to each other for support and spend all their life crying and weeping in pain (till she kills them one by one). These Jeevas also holding on to other Jeevas for support, bound by the Vaasanaa rope, waste away inside the dark caves of ignorance in the mountain of delusion and live a very miserable life always; and they age away till the death blow strikes unexpectedly. These Jeevas going through the pain of aging and deteriorating, accumulate more and more pains in the form of attachments, losses, gains etc, and are shattered by moving through endless body existences with no fixed identities (like moving from one dream to another with different identities); they are pulled here and there by the Vaasanaas that keep rising in their minds afresh and fall into hell-like experiences for endless times. (*This is the possible state of Reality of the incorrect vision. If this incorrect vision is changed into the right vision through Vichaara, then instantly all these dream-worlds vanish off as if nothing has happened.*)

वाल्मीकिरुवाच

Valmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम
स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरेण सहाजगाम ॥

*When the Sage was speaking these words, the day ended; the sun (ina) set;
the assembly saluted the Sages and went to complete the sacred bath for attending to evening rites;
and as the night ended, they all returned along with the rays of the sun.*

वसिष्टोवाच

Vasishta spoke

देहे जाते न जातोऽसि देहे नष्टे न नश्यसि त्वमात्मन्यकलङ्कात्मा देहस्तव न कश्चन।

If the body is born, you are not born. If the body dies, you do not die.

(*Some one or other Vaasanaa-field alone rises as a body experience.*)

You are in essence the pure taintless state of Reality. You do not have a body ever.

(*Destroy the Vaasanaas; and analyze the truth.*)

यः कुण्डबदरन्यायो या घटाकाशसंस्थितिः तत्रैकस्मिन्क्षते क्षीणे द्वे इति व्यर्थकल्पना।

विनाशिनि विनष्टेऽस्मिन्देहे स्वां स्थितिमागते विनश्यामीति यः खेदी तं धिगस्त्वन्धचेतसम्।

The hole does not perish if the plant perishes; another plant will rise there by the seeds.

The space is not cut off by the pot; even if the pot breaks, nothing happens to the space.

If one is destroyed, other also perishes is a meaningless concept.

The body is inert and is made of elements like any other inert object. It gets produced and perishes like any other inert object. When the inert body perishes as befitting its nature and if a man cries with fear that he will also die by looking at other dead bodies (no one really knows death as an experience), then fie on that idiot who has no thinking ability at all and is blind to the obvious truths.

EMOTIONAL ATTACHMENT TO EACH OTHER AS BODIES

यादृशो रश्मिरथयोः स्नेहोद्देगविवर्जितः संबन्धस्तादृशो देहचित्तेन्द्रियमुखैश्चितेः।

गतेतरेतरापेक्षः सरःपङ्कामलाम्भसां यथा राघव सम्बन्धस्तथा देहेन्द्रियात्मनाम्।

यादृशोऽध्वा गताध्वानां निरास्थापरिदेवनः संयोगो विप्रयोगश्च तादृशो देहदेहिनोः।

The reins that pull the horses and the chariot are unconnected; and are not attached to each other in anyway with any bond of affection. The Chit is the chariot; and it is unconnected to the horses of senses and the reins of Vaasanaas. Raaghava! The mud of the lake and the clean water do not bother about each other and are unconnected; the dirt of the body also is not connected in any way to the taintless Aatman.

The travelers from different places meet, stay together for some time and later go off to their own places and have no regrets or remorse about separation; so also, the body and the embodied one also have no connection actually.

(Aatman the thinking state of being is not connected in anyway to the inert body which is incapable of any independent action by itself. When this is an obvious fact, what to say of the foolish people who are identified with their bodies and are attached to other bodies with a selfish affection? What are these bodies but some elements grouped together? Why people are moved by emotions like attachment, lust etc and develop dependency on these moving groups of elements that appear as stinking sacks filled with bones, flesh and blood?)

यथा कल्पितवेतालविकारभयभीतयः मिथ्यैव कल्पिता एते तथा स्नेहसुखादयः।

भूतपञ्चकसंपिण्डाद्रचिता जनताः पृथक् एकस्मादेव विटपादिवचित्रा इव पुत्रिकाः।

काष्टेतरत्काष्ठभारे किञ्चिदन्यन्न दृश्यते भूतपिण्डेतरे देहे किञ्चिदन्यन्न दृश्यते।

(Eye produces just an image, the touch produces the solidity feeling in groups of elements, and these shapes are cognized as real entities, and on the basis of the genes, or liking, or benefit, a man gets attached to these bodies; and this very attachment (love towards family members, friends, Gurus, god-forms even) which is regarded as holy and sacred by him, results in pain only. This attachment is mind-concocted like the seeing of a ghost in emptiness, though no ghost exists in reality.)

When a ghost is seen, one imagines its horrifying form, gets frightened, feels harassed and suffers; he suffers by his imagination only; so also, the affection and other joys that rise between the bodies are also imagined for that time only, when in contact within that tiny life-span.

(What are the bodies but are dolls made of the same material?)

All the people are just differently made by the joining of the same five elements in a heap, like various types dolls are made from the wood of the same tree. In a bundle of wooden sticks, the sticks do not look different from each other; similarly in the bodies made of elements, no differences are seen.

(The differences are mind-made. The face-recognition also belongs to the brain only.)

भूतपञ्चकविक्षोभनाशोत्पादेषु हे जनाः हर्षामर्षविषादानां किं भवन्तो वशं गताः।

को नामातिशयः पुंसां स्त्रीनामन्यपरनाम्नि च पेलवे भूतसंघाते प्रोद्भूतजनपातवत्।

(There is emptiness only as the expanse of space filled with elements (or atoms) that keep on grouping again and again in various ways, which the mind recognizes as people and objects. These groups of elements dissipate and join again, and again dissipate. You call the dissipating group of elements as death and cry for the dead shape, and call the appearing of the new shape as birth and feel happy with the new grouping of elements. Are you out of your mind?)

Hey people! When the five elements break up; perish or rise again, why do you helplessly fall into the states of happiness, irritation or sadness?

(And what is this attraction towards the shapes shaped like women that makes you lose reason and perish in the fire of lust? The entire power and energy of youth state is wasted in seeking bodily pleasures only, and one ends up with an ailing weak body the rest of his life. Why do you waste the precious life-span like this? What an amazing thing it is, that men flying up (like moths with the wings of lust and attraction) fall into the worthless heap of elements (same as all the other objects made of elements) named as woman?)

संनिवेशांशवैचित्र्यमज्ञानामेव तुष्ठये तज्ज्ञानां तु यथाभूतभूतपञ्चकदर्शनम्।

Only the ignorant see the various shapes as different, get attracted to some, get repulsed by some, and feel happy in possessing these various shapes made of the same elements (like a child seeing differences in the dolls made of the same wood, and feeling happy with some, and throwing away some).

For the Knowers, the shapes are just what they are; just an assemblage of elements.

(A Knower outwardly sees the differences in shapes, but inwardly he sees everything including his own body also as just groups of elements dancing on the emptiness-stage.)

मिथः शिलापुत्रकयोर्यथैकोपलपुत्रयोः श्लिष्टयोरपि नो रागस्तथा चित्तशरीरयोः।

(Even if the source-material is the same, even then, why the attachment has to be there for you as an obsession for the shape only? If the same person to whom you are attached so much, gets bed-ridden and stinks with dirty liquids all over, can you maintain the same love and attachment? If the form that you cherished so much as wife or daughter or husband or son or father and mother changes into another shape, can you maintain the same love and attachment? Are you attached to the real person or just the shape? Can others also maintain the same affection for you if you by chance change your shape, or if you become an ailing dependent?

A knower's unattached love is more stable, because it is not dependent on the shape of the person.)

When two statues are made of the same rock, they have no emotional attachment to each other.

(Why brothers of the same mother have attachment to each other? If the genes change, can they maintain the same love and affection?)

A Knower is not a slave of genes but loves the entire world as a form of Brahman only.)

Between two stone statues, made of the same rock even (like twin brothers born of the same mother), though joint together, there is no attachment for each other.

Mind and body are also like the twin brothers born of the same ignorance.

(Mind is the imagining power acting as the conscious entity, and the body is an imagined thing and is inert; both have no connection at all, though they both are the products of the same ignorance.)

मृत्पुम्सां यादृशोऽन्योन्यमाशयः सङ्गमे भवेत्बुद्धीन्द्रियात्ममनसां सङ्गमे तादृशोऽस्तु ते।

नान्योन्यस्नेहसंबन्धभाजनं शैलपुत्रकाः देहेन्द्रियात्मप्राणाश्च कस्यात्र परिदेवना।

(The entire world is teeming with moving dolls made of mud only. Your body is also one among them. Observe all the bodies (images) including yours as inert shapes only, and do not react emotionally to any of them. Every image is a passing cloud for the eye, and not any permanent fixed object of the world.)

Individual bodies are like mud dolls endowed with intellect, senses and mind (like robots), acting by the power of Aatman. When inert mechanical mud-dolls meet each other, what emotional reaction can be there? So also, you should also not inwardly react with ignorant based emotion when meeting others.

The statues made of the same stone-material have no feeling of connection towards each other.

The bodies sense the world through the senses, move by the power of wind, and are empowered by the presence of Aatman, and are unconnected to each other like the stone statues. What is there to grieve about when they disappear? *(Are you crying for yourself or for the dead person; think and analyze.)*

इतश्चेतश्च जातानि यथा संश्लेषयन्त्यलं तरङ्गास्तृणजालानि तथा भूतानि देहदृक्।

संयुज्यन्ते वियुज्यन्ते तृणान्यब्धिजले यथा मुक्तान्तःकलनं देहे भूतान्यात्मनि वै तथा।

आत्मा चित्ततया देहभूतान्याश्लेषयन्स्थितः तृणान्यावृत्तवृत्तान्तकलनोत्सिक्तमब्धिवत्।

Embodied one! The various plants like grasses and creepers are born in different places; but flow together as if one with each other in the flooding waves of the river. The bodies also are produced from various sources, yet flow in the world-journey as if joined together as one. What connection is there between them? Various plant-forms join together and separate out in the flooding ocean waters, without any agitation inside. The inert objects, the living people related and unrelated, the animals and birds that we see, also join together and flow for some time as one entwined mass in the ocean of Aatman; but separate again and go off in other paths of life.

(Why cry about something which is connected to you for a short time only?)

The Self remains joining together the body and the beings through the mind, like the ocean alone joins together various grasses and creepers and flows along with them taking a shape of the circular pattern around them; so also, Aatman, the essence of Reality alone joins together these bodies made of elements by taking a shape around them with the mind-made circular patterns (of life-stories, affection syndromes, attachments, attractions, repulsions etc).

प्रबोधाच्चेत्यतां त्यक्त्वा व्रजत्यात्मात्मतां स्वयं स्वस्पन्दवशतो वारि त्यक्त्वाच्छत्वमिवाच्छताम्।

The Aatman which is deluded into believing itself as the limited form, awakens to the truth of Reality-state that is without divisions (like seeing the single stretch of undivided ocean), and itself discards the mind (of the form of agitations of delusions) and returns to its original quiet state, like the splashing wave of water discards its impure state of agitation and returns to the quiet state of the ocean by itself.

(Each Jeeva is like a wave rising up and falling down again and again by the pull and push of Vaasanaas. This process is never at an end. It is like an endless continuum of dreams where the Jeeva dons different identities of man, woman, insect, worm, animal, tree or stone or whatever as per its state of ignorance, When through Vichaara, it wakes up to the truth, then it reverts back to the quiet state of the self, never to rise as the wave once again. It never can dream again. It is always the ocean.

The dreams may continue for others; but not for the Knower who is awake always.)

ततो विश्लिष्टभूतौघो देहं संप्रति पश्यति वायुस्कन्धगतो जन्तुर्वसुधामण्डलं यथा।

पृथग्भूतगणं दृष्ट्वा देहातीतो भवत्यजः परं प्रकाशमायाति सूर्यकान्तिरिवाहनि।

जानात्यथात्मनात्मानं मानमेयामयोन्मिक्तं मुक्तक्षीबतयेवान्तः स्वां संविदमनुस्मरन्।

(How does he view his body after waking up to the truth?)

At the time of awakening, the Knower sees his body (as worthless and unconnected), as a collection of elements not joined to the self; like seeing the earth-surface far below from a vehicle travelling high up in the sky. He as the unborn Aatman, the awareness power of Reality transcends the body level completely by observing the body to be just a separated group of elements appearing in some shape as different from other groups of elements moving about as other bodies. He is like the bright sunlight shining in the day-time where no darkness of delusion can exist ever.

Like a drunkard woken up from stupor, he knows his forgotten self-state by himself through Vichaara, as not made of a body that occupies some space and time measure.

आत्मैव स्पन्दते विश्वं वस्तुजातैरिवोदितं तरङ्गकणकल्लोलैरनन्ताम्ब्वम्बुधाविव।

The endless expanse of the ocean with its nature of quivering waters stays as the countless waves splashing all over it; the awareness state of Reality (Aatman) alone stays as the quivering state of the perceived phenomenon as if rising with multifarious objects.

एवंप्रायमहाबोधा वीतरागा गतैनसः जीवन्मुक्ताश्चरन्तीह महासत्त्वपदं गताः।यथा चरन्ति विविधैर्मणिरत्नैः

महोर्मयः निरस्तवासनाश्चित्तव्यवहारैस्तथोत्तमाः।न कूलकाष्ठैर्जलधिर्न रजोभिर्नभस्थलं न म्लायति

निजैर्लोकव्यवहारैरिहात्मवान्।गतैरभ्यागतैः स्वच्छैश्चपलैर्मलिनैर्जडैः न रागो नांबुधेर्द्वेषो भोगैश्चाधिगतात्मनः।

यन्मनोमननं किञ्चित्समग्रं जगति स्थितं तच्चेत्योन्मुखचित्तत्वविलासोल्लसनं विदुः।

Such men of great awakening do not get attracted by anything; they are sinless. (Sin is the ignorance of the self.) These men wander here in the life-stories of the ignorant, liberated and awake to the truth of Reality.

(Their minds are just the perceiving tools and are not made of wants and agitations, as in the ignorant.)

These excellent men of knowledge move about in the world with minds bereft of all Vaasanaas, and are not affected by the presence or absence of riches or prosperities, like the huge waves carrying precious gems are not affected by the presence or absence of gems.

The ocean is not dirtied by the wood pieces that lie on the shores; the sky is not dirtied by the dust that fills it; the Knower of self is not tainted by the actions that he is engaged in the world.

The Ocean neither is attracted nor repulsed by the waters which are gone or which have come already, whether they are clean, or moving, or dirty; a man who knows his self is not attracted or repulsed by any experience that the life presents him with, or by what has been experienced in the past. The Knowers are well-aware that whatever mind-agitation is there in the entire world is just an expression of its nature to move towards the perceived world only.

यदहं यच्च भूतादि कालत्रितयभावि यदृश्यदर्शनसंबन्धविस्तारैस्तद्विजृम्भते।

यद्दृश्यं तदसत्सद्वा दृष्टिमेकामुपाश्रितं अन्यत्त्वलेपकं तस्माद्धर्षशोकदृशौ कुतः।

असत्यमेवासत्यं हि सत्यं सत्यं सदेव हि सत्यासत्यमसद्विद्धि तदर्थं किं नु मुह्यसि।

All this, the conception of the 'I' as related to the world, the multifarious types of beings, and all that which get understood as happening in the three modes of time, are all nothing but the shine of the various possible states of perceptions rising as the seer-seen phenomena. All the perceptions can be reduced to the states of seer and seen only, which appear as so many objects and events as conceived by the mind.

The 'seen' can be real or unreal, but is surely dependent on the seeing capacity only; the 'seer' on the other hand is untainted by any seen, and is always the same. The inert state of seen also does not carry any joy or sorrow, nor the seer as such. Therefore, where is the question of joy or sorrow as attached to any of them?

That which is dependent on the mind's perception cannot be real. Therefore the world that gets seen as the 'I' and the seen, cannot be considered as true.

The experience is real only when experienced, for that moment, for that mind. It is a proven fact that the untrue is always untrue; and the true is always true; they cannot become otherwise. There cannot be anything that is true and untrue both; such a thing can be untrue only. When the entire world is a play of the mind only and is not really real, then why are you attached to it like this through delusion?

असंयग्दर्शनं त्यक्त्वा संयक्पश्य सुलोचन न क्वचिन्मुहयति प्रौढः संयग्दर्शनवानिह।

Hey Rama of beautiful eyes (that shine as the vision of intelligence)! Discard the incorrect vision and see everything in its true form. A mature person who is endowed with the vision of truth never ever gets deluded here.

दृश्यदर्शनसंबन्धविस्तारैस्तद्विजृम्भते। दृश्यदर्शनसंबन्धे यत्सुखं पारमात्मिकं अनुभूतिमयं तस्मात्सारं ब्रह्मेति कथ्यते। दृश्यदर्शनसंबन्धे सुखसंविदनुत्तमा ददात्यजाय संसारं जाय मोक्षं सदोदयम्। दृश्यदर्शनसंबन्धसुखं आत्मवपुर्विदुः तद्दृश्यवलितं बन्धस्तन्मुक्तं मुक्तिरुच्यते। दृश्यदर्शनसंबन्धसुखसंविदनामया क्षयातिशयमुक्ता चेतन्मुक्तिः सोच्यते बुधैः। दृश्यदर्शनसंबन्धे यानुभूतिः स्वगोचरा दृश्यदर्शननिर्मुक्ता तामालंब्य भवाभवः। सौषुप्ती दृष्टिरेषा हि यात्येवं संप्रकाशते एवं च याति तुर्यत्वमेवं मुक्तिरिति स्मृता।

Reality shines forth always as the countless possible states of perceptions and exists as the endless seer-seen states only. The joy that is found in the perceived world as connected to the seer and seen states is actually the blissful state of Brahman only that gets experienced as joy. *(Every time your agitation stops by the desire fulfillment, the quietness that is experienced free of any agitation is the state of the self.)*

This essence alone is known as Brahman.

(Brahman is like a state where one blindfolds oneself in play and tries to find oneself again, since there is no one else as the other. This play alone is the world that is experienced as the countless possible states of seer and seen.)

The joy that is experienced as connected to the seer-seen state is actually the blissful agitation-less state of Reality only, and is the most excellent; yet the ignorant man believes that the joy he experiences belongs to the objects of the world, and so gets trapped in the changing sense patterns of the world, and is bound.

(His peaceful state resulting from one desire-fulfillment instantly vanishes off by the rise of another desire, and he runs after another object immediately. His mind is always filled with fresh agitations of wants. He gets only a minuscule experience of bliss, for a short span of time when his desire get fulfilled; and he does not really know where that bliss actually rises from.)

For a Knower of the self who is free of all wants as connected to the seer-seen states, the blissful state of quietness is unbroken, and he stays liberated.

The Knowers of the self experience the same unbroken bliss when experiencing the perceived world also (since the bliss is not blocked by the agitation of wants).

Bondage is when you are held by the perceived. *(You are a slave to the perceived, because you see reality in it.)* Liberation is when you are unaffected by the perceived (because of knowing its unreal nature).

If the joy that is experienced in the perceived world is free of agitations and is unbroken without the disturbance of wants, then that state is defined as liberation by the wise.

If that very joy that is experienced in the seer-seen states of perception, is experienced as self-emanating (and as not coming from objects and people), and is always experienced even when the seen is absent (by understanding the seen as unreal), then it is the quiescent state of the self.

Be stabilized in that state and be free of the clutches of the perceived world.

This vision of truth alone is known as the deep sleep state (Sushupti) of the Knower, and it shines as the quiescent bliss that is unbroken, and that alone is said to be the Turyaa state, and that alone is termed as liberation.

WHAT IS THE SELF ACTUALLY?

दृश्यदर्शनमुक्तायां युक्तायां परया धिया दृश्यदर्शनसंबन्धसंविदस्यां तु राघव नात्मा स्थूलो न चैवाणुर्न प्रत्यक्षो न चेतः न चेतनो न च जडो न चैवासन्न सन्मयः नाहं नान्यो न चैवैको नानेको नाप्यनेकवान् नाभ्याशस्थो न दूरस्थो नैवास्ति न च नास्ति च न प्राप्यो नाति चाप्राप्यो न वा सर्वो न सर्वगः न पदार्थो नापदार्थो न पञ्चात्मा न पञ्च च। यदिदं दृश्यतां प्राप्तं मनःषष्टेन्द्रियास्पदं तदतीतं पदं यत्स्यात्तन्न किञ्चिदेवेह तत्यथाभूतमिदं संयग्जस्य संपश्यतो जगत्।

Raaghava! When there is freedom from the trap of the seer and seen, and there is the abstract vision of the truth always, and when one is in the continuous joy of the self itself even when amidst the seer and seen, what is the self-knowledge like, what is experienced as the self?

That self, the essence of existence is not experienced as a physical body; not as any subtle body; not directly experienced like an object of senses; not experienced as inferred knowledge (indirect perception); not as a conscious entity reacting to an outside world; not as an inert object which cannot know about the world; not as some non-existence or as some existence newly risen, not as any 'I' ego endowed with excellent qualities as a Brahman entity; not as any other entity imagined as the self; not as one or many, and not also as possessing many as its manifestation; not as very near (as the closest object of knowledge, like a body); not as a far away thing that has to be experienced somewhere else away from where you are (like a heaven or hell); not as some object that has come into presence suddenly, not also as an object that was absent till now; not as gained as something that was not there; not also as not gained (for it has been achieved through Vichaara); not as everything (since everything has no place there as anything); not pervading all (since the idiot mind is not there to see the division of objects as real); not as some object that can be referred to with some sound-modification (as a definition or name or term); not also something which is meaningless (since it is explained in the Upanishads through words); not as made of elements, not the elements also.

What you see as the world is what is grasped by the senses and conceived by the mind.

That supreme state of self is not grasped by the senses or conceived by the mind, and is something that transcends all these sense-created experiences. It cannot be imagined as anything that is experienced as the world, for the Knower of the Truth who sees the world as it is (as a continuous flow of information or Bodha to which you have to react appropriately, well knowing its unreal nature).

सर्वमात्ममयं विश्वं नास्त्यनात्ममयं क्वचित्काठिन्यद्रवणस्पन्दखावकाशावलोकनैः।आत्मैव सर्वं सर्वेषु

भूवार्थनिलखाग्निषु।सत्तैवास्ति न वस्तूनां या या राम चिता विना व्यतिरिक्तं ततोऽस्मीति विद्धि प्रोन्मत्तजल्पितम्।

The entire world is Aatman.

(Aatman is the knowing nature of Reality. Reality is some state which exists as any possible state of any seer-seen perception. Aatman, the knowing nature, as the many mind-entities exists as all the seer and seen perceptions. Therefore the entire perceived world is Aatman only, the nature of Reality to know something other than itself. When the Reality knows itself, then there is no more any world that is experienced as real. Therefore, whatever you see at every moment is a newly arisen seer-seen state only, which is the nature of Aatman.) There is nothing there that is not the Aatman.

(What can exist if you are not aware of it as a perceived thing?)

Aatman alone stays as all by the knowing of the hollow space which can contain any object hard or soft or moving or not moving.

Aatman alone is all, and is in all the elements appearing as the earth, water, air, space and fire (since it knows the objects as made of these elements).

The objects are existent because the Aatman knows them as existing.

(Each possible state of Reality exists as the perceived, and that is seen as really existing.)

Whatever reality is felt in the objects is because of the Aatman knowing them as real.

Rama! Nothing can be outside of the knowing state.

To say that 'I exist without knowing myself' (or to say that the object exists about I do not know it) is the prattle of the insane.

एको जगन्ति सकलानि समस्तकालकल्पक्रमान्तरगतानि गतागतानि आत्मैव नेतरकलाकलनास्ति काचित् इत्थंमतिर्भव तयातिगतो महात्मन्।

Hey noble one! There is only the single state of Reality that can exist as any perceived state of the seer-seen of any world; and that nature is referred to by the term Aatman, the Knowing nature that forms the essence of all the known objects; and the world is nothing but a collection of known objects only, as conceived by each mind as per its tainted or pure state. And every object when known as an object is known only as connected to past and future time modes also, and as existing in some particular measured place.

Whatever exists as any perceived phenomenon of any world of any character known by any mind of any world, whether it belongs to the past as memories, or to the present as getting conceived, or to the future as imagination is Aatman only because it gets known as an object of knowledge. There is nothing else other than this. Transcend the state of the seer-seen world, and always stay as the self which knows itself only.

See the self-state alone as the world; then the world will be seen as only Bodha, the essence of Aatman.

एवंविचारया दृष्ट्या द्वैतत्यागेन राघव स्वभावः प्राप्यते तज्जैस्तज्जैश्चिन्तामणिर्यथा।

Raaghava! By getting established in this knowledge of the self through Vichaara, and by renouncing the duality seen as real in the objects, the Knowers of the Reality stay as the nature of knowing only. (The ignorant also 'know' because Aatman is the essence of all knowing creatures; but their knowledge is incorrect. The Knower has the right knowledge and knows the world as it is, as the essence of Reality only. For example, when you know all the objects in the room, you stay as the total knowledge essence of that room and its objects; and are undivided. You know the objects and know also that they have to be seen as divided. Knowledge of division forms the basis of the world-perception. A Knower also sees the world like all the others; but knows that he is the essence of whatever is known. There is no duality here. Your room with its objects stays undivided in you, their Aatman. So it is with the entire world.

Whatever is seen by you is in you only as you, and stays undivided in you.)

Those who are expertized in the knowledge of gems can easily detect a ChintaaMani hidden inside the heap of ordinary gems. Those who are adept in Vichaara will see the self-essence only in the huge heap of objects seen by the mind.

THE ABSTRACT VISION OF THE SELF

अथेमामपरां दृष्टिं शृणु रामानया यथा दृश्यस्यात्मानमचलं भविष्यसि च दिव्यदृक्। अहं खमहमादित्यो
दिशोऽहमहमप्यधः अहं दैत्या अहं देवा लोकाश्चाहमहं महः अहं तमोऽहमभ्राणि भूः समुद्रादिकं त्वहं रजो
वायुरथाग्निश्च जगत्सर्वमिदं त्वहं जगत्त्रयेऽहं सर्वत्र य आत्मैव किलास्थितः कोऽहं किमन्यद्देहादि
दिवत्वमेकस्य कीदृशं इति निश्चयवानन्तर्भूतमात्मतया जगत् पश्य हर्षविषादाभ्यां नावशः परिभूयसे।

(Analyze the self which shines as the known state of the world.)

Listen to this Supreme instruction Rama, by which you will realize the state of the self and have the divine vision (of the abstract truth that is concealed behind these mind-perceptions.)

(Self cannot say 'I'. It does not have a mind to conceive, nor is it an imagined entity based on a form and name. Anyhow, you can withdraw into the self state by knowing the 'I' as the inner essence of Reality.

So start with what you see as the world.

First in the list is the sky and then comes the sun.

Space is there because you know it as space, the emptiness which can hold the things.

Space is inside you as a known object only.

The entire expanse of space is in you as an idea or concept, or as a known object.

You know it as the empty sky, and so it is there for you as the empty sky.

So also, you know the sun as a burning mass of fire; and the sun stays within you as your knowledge of the sun, but does not burn you.

So it is with all the objects.

Everything living or inert is inside you as their knowledge.

You are the essence in all, because you are in them as their knower.

This 'I' is not the ego (seer attached to the seen); but is the knowing state only.

Stay as the knowing state only, and know that all objects seen by the mind are inside you as knowledge.

You are the Brahman-reality which has expanded as a world through a tiny mind-hole.)

I am the sky. I am the Sun. I am all the quarters. I am below also. I am the Diti's sons. I am the Devas. I am all the fourteen worlds of Brahmaa. I am the shine of all luminous objects. I am the darkness. I am the clouds. I am the ocean, rivers, lakes etc. I am the dust that fills the earth. I am the wind that fills the sky. I am also the fire that exists as heat in the objects. I am this entire world. I am everywhere in all the three worlds. I am the self (essence) of all.

If all these are not there also, I will stay as myself as a knowing state of myself.

Who am I? What is this other thing that exists as if outside of me, starting from the body-sensation?

If I alone am, then how can the second be there?

(I stay as the essence of all; everything exists as my essence. I alone am.)

Ascertained within in this manner, see the entire world of perception as the self only.

You will not be humiliated by the happiness and sadness like a slave in chains.

(Do not see the perceived as a second reality and become its slave.

The mind-conceived world is inside you the Aatman; whatever you experience is some possible state of reality which is seen by you the Aatman, through a mind-screen.)

तन्मयेऽस्मिन्किल जगत्यखिले संस्थितेऽनघ किमात्मीयं परं किं स्यात्कमलेक्षण कथ्यताम्।

किं तज्ज्वलतिरेकेण विद्यते यदुपागतं हर्षमेतु विषादं वा विषादे ज्ञो जगन्मयः।

Hey Taintless one! Hey Lotus eyed Rama! When the entire world is made of Bodha-essence only as Aatman, then what is to be considered as one's own, and what belongs to the other, tell me!

Whatever is experienced as joy or sadness, can they exist independent of their knower?

One who knows the sorrow as existing inside the objects (by their presence or absence) is not a conscious entity at all, but is an inert object belonging to the inert world only.

अहंकारदशावेते सात्विके द्वेऽतिनिर्मले तत्त्वज्ञानात्प्रवर्तते मोक्षदे पारमार्थिके।

(Two types of contemplations are suggested here to reach this state.)

These two types of Ahamkaara-visions ('I' ness) are Saatvic in nature and are extremely pure.

(Practicing this Ahamkaara will destroy the false Ahamkaara you are holding on to.)

It is like a thorn getting removed by another thorn, or fire getting subdued by another fire.)

They help in developing the knowledge of the self, and bestow liberation from the ignorant ego; and they lead to the highest state of excellent knowledge.

परोऽणुः सकलातीतरूपोऽहं चेत्यहंकृतिः प्रथमा सर्वमेवाहमित्यन्योक्ता रघुद्वह।

अहंकारदृग्गन्या तु तृतीया विद्यते अनघ देहोऽमिति तां विद्धि दुःखायैव न शान्तये।

अथ चैतत्रयमपि त्यक्त्वा सकलसिद्धये यच्छेषं तदुपालम्ब्य तिष्ठावष्टब्धतत्परः।

(Withdraw into yourself and see only the subtle state of quietness of the self; or see the entire world as the self. Or, suffer holding on to the mind-invented ego that is based on the name and form.)

I am subtle. I transcend all; this Ahamkaara is the first one.

I am everything; this is the next one Rama!

Hey Anagha! There is still another type of Ahamkaara which says 'I am the body'. Such an Ahamkaara leads only to suffering and not to a peaceful state for sure.

Or why bother have to have an 'I' concept at all? Discard all these three types of Ahmakaaras which need to be practiced as words and meanings; and stay as the left over state without any 'I' at all; and remain unshaken and undisturbed by any thought of anything as the 'I'. That will surely lead you to excellent state.

सर्वातीतरूपोऽपि सर्वसत्तातिगोऽपि च असत्तापूरितजगदस्त्येवात्मा प्रकाशकः।

Aatman transcends all by its untainted changeless state of pure awareness and surpasses all by being more real; yet is the revealer of the world which is made of unreal only.

स्वानुभूत्यैव पश्याशु स एवासि सदोदितः साशयं हृदयग्रन्थिं त्यज तत्त्वविदाम्बर।

You must experience this self as your personal experience only, and not as any object that can be commonly seen by all. Your existence can be known only to you; for you exist as that very self.

You always are there as yourself; you must be aware of it for sure. Hey best of Knowers! Get rid of the knot that ties your mind with the Vaasanaa of experiencing the body as the self.

नात्मास्त्यनुमया राम न चाप्तवचनादिना सर्वदा सर्वथा सर्वं च प्रत्यक्षोऽनुभूतितः।

You cannot find this self by the method of inference Rama, or by listening to a Guru or reading about it in texts, since self is something which you know always as a direct experience.

(Self need not be remembered also; since it is not memory-based like the ego-concept.)

यदिदं स्पर्शनं स्पन्दं किञ्चिद्यत्संविदाद्यपि तत्सर्वमात्मा भगवान्दृश्यदर्शनवर्जितः।

The constant agitation within is Praana the power of movement, and it vibrates as the mind-fluctuations, and the world appears with all its movements as sensed by the senses. Whatever is here as any contact of the world through the senses, and whatever rises within as the agitation of want, whatever is cognized as anything whatsoever, everything is the Aatman, the Supreme Lord endowed with the power of knowing, and it exists without the seen and the seeing.

(Self is the seer which sees all as the seen. Seen needs the seer; but the seer can exist without the seen.)

When the seen is absent (being non-existent), seer alone is left back. That is you, the real self.)

न सन्नासन्नसौ देवो नाणुर्नापि महानसौ नाप्येतयोर्दृशोर्मध्यं स एवेदं च सर्वतः।

This self-state shines by itself; it is not existent like a physical object existing in a space-time frame; it is not non-existent also since it alone exists in reality. It is not some tiniest thing which is immeasurable, nor is it some huge thing which contains all the worlds. It is not something which is in-between these states also. Whatever is there, it is that alone.

स एव चैवं वदति स च वक्तुं न युज्यते न तदन्यदिदं तात पश्यात्मानमनामयम्।

नात्मायमयमप्यात्मा संज्ञाभेद इति स्वयं तेनैव सर्वगतया शक्त्या स्वात्मनि कल्पितः।

The self-state (as the state of Reality) alone appears as all the sounds of speech that divide the world as the modification of sounds referring to divided shapes. The self, the power of awareness which is the source of all these words cannot be described by these words which can refer only to the divided shapes.

(Aatman is undivided; how can it be described through words which denote division only?)

That is not different from this.

Through the knowledge eyes, see the undivided unaffected self only through all these sounds and divisions. *(There is nothing called sound in the outside world. Sound is just an experience, a code used by the brain, a sense experience that belongs to the mind. Mind alone produces the sound effect inside the head.*

These sounds are modified in various ways and appear as if with meaning.

Awareness is aware of these sounds too. Sound is an inert experience.

You cannot describe the state of the self through these sound-words which refer to the divided world of shapes and images. Practice the art of experiencing the silence of the self state as the noise-awareness also. The silence of the self is not the silence of the sound; but it is the silence of the delusion of division.)

The same self-state with its power to exist as any possible state of perception, imagines (conceives) the possible state of delusion, and thinks that the other body is not the self and this body alone is the self; and later invents various sound-modifications as names to the divided shapes of people and objects.

THE EIGHT FOLD CITY- PURYASHTAKA

(The eight-fold city refers to the combination of the five knowledge senses, mind, intellect and ego, which exist as if inside a physical form, though the physical form is a picture conceived by the mind only.)

संस्थितः स हि सर्वत्र त्रिषु कालेषु भास्वरः सूक्ष्मत्वात्सुमहत्त्वाच्च केवलं न विभाव्यते।

सत्स्वनन्तपदार्थेषु जीवत्वेनाभिबिम्बति आत्मा पुर्यष्टकादर्श स्वभाववशतः स्वतः।

(Why one cannot know his true self though it is his own self?)

Self is well-established everywhere in all the three times without division and shines forth as the awareness-expanse. Because it is so subtle and abstract and not like any other object that can be sensed by the mind, a man identifies the self with the closest perceived object, the body.

(Countless objects are produced by the combined function of the mind and senses; senses produce unconnected information and the mind connects them all and makes up imagined stories out of those connections. Objects and stories rise up as per the Vaasanaa-agitations.)

When countless objects come into existence, the self state (Aatman) reflects in the mirror of this city of eight halls (Puryashtaka) as a Jeeva-state which experiences them.

(Why?) It is the nature of Reality to exist as countless Jeeva states of perceptions.

(Reality can exist as any perception. What you are experiencing as a Jeeva is one such possible state of Reality. Your whole life-experience as a Jeeva is Brahman existing as you and your world.

Where else can you find him as separate from your own self? Move away from the mirror (through Vichaara), and you shine as your true self. Look at yourself through the body-mirror; you will end up seeing countless objects and people as the perceived-field of your Jeeva state.)

पुर्यष्टकोदयादेव स्वयमात्मानुभूयते सर्वदा सर्वसंस्थः खे घनास्पन्दादिवानिलः।

चिदात्मा सर्वगो व्यापी न कच्चिन्नाम संस्थितः यद्वत्सर्वपदार्थानां सत्ता तद्वन्महेश्वरः।

The air fills the sky all over; but is experienced only when it wildly moves.

Aatman also experiences itself through the rise of the eightfold city-concept, though it is all pervading and is in all. *(Space also permeates everything, though no one is consciously aware of it. We can be aware of the space existence, only when objects exist inside it. Aatman permeates space also and is aware of itself through the rise of the limited state of the eightfold city which acts like a mirror.)*

When you look at the objects, your mind permeates them; mind is empowered by Aatman, the awareness state; therefore Aatman alone permeates all; but is not confined inside a body-structure as believed to be. *(Body and the world are contained inside the mind, and mind is contained inside the Aatman; Aatman is not contained in any space or time frame.*

Aakaasha (material space-expanse) is inside the Chittaakaasha (mind-expanse); Chittaakaasha is inside the Chidaakaasha (awareness expanse); and Chidaakaasha exists without the Chittaakaasha and the Aakaasha.)

The very existence of the objects is because of the awareness that reveals them. This awareness alone is the greatest ruler of all (and not the ordinary Shiva with a limited body-structure).

सति पुर्यष्टके तस्मिञ्जीवःस्फुरति नोपले सति वायाविव रजः सति दीप इवेक्षणम्।

Only if the body-conception is there (as a combination of senses, mind and intellect and ego) in the form of the eight-fold city, then the idea of a Jeeva living a life-story comes into existence (like a ghost story), and not in a rock (which is not a combination of senses, mind and intellect and ego).

(If the identity with the body-concept is gone, how can there be any story of life at all?

What story can be there for a non-existent ghost?)

If the wind is there, dust rises; if the light is there, sight of objects rises.

इयं पुर्यष्टके स्वेच्छा स्वात्मन्येवात्मनि स्थिते सति स्फुरत्यभ्युदिते भानाविव जनैषणा।

यदि सूर्ये स्थिते व्योम्नि तादृशोचितसंस्थितिः नश्यति व्यवहारोऽयं भास्करे तत्किमागतम्।

यद्यात्मनि स्थिते देवे तत्सत्ता लब्धसंस्थितिः देहो नाशमुपायाति तत्किं नष्टमिहात्मनः।

The very rise of the sun gives rise to the various activities of people.

The reality state exists in its own awareness, the love for itself, absorbed in itself.

By the rise of the concept of the eight-fold city as one of its possible states, the self-love exists as the love for the body and its connected world, like loving the image seen in the mirror.

(When the mirror breaks through Vichaara, the same self-love exists as the realized state of a Knower.

Knower is the Reality in its pure state of self-love.)

When the sun is present in the empty sky the world-activities suitable to the day rise by themselves.

When the eightfold city is present as the delusion state, then the various states of delusion rise by themselves, with the body as the self (like one standing in front of the mirror moves his body in various ways and enjoys the looks of the image produced in the mirror.) If these activities are not there also (as at the vision of truth), then in what way does the sun get affected?

Because of the presence of the Supreme state of Reality which reveals all the perception states, there rises the false reality of obtaining something as another. If the body perishes, what harm is there for the self?

(Man is not the image seen in the mirror; if the mirror and the image are destroyed, what harm can happen to the man?)

न जायते न म्रियते नादत्ते नाभिवाञ्छति न मुक्तो न च बद्धोऽयमात्मा सर्वस्य सर्वदा।

(Self-state is not the body; if the body is destroyed, the self-state continues with a fixed identity of a Knower's pure mind. One does not cease to exist by the death of the body; but gets an eternal continuance of one's existence as the pure state of existence.

Dream characters have no permanency of identity; they are produced by the dream only.

Those who wake up to the truth can create any dream as they like, or be out of the dreams also; but never do they cease to exist. They exist as just another possible state of the countless possible states of perception. Perception can never be destroyed since it is how the Reality state exists.

Ignorance of truth tosses you into the endless torrent of dreams, where you never are the same.

Knowledge of truth puts a stop to this torrent, and makes you a fixed character in the Reality state, where the body identity, body connected people, body connected objects have no entrance whatsoever.

Therefore, dispassion is very very necessary for the realization of truth.)

Self-state is not born anew (when you realize the truth.)

(You are always that only; but do not know it because of the blockage of the eight-fold city.)

Self-state does not perish also. *(Real can never cease to exist.)*

Self-state does not absorb anything (of the world). It does not need anything else to complete it also. It is not bound by the presence or absence of the perception, nor does it needs to be freed from the perception.

(No need to run away from the perception as if it is a sin attached to you. Just know that you as a body are a concept, and are non-existent except as a memory stored in the mind. Be the witness-awareness only and see the entire state of seer and seen as Brahman the shine of knowledge (Bodha).

This state never ceases to be, and death of the body has no effect on it.)

This Aatman is always there as the perceived states of all.

आत्माप्रबोधाभ्युदिता निरात्मन्यात्मतां गता सर्परज्जुभ्रमाकारा भ्रान्तिर्दुःखाय केवलम्।

(Knowing is its very nature; it exists as knowing the wrong self or knowing the right self; you can chose whatever you want to know the self as.)

Aatman when rises as tainted by ignorance (because of the belief in the reality of the eight-fold city) has the false ascertainment of the self in the non-self. This is similar to the delusion of seeing a snake in the rope, and gives rise to untold suffering only (like the fear rising in the presence of the snake).

अनादित्वाच्च जातोऽयमजातत्वान्न नश्यति आत्मात्मव्यतिरिक्तं तु नाभिवाञ्छत्यसंभवात्।

दिवक्लाद्यनवच्छेदान्न बद्धोऽयं कदाचन बन्धाभावे क्व मुक्तिः स्यादमोक्षस्तेन संस्थितः।

It is not born anew at the time of realization because it is beginningless (since beginning and end are also concepts belonging to the mind only). Since it is never born it can never die also.

This self-state does not need any other thing to make it complete, since it is not possible at all (since anything that is there as the other is a delusion state rising the non-self identification only).

Since this state is not broken by the direction and space lines, it is not bound to any place and does not exist in any time. When it is not bound at all, what is the meaning of wanting to get liberated?

It stays without the need of liberation only. (*Wanting the liberation itself creates a blockage to the self-state; and one forever stays as that want only and feels wretched always.*)

एवं गुणविशिष्टोऽयमात्मा सर्वस्य राघव अविचारवशान्मूढो लोकोऽयं परिरोदिति।

सम्यगालोकिताशेषपूर्वापरजगत्क्रमः मा शोकं गच्छ सुमते मौख्योपगतलोकवत्।

द्वे एव कलने त्यक्त्वा मोक्षबन्धात्मिके यथा विदुषा व्यवहर्तव्यं यन्त्रणेवात्ममौनिना।

Raaghava! In this manner, the self-state has been explained as to what it is and how it is, for every Jeeva-state. People do not engage in Vichaara, and lament foolishly about their wretched states.

Clearly analyze all the ways of the world fully, get out of your sorrowful state of not realizing the self, and be like those who have got rid of their foolishness (of searching for the self elsewhere).

Getting rid of both the notions of bondage and liberation, the wise man should remain silent as the Self, as if supervising a water-wheel doing its work.

(You know that you are already there; you need not search for it elsewhere.

But you believe firmly that you are the body.

If this wrong thinking is removed through Vichaara, you stay as yourself, cured of your insanity.

This much only you have to do; not even the slightest agitation as that of a crushing a jasmine petal also should be there. Just 'be' the self; and the stories made by the mind of the family and bondage that bind you vanish off like the ghost stories vanishing off, when the ghost is known to be non-existent.)

न मोक्षो नभसः पृष्टे न पाताले न भूतले मोक्षो हि चेतो विमलं सम्यग्ज्ञानविबोधितम्।

(You cannot reach a state of emptiness and stay as some formless deity where all perceptions are absent and you are all alone. That is not the Moksha that needs to be achieved.)

The liberation-state cannot be attained far above in the sky, or in the netherworld or in the earth!

(All the worlds are the perceived states of the mind only.)

Liberation is just the taintless state of the mind which rises by the right knowledge of Reality.

(Perception can never be absent or vanish off when you attain Moksha.

Reality cannot be attained as a state of emptiness.

Perception is its essence; its very nature.

Know the Reality as it is with the understanding of the abstract truth; you are out of the death-dream.

See the bracelet, or see the gold.

Seeing the bracelet is foolishness; and seeing the gold is wisdom.

Be wise and conquer the foolishness.)

सकलाशास्वसंसक्तया यत्स्वयं चेतसः क्षयः स मोक्षनाम्ना कथितस्तत्त्वजैरात्मदर्शिभिः।

By the rise of this abstract vision of truth, dispassion of the excellent sort rises as one's own nature. And the mind in the form of Vaasanaa agitations stays dead, and acts as a perceiving tool only, like an obedient servant. This alone is known as Moksha by those who have attained the realization of the truth, and who stay always as the self-state only.

(Perception-destruction is not the goal of Moksha.

You do not have to escape from the perceived world and enter inside some Nirvikalpa Brahman seated elsewhere like a super-powered deity; and die off like a moth entering a fire.

Reality state can stay as the perceived only always.

Perceived also has no beginning or end.

It just is there as the nature of Reality.

Either you exist as the identity-less bundle of Vaasanaa processes and go through the crushing machines of birth and death non-stop, or realize the Reality state through Vichaara, and be the fixed identity attached to a pure mind. For this, you have to know the unreal nature of the world and the family and the objects, and have complete dispassion where you burn your identity also that is one with the eight-fold city.

Kill the false 'I' and stay always as the real 'I'. This is Mukti.)

यावत्प्रबोधो विमलो नोदितस्तावदेव सः मौर्ख्याद्दीनतया राम भक्त्या मोक्षोऽभिवाञ्चते।

Rama! If this awakening state has not risen, then a man will keep striving devotedly for some other Moksha to be reached elsewhere because of his foolishness (the confusion rising from the study of too many texts about Nirvikalpa Brahman, Savikalpa Brahman etc), and wretchedness (of wanting to run away from the perceived). *(He will exist as a Vaasanaa for Moksha only, and keep chasing the self elsewhere, though he is the very self he is trying to understand. Wrong understanding of the self is bondage; right understanding of the self is Moksha. Self need not be reached outside of the self.)*

परं प्रबोधमासाद्य चित्ते चित्तत्त्वतां गते दश मोक्षा न वान्छयन्ते किमुतेको हि मोक्षकः।

अयं मोक्षस्त्वयं बन्धः पेलवां कलनामिति परित्यज्य महात्यागी स त्वमेव भवाभव।

When one attains the Supreme awakening where he will never be asleep in any dream again, and when his mind has reverted back to the state of the self (without its identity with the Puryashtaka), then the knower need not strive for even ten liberation-states (if available).

Then, why go after that one single state of liberation also?

(The state where one stays free of the very idea of freedom as connected to bondage is real freedom. 'I am bound' is the concept which blocks self-realization.)

Hey Abhava (unborn)! Discard all the confusing concepts of imagining Moksha to be this or that, and bondage to be this or that; renounce all concepts and stay as just the self which is what you are.

परिगलितविकल्पनां प्रयातः सगरसुतौघनिखातमेखलाङ्कं अवनिवलयमन्तरस्तसङ्गशिचरमनुपालय

सर्वदोदितश्रीः।

With all confusions and foolishness removed through Vichaara, with no attachment inwardly, with the knowledge shining as your undiminishing prosperity, rule the earth-lady with her waist covered by the upper garment of the ocean-hollow dug by all the Sagara's sons.

(The mind is covered by the hollow emptiness filled with turbulent waves of the delusion ocean dug by the poisonous Vaasanaas. Protect it from these waves by embracing it always by being established in the throne of the self and live for ever.)