

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

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'THE NIRVAANA STATE'

PART THIRTY FIVE

[ESSENCE OF 'KRISHNA-ARJUNA CONVERSATION' -3]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who 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

एतां दृष्टिमवष्टभ्य राघवाविनाशिनीं तिष्ठ निःसङ्गसंन्यासब्रह्मार्पणमयात्मकः।

Raaghava! Taking recourse to such an imperishable vision, remain without attachments; renounce the unreal identities binding you; and offer everything to Brahman.

यस्मिन्सर्वं यतः सर्वं सर्वतश्च यः यश्च सर्वमयो नित्यमात्मानं विद्धि तं परम्।

Understand that the eternal Self is the Supreme in which everything is, from which everything rises, by which everything perishes, which is in all modes of time and which alone is everything.

But it cannot be reached as a separate state, for it can exist as some knowing state only.

You remove the false reality, and that state will be left back as your eternal endless state freed of all afflictions.

Afflictions belong to the ego-entity only; therefore, when you get rid of this mind-made idea of ego, you naturally remain as what you are, the shine of Reality as it is.

Here, in this state, you do not remember the 'I' as any time/place-framed entity; you just stay quiet as a witness of the life-events, like an actor never ever identifies with the character he is portraying on the stage.

दूरस्थमप्यदूरस्थं सर्वगं तत्स्थमेव च तत्स्थः सत्तामवाप्नोषि तदेवास्यस्तसंशयः।

Stay established in that awareness state of oneself which is far from all, since it is nothing of this, yet which is very near as the very self shining as the real you, which alone shines forth as the world as the mind-shine, which never swerves from its pure state of changelessness and divisionlessness. You as the form-self exist as real because of the real self rendering reality to it, like the dreaming person renders reality to the dream character in the dream.

You are that alone; do not remember it with effort; but be it, and forget the very word called 'I'.

When you do not remember the 'I', you are naturally in the self-state. You need not have any doubt about it.

यत्संवेद्यविनिर्मुक्तं संवेदनमनिर्मितं चेत्यमुक्तं चिदाभासं तद्विद्धि परमं पदम् ।

That state is freed of all the perceptions; and a Jnani also is freed of perceptions because he is not affected by the conceived reality, like a mirage city is non-existent for a man who knows the unreal nature of the mirage.

Staying as a mirage is the natural state of the desert; you cannot have a desert which will not produce a mirage.

Reality state also can shine forth only as the perceived world; you cannot reach some silent state and catch that reality-state as a separate thing that needs to be achieved by you with effort.

When you do not make any effort at all as the 'I', you stay as that.

The perceived does not affect you then, even when it is perceived.

The world is seen as not constructed at all as with a beginning and end, since the Mukta is free of the Vaasanaas which construct the world-scenario. He is free of the perceived, since he is out of the push of the Vaasanaas, which keep pushing one towards the varied experiences of joys and sorrows.

A Mukta too sees the world-picture like any other ignorant man; but he does not see it actually, because he knows the unreal nature of the perceived and is not fooled by it. For example, when you are in the midst of a crowd that is enamored by a magician's feat, and if you alone know the secret of a magician's trick, and are not fooled by it, you will still enjoy the feat with the others, enjoying both the cleverness of the magician and the foolishness of the crowd, and will be amused as to how his performance fools one and all.

You will be just amused! That is all! You will not be fooled for sure!

That state is the supreme state of knowledge, where the world is not seen not as a world at all, but as a nothingness, as what it is! Of course, it needs courage to see the pleasant dream of the world dissolving away; but if you do not wake up to the truth fast, it will turn into an unending nightmare for sure! Either you keep revolving inside the whirlpool of repeated Vaasanaa-dreams and be devoured by imagined crocodiles; or be out of it all, by climbing on to the shore which is just an empty field of nothingness. Why cry for the loss of what is not there in actuality! Do not fear the truth!

सा परमा काष्ठा सा दृशां दृगनुत्तमा सा महिम्नां च महिमा गुरुणां सा तथा गुरुः।

That state is just not the state of nothingness and emptiness, and the dried up state of all; but it is the most wonderful state of knowledge that can ever be reached by any Jeeva.

After all, what is a Jeeva's innermost wish whoever it be?

A Jeeva wants to be happy always; does not want to die; does not like unpleasant things to occur in life; but it runs after the non-existent objects in search of happiness, and suffers always. It believes also that it will die along with the body, and so fears the death. It is miserable always because of the mind-made stories. However, it can also free itself from the misery of birth and death if it makes an effort to realize the true affair of things.

By removing the desires, it is always happy; by knowing it is deathless, it is freed of death; by dismissing the stories of life as trash, it is out of the miseries also. All this becomes possible by the attainment of knowledge, by taking recourse to Vichaara. Such a vision of knowledge is the most excellent way of seeing the world; it is the noblest state that a man can achieve; it is the Supreme Guru since such a vision guides you like a Guru throughout your life as a Mukta, whether with the body or without the body.

स आत्मा तच्च विज्ञानं स शून्यं ब्रह्म तत्परं तच्छ्रेयः स शिवः शान्तः सा विद्या सा परास्थितिः।

Know that as the Supreme state, as not any vision concocted by the mind; but that which is free of all the binding nature of perceptions; is not bound by the perceptions; and is the shine of the Chit itself as the world.

That is the emptiness of all. That is the extreme limit of bliss. That is best of all visions. That is greatest of the great. That is the most revered of the revered. That is the Aatman. That is the fruit of analytic knowledge.

That is the Supreme Brahman. That is the most good. That is auspicious. That is the extreme state of quiescence.

That is the true learning. That is the most Supreme state.

योऽयमन्तश्चित्तेरात्मा सर्वानुभवरूपकः यत्र स्वदन्ते सर्वाणि स्वात्मद्रव्याणि सत्तया।

Search for the essence within you, by the presence of which you are able to know that you are experiencing some emotional experience as your life-event.

When you are experiencing anything as a Jeeva-state, there are always two levels in that experience; one is you the name and form entity experiencing something; and the other is the state, where you 'know' that you are experiencing something. There are two of you there. Which one is the real you, the one who is agitating as the mind and its experiences, or the one who is aware of that agitation?

The 'ego-you' just goes through some experience mechanically, as a reaction to the outside world; another (unknown) you 'knows' that you are going through some experience.

There are two 'yous' here; one you is silent and knows and makes your experience real; and another you just experiences some life-event like the inert mechanism of an animal.

'That you' is more alive and more conscious than 'this you' which moves around like a wind-up doll.

Cows and dogs and cats cannot 'know' that they are experiencing something; they exist as inert experiences only. Like the motionless rock, the moving cows also cannot write their auto biography; for the cows and dogs do not exist as the two levels of you. There is no 'knowing' that knows what the 'I' is doing.

A cow eats; but it does not 'know' that it eats. A dog runs; but does not 'know' that it runs. These animals do not know what is eating or running. They do not 'know' anything at all; they exist as the mechanical survival techniques only.

If you as a human, cannot think back as to what makes you experience the events, and are just the inert experience, then you flow along the life like a grass piece caught in the floods, and you also do not fare better than a cow or a dog.

Anyhow, it is an obvious fact that you always know the actions of the body and the mind, as a separate-state of existence. You know what you are thinking, you know what you are doing, you know always what the ego thing is doing. That you which knows the mind and body actions is the true you; and that which experiences as the surface you is just the mind-agitation that is not the you.

The 'experiencing-you' is there as the ego-state; and the real you are also there always, who can understand the experience as belonging to you the ego-entity. One who knows never changes; the other who experiences exists as only the changing pattern.

This understanding power is your real essence which reveals all the experiences, and renders reality to all the objects that are in contact with the mind.

Analyze well this fact. Catch this subtle you which is always there as you.

Don't you always say- 'I Know I am eating' 'I know I am walking' 'I know I am listening to the music' 'I know I am sad' 'I know I am happy' 'I know I did a wrong thing' 'I know I should not have done like this' 'I know I am bound' 'I know I have to get liberated' and so on?

When do you not 'know'? Even if you fall asleep and forget everything, you still get up and say, 'I know I was asleep'. Which one knew you were asleep? The sleeping one cannot know that it was sleeping. The ego is switched off in sleep.

Who was keeping watch over the sleeping ego to give the report that you had slept?

Which of the you slept and which of the you knew that you were sleeping?

Awake one could not have slept; sleeping one could not have been awake.

Who is always awake and keeps guard on you throughout your existence as the ego-entity?

Are you the one who is always awake, or are you the one who rolls through dreams, sleeps and waking states like a helpless piece of mud-ball?

Do you eat or do you 'know' that you are eating? Are you sad, or are you 'aware' of this sadness?

What is this thing that is always hanging on to all of your experiences, as the 'Knower state of all'?

It is always there as a permanent halo around your changing pattern of the head; what is it? Analyze!

Analyze! What do you mean when you say 'I know I am happy or sad'?

You must be happy or sad; how can you 'know' it? Who knows it?

Then, is there another one as you? Is that the you or is this the you?

Is the bound one the real you, or are you the one who knows that you think you are bound?

Who is the real 'I'? Analyze! Who is bound? Analyze? Who is the real you? Analyze!

स जगत्तिलतैलात्मा स जगद्गृहदीपकः स जगत्पादपरसः स जगत्पशुपालकः।

That essence of yours cannot be seen inside a mirror, or described with a name, form and qualities (like the ego-entity attached to a form).

It is very subtle; but is the power that reveals the world as an experience as per any mind-content.

It is concealed like the oil inside the sesame seed; and can only be reasoned out. It is brought out by crushing the perceived ruthlessly through reason, like crushing the oil-seed to extract the oil.

That essence of yours alone reveals the world-experience like a light reveals the objects inside the house.

That essence of yours alone is the moisture that keeps alive the tree of the world-patterns.

That essence of yours alone is the care-taker of the animals namely the Jeevas acting as the inert animal-bodies.

स तन्भूतमुक्तानां परिप्रोतहृदम्बरः स भूतमरीचौघानां परमा तीक्ष्णता तथा।

That essence of yours is the string on which are held the pearls namely the beings.

That essence of yours pervades the heart-expanse of all; is the central essence of all, and rises as the 'I' in all. It is like the sharp subtle taste of hotness inside the heap of pepper seeds of beings; and is the 'know' of the ego-based actions.

स पदार्थे पदार्थत्वं स तत्त्वं यदनुत्तमं स सती वस्तुनः सत्त्वमसत्त्वं वा सतः स्वतः।

Mind agitates, say for example as, 'I want to eat the mango'; and that thing which is there as the real you says, 'I know that you want to eat a mango'; and lo, you go to a fruit shop, buy a mango and eat it off; and the agitation stops.

All this, that one knows; and manifests as the want, go, shop, eat and the satisfaction.

All your desires get fulfilled because it 'knows' and exists as the objects you want.

It exists as the fulfillment of all your wants.

It is not just the 'knowing' behind the agitations of your mind; but rises as the very experience of that agitation.

That essence of yours alone renders object-ness to the objects; it is the excellent principle that supports all, it alone renders reality to the world-pattern, since it is real and is the essence of all as their realness; is the very support of the concepts of existence and non-existence, rendering reality to the non-existent things also as their realness of non-

existence. Whatever you as the mind think; that background thing instantly rises as that; for it 'knows' your agitation. It is the ocean that rises as the very agitation wave and also its experience-field.

यः स्ववित्तिविचित्रेण स्वयमात्मैव लभ्यते सर्व एव जगद्भावा अविचारेण चारवः।

If that thing can rise as the experience of any agitation of want and attachment, what will it be like if there is no agitation at all? Only 'That' will be there as 'Knowing of itself'.

Instead of revealing the world, it will reveal itself.

It is like some magic light; turn it outside as the ego-entity; the world appears as your life-story instantly, like magic.

Turn it inside towards itself by killing the ego-entity; the world vanishes and it stays revealing itself.

After the light reveals itself, when you again turn it towards the world, you will see the light alone as all.

This is the magic of that supreme 'you', the light that reveals and knows.

How to attain the awareness of that state?

It is obtained by the analyzing of one's own self essence by oneself.

This analysis is blocked by the attachment to the ego-self and its connected objects.

Though the mind wants to get liberated, it remains searching for the liberation, unable to develop dispassion towards the objects with form. The fear of formlessness itself blocks the attainment of the goal.

Actually, the form of any object is just an image superimposed on the varied groups of elements and is not real.

Everyone is only a mind-entity which is formless (Aatvaahika emptiness as some mind-content).

The world looks pleasing and real, because of the lack of reason alone.

You will not 'become' formless by realizing the self; rather you will understand that you are not made of any form at all, but are acting as the formless mind-content alone.

You are already formless; why then are you holding on to the form and believe its death to be yours?

You are actually the Aatman 'the knowing you', which sees some sort of mind-content as some sort of world-experience. If you destroy the mind-content made of likes, dislikes, fears, desires etc, then the Aatman will shine forth as it is. Instead of trying to bathe in the mirage river, you will just watch it as a wonder of nature.

Even death will be an amusing factor to you, since it is a concept that belongs to only fools.

अविद्यमाना सद्भावा विचारविशारवः अहमादौ जगज्जाले मिथ्याभ्रमभरात्मनि को नु भूत्वाऽनुबध्नामि वृत्तिं कथमवाप धीः,
आदिमध्यान्तमानानि संकल्पकलनान्यहं, ब्रह्माकाशमनाद्यन्तं केवेयत्ता ममात्मनः, इति निश्चयवानन्तः सम्यग्व्यवहृतिर्बहिः।

The objects are non-existent except as the conceived reality; they will reveal their non-existence when reasoned out.

What is non-existent gets proved as non-existent through Vichaara.

How to do this Vichaara? Analyze like this. 'Who am I, where did I come from, why I am what I am and not any other, what is this world, why has it come into existence, why I am part of this world, why the world looks so fleeting and unreal, is it real or unreal, is it all a great play of delusion, if it is delusion then how I got trapped in it, how to get out of this trap, why I think like this and not the others, am I also unreal, then what is real, how this unreal started at all, is there a beginning middle and end for all things, will I also end off after living a meaningless life which is one among the countless life-states of the universe, how did I get to believe in the reality of this world, how to get at the truth of it all, how to un-weave the mystery of existence? And so on!

Then you slowly understand that 'I am just made of thoughts, ideas, beliefs and memories only! The measures of beginning, middle and end are just concepts I attach to the objects. The Reality state must be without beginning, middle or end and changeless, so as to support these changing patterns called the world and also the idea of 'I'.

'I' is not at all there except as an idea conceived by me. It is not the Reality; but is a concept that looks real by the presence of Reality.

Reality alone is there; and all this is non-existent except as the experience of a mind-thing. Then, the true me should also be the Reality state only, which knows everything, but is not anything.'

After analyzing like this till the ascertainment of the truth is arrived at, one should engage in the normal activities of life as if with involvement, but with the ascertained vision of their unreal nature.

उदयास्तमयोन्मुक्तस्थितिरन्तः स सर्वदा नास्तमेति न चोदेति मनः समसमस्थितम्।

What the state of a Knower of the Reality, is like?

The rise and setting of the world is there for only the ignorant at every moment, but not for him.

It is always the unset shine of Brahman alone that is seen by him always.

He is aware and awake always as the 'knowing' self that keeps watch over all the mind and body actions.

The world is not the world; but is Brahman alone for him. He stays as that Brahman, the 'knowing one'.

His mind in the state of Sattva just reveals the world for him as usual, but is equal always; does not rise or set as the world-patterns. Even the changing patterns of the world are seen only as the many probable states of Reality alone; and the mind does not feel excited by any information of the world it receives, nor does it suffer.

(World is nothing but a constant flow of information only.

Information of all objects in all possible states keep appearing non-stop.

Death or life, good or bad, joy or sorrow, cold or heat, all states exist at once as the probable states of Reality, which any mind can experience in bits and pieces as a life lived.

At this moment, even as you are reading this, the world experienced by you is just some tiny bit of information received by your mind. All other information of all others of all times and places are also here only, where your Knowing self is shining forth; but all that is blocked and you are allowed to receive only a few tiny bits of information.

A mind-entity is exposed to some particular set of information only and misses all the others.

Your belief in the death also rises because you receive the information of the body-death; but do not have the information of what the mind of the dead man is experiencing.

In one probable state, the death of a person occurs, in another probable state that person is alive.

What little we receive as information, either of death or life, is what we believe in.

We miss the other information, and believe only in what we know as an event as some information received by the mind. That is why you suffer, exposed only to some limited information only.

If like Queen Leelaa, you can also see the parallel existences of the same dead person, you will lose the faith in death and life. However, you are not dispassionate like Leelaa, so you suffer, when any death scene is seen by you; because you cannot receive the information of his continuance of life in another parallel copy of the world.

What we know is just the tip of the iceberg only, as our experience of life.

The world-existence (Brahman in essence) has many unknown secrets concealed within it like the giant ice-part hidden inside the ocean. The Knower slowly understands the secrets of the world-shine, by staying always in the unswerving vision of Reality itself as the self.)

यस्य खस्येव शून्यत्वं स महात्मह तद्वपुः भावाद्वैतपदारूढः सुषुप्तपरया धिया। व्यवहार्यपि संक्षोभं नैत्यादर्शनरो यथा आदर्शपुरुषस्येव व्यवहारवतोऽपि च। न यस्य हृदयोऽल्लेखो मनागपि स मुक्तिभाक् अविभागमिवादर्शं चिन्मणौ प्रतिबिम्बति चित्तेः परमनैर्मल्याद्वयवहारो यथा गतः।

That noble one is as empty as the empty sky and stays as emptiness only; the emptiness that rises as the vision of the world through a pure mind freed of all its agitations.

He stays non-dual within, but lives the duality of the world as required.

He is asleep to the reality of the world, and awake to the truth of the Reality always; yet he walks in the dream-state of the world, as a person who is awake always and knows that it is a dream only.

(It is advised that, always stay in the Advaitic (non-dual) state as your vision; but do not see Advaita when engaged in the affairs of the world.)

Reality is the essence of all; but you cannot ignore the division state of the world and live like an insane person.

You have to master the learning that belongs to the world you live in, excel in all the arts and sciences if you feel interested in them, and live the best of lives.

Vision of truth is the unswerving state that keeps you safe from the trap of delusion; yet makes you strong enough to face the events of life with equanimity.

Even when engaged in the actions belonging to his life-story, the noble one is never affected by the events, like the man seen inside the mirror. Just the image is there as if engaged in the tasks, but the inner self is always one with the mirror.

He is just seen; but is not there as anybody.

He whose mind is without even the least trace of all the agitations of desires, anxieties, delusions etc is alone fit for such a state of liberation.

The man inside the mirror is the mirror alone in actuality and is not separated from the mirror; the noble Knower also stays always in the awareness of his oneness with the mirror of Reality, and appears as a reflection seen in the Chit-gem because of the pure state of Chit shining forth as his action-reflections.

चिच्चमत्कृतिरेवेयं जगदित्यवभासते, नेहास्त्यैक्यं न च द्वित्वं, ममादेशोऽपि तन्मयः वाच्यवाचकशिष्येहागुरुवाक्यैश्चमत्कृतैः। आत्मनात्मनि शान्तैव चिच्चमत्कुरुते चिति चित्रस्पन्दो हि संसारस्तदस्पन्दः परं पदम्। चित्स्पन्दशमनेनेयं परिशाम्यति संसृतिः, महाचित्ते नतेऽर्थोशभावा यो भावनाक्षयः।

The magic of Chit alone is seen as the changing patterns of the world. There is no oneness here or twoness.

The question of one appearing as two or not two, does not arise at all.

I as the Vasishtha-form, seated here on this golden pedestal, am instructing you all about Brahman-knowledge; you are all sitting in front of me as the disciples. But actually, there is no separateness that divides you, me or the words of knowledge that flow forth.

All these divisions are reflections inside the Chit-mirror only.

Ordinary mirrors reflect the images only; but this Chit-mirror reflects all the mind-contents as its reflections.

Your minds that seek knowledge reflect in the Chit-mirror as the disciples seated here.

My mind which gives forth knowledge is reflected as that of a teacher, in the same Chit-mirror.

The very event of this discourse is a reflection in the Chit mirror, and has risen as a scene made of the Vaasanaa for learning and the Vaasanaa for teaching; and is reflected in the Chit-mirror.

Chit is of course the quiet state bereft of all agitations; but its nature is to exist as this world. By itself, in itself, Chit makes this magic of the world-appearance. Reality can exist as this world-appearance only.

We see ourselves in some sort of a form and are apparently stuck inside some world with its own past history. We try to analyze the physical causes that started this world. We wonder whether other worlds also are there, unknown to us.

We wonder how all this started, and what is there as the stable reality supporting all this.

We with our limited mind-structure can only reason out the Reality; and try to remain in the state of the Reality.

We understand that the agitation alone is the world; and non-agitation is the reality.

Agitation belongs to the mind only which sees agitation alone as the world. If we somehow analyze what the mind-agitation is like, then we can stop it with effort; and then we stay quiet in the agitation-less state of Reality. The effort here is the incessant practice of reason, and not any physical or mind-related action. We are not becoming anything new, but are removing what is not there already; and stay as the essence of Reality itself. By the quietening of the agitation through the practice of dispassion and Vaasanaa-destruction, the world-appearance is found out as a conceived reality through Vichaara practice; and so does not trouble us any more, even if seen.

When your reasoning ripens, the great Reality state is experienced as the self which is endowed with the purest state of the mind called Sattva. The world shines as your own shine without the mind-agitation rising as the desire-fields.

That indeed the supreme state freed of all agitations. That is the real you.

असन्नपि स्वभावं तत्संवित्स्पन्द उदाहृतं शून्यत्वमजडं यत्तत्परमाहुश्चित्तेर्वपुः। तत्त्वेन भावनायत्ता संसृतिः सानुभूयते अभावनामात्रलायात्सा च निःसाररूपिणी।

It is not that agitation really exists in the Reality state; but the only way to explain the world which is not there, is to mention it as an agitation in the Reality state. We reach that supreme indescribable state by climbing up the ladder made of words and meanings; and later get rid of that ladder also in the final stage.

The state of Chit is the Supreme state that transcends all these explanations; and when you experience it, you will see the emptiness that is beyond the sense-perceptions, and will be the undivided state of awareness only.

World-reality is the absence of self-knowledge.

Self-knowledge is the probe into one's own existence as connected to this world.

When you realize through reason that the world-appearance as connected to the ego is non-existent, then the left over state of quietness is experienced without the idea of any experience.

The world-appearance does not affect you anymore like a cloth that is burnt fully.

By the realization of the unreal nature of the world, the world stays as unreal.

The agitation called the world ceases to be when the agitation is understood as non-existent.

The world loses its essence and stays as a worthless piece of rag, and not anymore as a the emperor's attire!

(There is a story of an emperor who was fooled by a tailor into thinking the emptiness itself as his beautiful garment, and later became an object of ridicule because of his foolishness.

We are also like that emperor only and are glorified by the world around us which is nothing but emptiness.)

केवलं केवलीभूतान्तद्रूपा सैव शिष्यते चित्स्पन्दमेव संसारचक्रप्रवहणं विदुः।

When you understand through reason that some indescribable state alone is left back when the world is proved as unreal, then that alone remains left back.

The world we see is not a solid world, but a flow of experiences only which cover the Chit-state.

Chit-agitation alone is the rolling wheel of Samsaara.

When we ignore the experiences and look beyond, we realize the stable state of Reality that is freed of all experiences.

मातृमानप्रमेयादि कटकादीव हेमनि पृथगस्ति न च स्पन्दश्चित्तेर्या संसृतिर्भवेत्।

Reality state is like the gold that is seen as a bracelet. Bracelet has its own location, shape, weight and all; so do all the ornaments made of gold have their own measurements and weights.

Gold as such is not a bracelet or an armlet and yet is the same in all. It does not stay separate from the bracelet or armlet. Reality is seen as separated from the world-reality, like the bracelet is seen as separated from the gold.

And a bracelet cannot run away from the gold to reach the gold-state as a separate existence.
 It just has to understand that it was, is, and will be, always gold; and the bracelet-entity was its own imagined-state.
 You cannot run away from the perceived; it is there always as the Chit-shine.
 Even if you hide in a mountain cave, you will not be freed of the perceived.
 Perceived will always follow you like a vampire carried on your shoulder, as your ego and its connected experiences.
 The problem you are having is not the perceived; but the belief that you entertain about its realness.
 What matters what world you are in, and what ego that you are stuck with; any perceived-state is just mind made only
 and is not real. When you see no reality in the world-state, you stay as the Reality only.
 What matters what picture runs on the mind-screen, when you disbelieve all its stories, however excellent or worst!

चित्तमेव चित्तिस्पन्दस्तदबोधो हि संसृतिः अबोधमात्रे चित्स्पन्दः कटकत्वमिवोत्थितम्। बोधमात्रविलीनेऽस्मिच्छुद्धा चिद्राम शिष्यते
 स्वभावबोधमात्रेण क्षीयते भोगवासना। भोगाभावनमेवेह परमं ज्ञत्वलक्षणं, इतो नाभिमताः सर्वे ज्ञस्य भोगाः स्वभावतः भवन्ति, कोऽतितृप्तो हि
 दुरन्नं किल वाञ्छति। एतदेव परं विद्धि ज्ञत्वस्यापरलक्षणं स्वभावेनैव भोगानां यत्किलानभिवाञ्छनम्।

The conceiving mechanism alone is known as Chitta.

Chitta is the agitation state of Reality. This agitation state is the world we experience as real.

But actually Chit is agitation-less.

We conceive the agitation and analyze the cause of this agitation, so as to understand the Chit.

We find out that this agitation is caused by the lack of proper knowledge of Reality.

World is like a bracelet kept in front of us.

Bracelet is our own conception; but actually the gold alone is there as its support.

Rather, the gold is not aware of the bracelet at all; it alone is there always and not the bracelet.

We understand that we are all the various ornaments made of that gold only, and are unaware the gold-essence in us,
 which alone we are. We understand that the ego-based world is non-existent in the sense that proves the bracelet-level
 is non-existent in the level of the gold. We get rid of the idea of us being bracelets and armlets and stay as the gold
 alone; though other ignorant may still see us as bracelets and armlets still.

This gold-realization of the bracelet is known as JeevanMukti.

When the wrong idea of 'I am the bracelet' is removed through the right knowledge of the gold essence within, then the
 bracelet dissolves off without trace; and gold alone is left back.

Bracelet (ego-based world) was not there at all except as a conceived reality.

Gold (Brahman) alone is there always without changing into any bracelet or armlet.

We imagined the bracelet (ego and the world) and we get rid of the imagination through reason.

What is left back is the gold (Brahman) alone!

After the world is proved as non-existent, the Reality state alone gets left back as the extremely pure state freed of the
 perceived, hey Rama!

The world is seen as real, because of our want to experience it as real.

We want the world to exist and so it exists for us.

We are like the monkeys which get trapped by putting their hand into a small hole filled with peanuts, and do not let go
 of the peanuts, though they want to be freed of the hole.

Wants do not exist just as the pleasure seeking only; but they hold on to as the pleasures of family attachments, Guru-
 devotion, deity adoration, kindness, compassion, ascetic practices, and all types of Saattvic qualities also (as shown in
 the story of Punya and Paavana).

Such wants can be destroyed through the knowledge of the true self only.

A JeevanMukta need not discard all these virtues; but wear it as a costume only and not as his nature.

The absence of joy in all these things is the main characteristic of a Knower.

A Knower does not seek separate joys from family contacts, compassion acts, deity worship etc.

Whatever is there as the picture of the world shines forth as the Self-shine only for him.

Since he does not have the trace of the ego also in the least and is not identified with the form, he does not seek the joys
 of the world outside of him. He just wills the mind to react appropriately to the images seen in the world, without
 ascribing reality to anything.

Whatever seen is his own shine as Reality and he enjoys them all with appropriate actions, though he sees no joy in
 anything. He always is in the bliss of knowledge, and the same bliss alone is experienced in all the objects also.

It is like the sugar eating other sugar pieces in a sugar-made world, knowing well that it alone is all.

A man who is fully satiated will not want the rotten food strewn on the street; how can a Knower see any joy in the
 world-objects? Know this alone to be the main characteristic of the Knowledge state, that the no-want state, is not
 maintained with effort, but is natural for a Knower.

चित्स्पन्दैव सर्वात्मरूपिण्यस्तीति निश्चयः योऽन्तः प्ररूढः स्वभ्यासो ज्ञत्वशब्देन स स्मृतः।

A Knower is not the form you see as him or her.

He is just a level of existence which you can locate as some form seen at some place, like Krishna or Vasishtha.

He is just an ascertained state of knowledge which is made of emptiness alone. He is not a mind-entity like others, but
 is a Chit-entity. Mind-content rises as the world for the ignorant. Chit alone rises as the world for a Knower.

Chit sees itself as the world; or stays as the world; that alone you call it as the Knowledge-state.

यो न भुङ्क्ते भुज्यमानानपि भोगान्स बुद्धिमान् लोकानुरोधसिद्धयर्थं स हन्ति लगुडैर्नभः ।

It is not that the Knower runs away from pleasures; or stops enjoying them.

He does not present himself as an odd one in the crowd, by showing off his ascetic supremacy.

Though Krishna was an excellent Knower, not even his close friend could know the other side of his character as a BrahmaJnaani. Krishna just lived through the luxuries of the royal life like an ordinary king, but always wore the garb of renunciation within. He never advertised his Knowledge-state through any action of his.

He acted the part of the king extremely well, to its perfection.

He was the best of men!

A liberated man normally eats, sleeps, and enjoys objects like others; but he does not feel any special joy in those objects like the ignorant do. Any enjoyment is just a Samaadhi-state for him.

Body moves as it were; senses function as it were; story runs as it were; but he is always the shine of the self alone.

He enjoys everything; but does not enjoy anything; like the ocean even if it receives more waters does not overflow.

He alone is the wise one who has realized the non-existence of joy in the objects.

But he has to live amidst the crowd of people who are hitting at the sky with clubs; and he also has to do the same thing, to survive amongst the ignorant. He cannot make the fools around him understand that there is emptiness alone and it cannot be hit by clubs. He cannot make the others understand that the joy that they see in the objects is not there really in the objects; he cannot make them understand that the joys and sorrows are just the reactions of the mind to its own conceived stories. Therefore, he just moves the limbs which they see as his body, and pretends to be one of them.

Why should he act deluded like others? He is not acting deluded or cheating the others; but is seeing the truth; that is all. Others also can see like him, if they make an effort; but they do not, or cannot; because they are not any individual entities but are Vaasanaas alone that surround him as various shapes.

Since Reality has to exist as the world only; the Knower exists as the Known-state of Reality in the same world.

He sees the world as Bodha only; as just a rain-fall of information, dropping one after the other like the non-stop rain drops. A Knower also has to stand in the rain like others; but he holds the invisible umbrella of knowledge and does not get drenched by the rain, whereas others get drenched, get carried away by floods and perish in the rain.

He remains in the world as a shine of Brahman only; and sees others also as his shine; so whom is he cheating with pretense? He just 'is'; and reacts appropriately to the information of people and objects as needed; as the state of Reality endowed with a pure mind-state. He sees no divisions; but is the self-shine alone as all.

विनाऽकृत्रिमया बुद्ध्या न सिद्धिरवगम्यते क्वचिदात्मावलोके च स्वाङ्गावदलनैरपि ।

A Knower is not pretending; but is in the true vision only.

The ignorant only are pretending to get joy out of objects, because they do not know the truth.

Unless this pretense of seeing joy in the objects goes off, the truth-vision cannot be achieved.

And the self-state can never be achieved by moving the limbs in ascetic practices, Yoga practices, deity worships, or torturing the body by burying it in the cold mountain caves.

Without discarding the pretense of delusion, the Knowledge-state cannot shine forth.

This knowledge cannot be achieved by torturing the body in the name of asceticism.

A Knower need not pretend asceticism; for body-torture does not lead to self-knowledge.

He just leads a normal existence like others; with the constant awareness of the truth.

Like inside a picture gallery, he also sees the paintings painted by the senses as fire, water etc.

The ignorant do not see them as paintings; but see them as real and suffer; for they live as painted pictures only; and believe in the painted pictures of the world as real.

चिच्चेत्यं चेत्यकोटिस्था तावत्पश्यति विभ्रमं इदं यावदबोधात्मा स्पन्दते स्पन्दरूपिणी । सम्यग्बोधोदयोन्तः स्यात्स्पन्दास्पन्ददशाक्रमः क्वापि याति च संशान्तदीपवत्साभिधानकः । चितः प्रशान्तरूपाया दीपिकाया स्वभावतः स्पन्दास्पन्दमयी नेह कथैवास्ति मनागपि । यदस्पन्दस्य मरुतो न सनासन्न मध्यगं रूपं तदेवासंवित्तिस्पन्दायाः प्रशमं चितेः । अभिन्नः स्याच्चितः स्पन्दः शुद्धचित्स्फाररूपधृक् न बन्धाय न मोक्षाय स्थित आत्मनि केवलं, चिच्चेन्निरर्थसंवित्तिनिर्वाणे न च विन्दते ।

The Chit exists as the perceiving state limited by the mind-screen; and believes the constricted world-scene seen through the mind-screen as real. It has access to only some limited information and makes its own belief-systems based on that limited information content.

Chit will vibrate as this world-picture delusion, till the true knowledge gets obtained.

Even this understanding that Chit exists as the agitation state goes off, when the Self-state is attained; for nothing else exists there as agitation or no-agitation. This agitation that looks like the world, goes off like the flame that is extinguished; and stays only as a word with meaning.

Chit is the completely quiet state always shining forth as a lamp by its very nature.

The very question of agitation or agitationlessness does not rise at all, when that alone is realized as the self-state.

The wind which does not move at all, is neither moving, or not non-moving; but is in the middle state.

The ignorant see it as moving; it is their own ignorance that rises as the agitation of the world-reality.

The seeker of liberation is told at first, that it is non-moving, because he sees the bondage as real.

The Knower is the state of Chit which does not vibrate as the ignorance.

The light and its flame are not different; the light knows no agitation. The Knower also is the pure Chit-light which has no agitation; but is the undivided state of the Chit shining forth as the world-scenario.

There is no bondage or liberation there, but only the pure state of the self; since Chit is free of all the screens of ignorance, it does not see any meaningless perception as real.

तद्धन्धमोक्षपक्षादेर्नामापीह न विद्यते, मोक्षोऽस्त्वित्येव बोधोऽन्तः पूर्णता क्षयकारणं समास्त्वित्यपि बन्धस्ते श्रेयो संवेदनं परम्। यदनाभासमजडं तद्विदि परमं पदम्।

The terms like liberation and bondage become meaningless in that state.

If you are filled with the idea that let there be liberation for me, you will perish, for that very idea will stay as your delusion state. You cannot also say that, then let there be an equal state for me; then that also is the state of bondage. All these terms like Moksha, bondage, agitation, equalness, Chit, Chitta etc are just words coined out so that some explanation can be there for teaching a seeker of liberation.

You must want the liberation and study the Scriptures like Vaasishtam; but that itself should not become your binding state. The moment you want liberation, you are realized, like when a man who is sunk in the mud comes out and searches for some water, he is already in the process of cleaning. Scriptures offer you that clean water; but you cannot be obsessed with the bathing only and feel that you will never become clean, and keep on bathing forever.

Now at this Nirvaana section, after studying patiently all the explanations and instructions, it is time you give up the idea of liberation also and stop reaching out for the vision of truth which you think is evading you purposely.

You are already realized when you start the Vichaara, like the darkness is already gone at dawn.

Wanting liberation is a long past thing that required you to cultivate so many virtues at the beginning of the study.

Now, you must naturally be in the self-state which needs no explanation like agitation is gone etc.

‘Let there be liberation’ – this understanding is the cause of damaging the wholeness.

Even the understanding, ‘Let there be equal-ness’; is also bondage.

Best is to have no thoughts about all these terms at all.

If you see the world as a mirage and not an absolute reality then you are already realized. If your mind has stopped reacting to all the information that it receives with likes and dislikes; then you are already realized.

Realization is the basic state; then with that pure state you can still ascend the knowledge-mountain of Brahman like any Rishi of Satyuga and rise gradually to the Shiva-state.

बन्धमोक्षादिकार्होऽसौ प्रेक्षमाणः प्रणश्यति प्रेक्षणादेव संशान्ते त्वहंभावे निरास्पदे न विद्मः केन किं कस्य बध्यते वाथ मुच्यते।

Analyze as to who wants this Moksha? The one who is bound alone needs freedom.

Reality state (self) is not bound at all; and you are that.

If you want liberation, then you are bound; if you want to be cleaned, then you are dirty.

Do not be obsessed with the idea of liberation also.

Stay always as Brahman with a pure mind-shine as the world.

You need not think that you are realized; but stay as realized; and see no-world.

The one who owns bondage and liberation (ego), vanishes when he gets observed through Vichaara.

See the amazing magic of it all! Ask who wants liberation, and the seeker of liberation (the ego as the Mumukshu) vanishes off, for there is no one who needs liberation.

Analyze who can realize. You as the name and form as some body-entity can never realize; for the body is inert.

Mind is nothing but an imagined ‘I’ supported by the body-identity, or the imagination which supports the body-entity.

Mind also cannot realize, for it is just some inert mechanism which produces the world-picture for the Vaasanaas.

Then who else is there? No one! No one is bound; no one needs to be liberated!

We do not know by whom, what, who gets bound or liberated, if the ego is gone!

संकल्प एव रचिते बुधश्चेदविभागवान् तदसंकल्पमस्पन्दं सर्वं जातमवारितं स्पन्देऽस्पन्दमये वाते तन्मयत्वात्सदा चिता।

The Knower stays as the divisionless state and understands that the liberation also is a conception only.

After this, what limitation can be there?

All that shines forth as the world is not conceived, not agitation-bound and not limited.

He sees the Reality as it is; a continuous fluctuation state rising as any probable state.

Reality is a boundless state of information that rises as the world.

A mind-entity can experience and react only to a limited amount of information.

For example, Arjuna can know only of the dead bodies that lie in the battle-field, he cannot see their continuity in other lives; that information is blocked for him, leading to his anxiety about death.

A Knower like Krishna also cannot see the other lives of the dead people (unless one masters Siddhis); but can know of this fact as a Knower of truth; that is why he has no anxiety about death or life.

A mind constricts the information-content; but the great Sages who have mastered Siddhis can have a glimpse of any probable state of Reality, if they so wish. Siddhis are not a must for realization; Krishna mastered Siddhis for some purpose to be fulfilled in his life.

A Knower sees the world not as any desire fulfillment field; but as a probable state of Reality only.

Every moment is blissful for him, like an actor enjoying the unlimited costumes that he can have access to.

Good, bad, death, life, auspicious, inauspicious, bondage, liberation; all these terms have no meaning for him.

He sees no one in need of liberation also; since he does not see any one as any entity; but only as a probable state of Reality; including his own form that others see him as.

He is the Chit-state which is settled in its pure state which is like a wind that does not move or not move.
Wind in such a state is ready to move state only; but does not move, or not-move.
Reality is always the ready to be any state only; but as a Knower it stays not as any probable state at all within.
It does not move, or not move as a Knower.

संक्षीणे न च संसारो निस्पन्दे चिद्धने स्थिते, चित्तेज एव चित्स्पन्द इति बुद्धे निरन्तरं, व्यतिरिक्तश्चितः स्पन्दो न किञ्चिदवशिष्यते।
Chit-Reality is a ready to be any probable state as any experience with an 'I' and its object of perception.
If the 'I' is gone along with its object of perception, then what is left back?
The probable state of the Knower puts a stop to all the probable states as it were.
When the I and the world are gone, what Jeeva can rise as any probable state?
When the dream is over, and you are awake, what can rise as any dream-scene?
When there is no mind-content, what can forcefully rise as any experience?
The Chit stays as no-movement state (not rising as the probable Jeeva-states) and is dense self-awareness only; then nothing of the Samsara exists except the Reality state that shines forth with the garb of a Knower.
This state is not an intellectually fulfilled state; but is something far beyond the reach of intellect also.
It is just the unbroken vision of truth that Chit-shine alone is the Chit-quiver.
The Reality and world lose their separateness and become synonymous terms.
Chit is no more the 'Chit and its shine as the world'; but 'Chit alone is the shine of Chit'
What else is there as left back when the truth is realized?

अस्मिन्दृश्यमये दीर्घस्वप्ने स्वप्नान्तरं व्रजन्न ज्ञो मोहमुपादत्ते सर्वगत्वात्स्वसंविदः।

This perceived state is just an ocean of probable states rising as Jeeva-states; and the Jeeva who has no identity except the deluded ego, is forced to live through a dream revealed by the mind-sorcerer.
But the Knower has no ego nor the delusion, and is awake to the truth.
Though he wanders in the dream, he does not get fooled by the dreams of others.
He always exists as the Chit which shines forth as all.
He is the mirror-ness that is moving among the reflections.

यत्रोदेति प्रसभमनिशं सर्गसंवित्तिसत्ता यस्मिन्नेते सकलकलनाकारपङ्का गलन्ति, उद्यन्त्येते स्वदनसुभगं यत्र सर्वोपलम्भा ध्यानेनैवं तमवगमय प्रत्यगात्मानमन्तः।

The world-perceptions of limitless varieties keep on rising from that Reality state forcefully and exist as the manifold mind-states, namely the Jeevas; and are experienced as real also, when the knowledge of the truth is absent; and all these quagmires of various stinks of Vaasanaas dissolve off also, when the knowledge of the truth is present.
To exist is a wonder; to know that you exist is another wonder; and to know the right one as you is more wonderful.
From that alone all these charming experiences that are pleasing rise up as the mind-state of a Mukta.
Meditate on that through Vichaara and realize that state as your own essence within.

एवमाद्यं परं तत्त्वं चिद्धनं परमं पदं तत्स्था एते महारूपा ब्रह्मविष्णुहरादयः विभूतिभिः स्फुरन्त्युच्चैर्जनास्तुष्टा नृपा इव, आकाशगमनादिक्रीडाभिः क्रीड्यते चिरं तस्थेनैव जनेनेह स्वर्गं स्वर्गोक्सा यथा। तत्प्राप्याङ्ग न म्रियते तत्प्राप्याङ्ग न शोच्यते तत्प्राप्य जीव्यते नाङ्ग तत्प्राप्याङ्ग न रुध्यते। अपारपरमाकाशरूपिणः परमात्मनः सत्तासामान्यरूपं चेन्मनागपि विभाव्यते। तत्त्वं निमेषमात्रेण जन्तुर्मुक्तमना मुनिः कुर्वन्संसारकर्माणि न भूयःपरितप्यसे।

In this manner, I have explained the Supreme state dense with consciousness, the supreme reality and the origin of all.
Great Devas like Brahma, Vishnu and Hara stay in that state always; yet perform their duties without a flaw.
They happily exist with their own forms and life-stories that are endowed with the glorious experiences of self-state, like emperors who own everything. The heavenly beings may fly about in the ordinary sky expanse of the heaven; but those who are in the Chit-state enjoy floating in the expanse of Chit itself, at all times.
What experience cannot be theirs if willed!
When you attain that state Rama, you will never die; for you will understand that you cannot die.
When you attain that state Rama, you will never cry; for you will be out of the story-events that carry joys and sorrows.
When you attain that state Rama, you will not live; for you will no more be a Jeeva hankering after experiences.
When you attain that state Rama, you will not be blocked; for any probable state can be yours without the limiting adjunct of the mind.
You will not differ in the least from the state of the Reality which is in all as their essence, which is the supreme principle that supports all and which is the limitless state of the perceived.
You who are lamenting about you human birth, will be instantly out of all this suffering and will be established in the quiescent state by the realization of the truth. Even if you are engaged in your regular duties as a king, you will not be affected by them, and will not swerve from your quiescent state.

रामोवाच
Rama spoke

मनोबुद्धिरहंकारश्चित्तं यत्र क्षयं गतं सत्तासामान्यमाभातं मनस्वी स किमुच्यते।

Reality state is without a mind or intellect.

A Knower who is established in the knowledge of the Reality state, is said to have destroyed all these tools which reveal the divided state of the world.

He is no more a Jeeva made of Vaasanaas. He is not any god also. He is not the Reality state which is without a mind, intellect etc. He is Brahman state in the knowing state of itself, I understand.

He is a 'Mansvin', a strong-minded person and his actions are the only ones that are determined and perfect, since he is an ego-less entity as a no-one; others are under the control of agitations always and their actions are unpredictable.

Where the mind, intellect and ego have been destroyed; when one shines as the common essence of all, who is that who acts with the mind etc?

वसिष्ठोवाच
Vasishta spoke

यद्ब्रह्म सर्वदेहस्थं भुङ्क्ते पिबति वल्गति आदत्ते विनिहन्त्यन्तःसंवित्संवेद्यवर्जितं तत्सर्वगतमाद्यन्तरहितं स्थितमर्जितं सत्तासामान्यमखिलं वस्तुतत्त्वमिहोच्यते।

Brahman is what?

We cannot know it as some object of intellectual analysis. We just refer to it with the sound Brahman. Brahman is the ever expanding state of 'Knowing'; for the more you probe, the deeper you enter into the self-state (Aatman).

The journey of self-realization has no end.

What is this Aatman, and what is self-awareness?

We can only think of this Aatman as something which we are not.

We know that it exists, through the practice of reasoning process.

Something is there in the inert bodies that makes them eat, drink, jump, interact with others by accepting them or killing them. All the inert bodies of course have similar characteristics and are to be considered as ruled by some common fixed physical laws. But the he actions of these inert bodies are different, and are not common; their experiences are also not common. The inert body cannot do actions by itself. So we invent a mind-thing to explain the actions.

Even here, the mind is just an inert process only.

We reason out that some energy-force named as Praana is the power that moves these inert bodies; and if Praana is absent they fall dead. We wonder what meaning is in all the actions that one performs in the world, if everything is destroyed by death. What happens to the knowledge we gain, we question.

We reason out and understand that there is some unknown principle, which is there behind the entire perceived, and inside all the bodies that make them eat, sleep, drink etc.

Since the minds are just processes of want-fulfillments, we destroy the mind through self-control.

Then what is left back? Just the inert body that moves by the inert Praana.

Then who is aware of this all, even without a mind and disconnected to the body-thing?

We arrive at some quiet state which is not supported by the Praana, mind, body or the objects of the world.

We understand that such a state did not rise up with the body, and will not die with the body.

If all the physical bodies are removed of the dividing lines, then all the physical objects are left back as just made of matter alone that moves by the power of this Praana.

One whole heap of matter as all the bodies, kept in motion by a single Praana-force!

Is Praana alone there as the all in all? Praana is also inert and a name given to some energy state only.

Something is there which is empowering this Praana also, we surmise.

It is always there in all, as a support of all; we surmise.

We know also that it is always there as the innermost essence in all of us, which is not connected to the 'I' of the body.

We realize that we are that, and not these inert things called the mind and the body.

We realize that it alone is there as something that is common in all, and we refer to it as the Reality state.

What is it, where is it? We search through reason.

We realize that, that alone is the principle that acts as the Praana empowering the agitation called the mind, which rises as the manifold states of the world-appearance.

We understand that it alone mirrors the mind-agitations as the experiences, and give the illusion of a solid world.

It is all, and is in all, and is nothing of this at all; we realize!

And what do we see then as the experience of truth?

We are one with that which is all; and stay awed by the wonder of being all!

It alone makes things what they are! It is what that makes the objects as what they are!

What is within us that is capable of making these objects known as objects? We ask!

We realize that we are able to think and analyze unlike the animals; and are some entities that can know that it knows.

This knowing that one knows is the main essence in us.

This knowing that one knows can stay as not knowing anything also.

We always know what we experience. Some silent 'I' is always watchful of the 'ego-I'! What is it?
 Since the world is just a mind-made knowledge; and if we dismiss it off as just relative reality that is seen differently by each mind, then we arrive at the common essence of the knowing, which knows it knows.
 I know something as an object; I know that I know something as an object; I know that I know that I know something as an object. Whatever the ego-I rises as a thought; the silent 'I' stays as 'I know'.
 That is why you cannot reach it through any word or thought.
 Whatever you think, it immediately moves back and says in silence 'I know'.
 This is the Aatman; which is hiding in you, but is asleep in animals.
 Human-state is a better state than the animal-state which know, but do not know that they know.
 There is not even an 'I' in them.
 Animals are pure surviving mechanisms without the power of thinking or knowing.
 A human is also an animal if he exists as just a survival machine.
 But if he evolves and reaches in for his original essence, he is more evolved and transcends the animal-level.
 He dis-identifies with the body-mind-intellect grouping, which has evolved to be just a survival machine.
 The survival machine can function automatically, even if his knowing self is not interfering.
 The common essence which 'knows it knows' alone shines forth as the 'knowing of objects'.
 Objects exist as what they are because it is known by the knowing principle to be so.

तत्स्थितं खतया व्योम्नि, शब्दे शब्दतया स्थितं, स्पर्शे स्थितं स्पर्शतया त्वचि तत्त्वक्तया स्थितं, रसे लीनं रसतया रसनायां तु तत्तया, घ्राणे घ्राणतया दृष्टं, रूपे रूपतया दृष्टं नेत्रे लीनं च दृक्तया, गन्धे गन्धतयोदितं,

If emptiness is known, it becomes the sky; and we understand that it is some emptiness which can contain the objects like us. The emptiness is a canvas which can be drawn lines inside it, and get divided as objects.
 If some disturbance in the air-movement is known, it becomes the sound; and the organ which cognizes it is known as the ear. If some resistance is felt when contacting objects, it becomes the touch; and the organ which senses it is named as the skin. If some tingling sensation is in the tongue when in contact of the objects, the mind differentiates the tingling measures as various tastes so that the harmful substances to dot enter the body, and the tongue and taste both exist as the knowing state of the known. The nose is able to sense the differences in molecules and we call it the smell, and we call the sense which recognizes the smell as the nose. Nose and tongue both work together when tasting and that is why the tasting sense is called as 'Rasanaa'.
 The eye senses or produces the images made of colours and shapes; and the brain recognizes the faces, objects and therefore we are able to interact with these shapes. The inert eye just produces shapes, and mind conceives names and forms; and the common essence in all rises as the perceived. That alone exists as the objects seen by the mind-eye, and sees as the mind-eye too. Animals also 'see' the images; but not like the humans; they have different colour perceptions and shape perceptions; and do not have the capacity to name them.
 But we just do not see the images; but know the images as what they are.
 We have evolved to understand the world that surrounds us as the sense-information.
 Apart from the cognition function of the brain, and the eye, as in animals, we 'know' that we see. We are able to stand apart and analyze the function of seeing.
 We are the power to know that we know. This is the self that is common in all; that is referred to as 'Aatman' the thinking state; and whether shaped as a biped or a quadruped, he who thinks alone evolves as the Aatman-state.
 Aatman state alone can rise to know itself.

You 'know' the objects of the world as the ego-entity. You also 'know' that you 'know the objects of the world'. If you are 'aware always' that you are 'knowing' the 'knowing of the world', then it is self-state. But through the pull of attachments and desires for the world of objects, you live absorbed in the mind stories connected to that knowing self, and are unaware of the self that 'knows' you as the 'ego that knows the world'.

All the senses are inert mechanisms that try to probe the emptiness of the space which exists as the manifold varieties of matter-groupings. That which conceives objects with names and forms is the mind-function; and that which analyzes the world around and arrives at conclusions is the intellect-function. All these are inert functions of the inert brain.
 Apart from these inert functions, every thinking being is able to stand outside of it and 'know' that he knows the objects of the world. He knows the 'I' too.
 Even the ignorant 'know' what their 'I' knows. But they do not know of that which 'knows' their 'I'.
 This behind- state that is aware of the 'I' and its knowledge of the world, is the Aatman,
 It is the self that is commonly present in all thinking beings. It is dormant in the non-thinking beings like a seed that is asleep. This self-state goes unnoticed and ignored, because the Jeeva-entity is lost in the explanations narrated by the mind. Mind takes the credit for all things, and we live as mind-entities only, made of stories. Mind robs the awareness state of Aatman and stands as the all in all, explaining the self-state itself as the 'body-I'.
 The Aatman is there in all as the real Knowing state, but is ignored and misunderstood as the 'I'-ego.

पुष्टं कायतया काये, भूमावपि च भूतया, पयस्तया च पयसि, वायौ वायुतया, स्थितं तेजस्तया तेजसि च,

The body made of matter-groping in the emptiness of space, grows, reproduces its kind, deteriorates and dies.

And the mind which held on to this matter-thing as 'I' cries and laments that it will also die; forgetting the real self which never 'knows' death. Mind alone imagines the death.

When 'you the silent Knowing state' which knows always 'you the ego' which knows the world, does not 'know the death' at all; how can you lament that you will die someday?

Death is just an imagined concept, which the Aatman never knows.

What it does not know cannot exist at all!

Aatman knows the mind and its actions; and shines forth as the mind and its actions.

You as a mind-entity can never die, because the Aatman in you will not stop shining as the world-experience, as long as you have desires as your mind-content.

Do you have desires? Do you have attachment towards objects and people?

Do not worry; the same world and the same objects will be there for you again and again non-stop, even if others keep on seeing your dead body again and again. Whatever picture of the world you are attached to as liked or disliked, will be there again and again for you as a repeated experience; but you will not die ever, for the true you the knowing of the knowing of the ego actions 'knows' no death. If it does not 'know' death, then 'death' cannot exist at all like the death of a barren woman's son.

What are these bodies that move on the ground, like tiny puppets winded by the Praana key?

These matter-made bodies are stuck to the ground-matter and move along here and there on the matter-stage itself, like mud balls rolling on the muddy ground. The world is made of elements like water and air and heat which sustain these earth-made bodies rolling on the earth-made ground. Even this is known by the self inside each of them, as outside of it. Do not we all know it as outside of it? Are you not that self actually?

बुद्धौ बुद्धितया गतं मनस्तया मनस्यन्तरहंकृत्याप्यहंकृतौ रूढं संविदि संवित्त्या चित्ते चित्ततयोत्थितं,

We know that we know; and we sense the objects, interact with them, conceive qualities on them, like and dislike them, get dragged by attachments and desires, we fear the death and diseases, think and analyze and derive at conclusions (right or wrong); and form our own theories and explanations of it all, completely ignoring the real self which is behind us all as the knowing state that knows it knows; yet we divide the knowing state as different functions and name them as the Buddhi (understanding function), as the Manas, the thinking function which conceives the world in the sense-perceived qualities. We invent a label for these functions to separate them from other bodies and call it as 'Aham. This 'Aham' sticks to all the inert functions and thinks that it alone is functioning as these all.

The real self which knows the 'Aham' and its activities remains unknown and non-existent for the 'I' based entities. How the self is reasoned out then?

If you are an animal where Aatman is not sprouted, say like a cow, you cannot say 'I eat the grass' where one has to know the meaning of eating and the meaning of the word grass also.

The cow just eats; it does not 'know' that it eats. It is just an inert object empowered by the Praana-force.

It is just a living thing made of inert matter which gets produced from matter, is nourished by matter and perishes at the end to become matter. Human bodies are also similar to those animal bodies, slightly more evolved, we can say.

Most of the humans live in the matter-level only; they just do actions; not aware that they are doing the actions.

Their immature minds corrupt this 'knowing' as their imagined life-stories, based on their selfishness and excessive emotional levels.

If you always 'know' without the corrupting agent called the mind, then you are in the self-state.

You just stay as the 'know' but without the 'know' translated as the 'I' and its stories.

For example, you are eating some food; you eat the food and also know that you are eating the food.

If you just 'know' that you are eating the food, there is no problem; but what does the ignorant mind do then?

It says- 'Ah I am eating the food, the taste is good (or not good); I want to eat more of this; I want to enjoy better food' so on; or it is annoyed if the food is not tasty. Anger or joy or irritation may rise; and so on.

The 'know' of the eating-function rises as so many emotions and reactions and desires.

Suppose you know that you are eating; and just eat for feeding the animal called the body; you will be in the quiet state even while eating. You just 'know' but do not identify with the eating.

In any act of the mind or the senses, there is this 'knowing' always present; and it is aware of the Chitta's function too. Tell me when you do not know what you are thinking and doing?

You as the true self always 'know' all the acts of the body and the mind.

When you sense any sense object, you know that you are sensing it; but stay as the sense organ only, and not as the 'knowing self'. This is bondage.

You act first and explain it later as right or wrong in the ignorant state.

The Knower 'knows' the actions and does not explain them as good or bad; for he as the self does not do any actions.

He is not 'unaware' any moment.

The mind is always curled at his feet like an obedient dog kept in chains; it moves when he wills only.

वृक्षे वृक्षतया लग्नं पटे पटतयोदितं घटे घटतया रूढं वटे वटतयोत्थितं स्थावरे स्थावरत्वेन जंगमत्वेन जंगमे पाषाणत्वेन पाषाणे चेतनत्वेन चेतने,
When any object is seen say like a tree, or cloth, or pot, or fig tree, or any plant or animal, or rocks and stones; how do you know them as so and so or such and such?

Unless you 'know', the action of senses cannot paint them as the 'known' objects.

The tree is known, because you know that you are seeing the tree.
 The cow just senses the tree; does not know that it is seeing the tree.
 A child also senses the tree; but does not 'know' that it is seeing a tree.
 When it grows, it learns to explain the action of seeing the tree as a narration.
 It evolves to know that it knows the tree.
 But this knowing self which knows the seeing of the tree is lost in the life-narratives and gets never known; for no one does any Vichaara as to who the real self is.
 All the objects are painted by the senses; and some 'ego I' says; I see, I smell, I hear, I touch, I taste and so on; but the silent one behind as the real 'I' 'knows' the objects seen by the ego-I'.
 It does not say anything. But it 'knows' I see, I smell, etc.
 Unless you 'know' that you see or smell, how can you make a statement that 'I see, I smell etc?'
 Who is this 'real' I which knows always what the 'false I' is doing?
 It is that which 'knows' the seen objects getting seen by the senses; but is not the 'I', that refers to the inert body.

The living things are endowed with Praana, the energy of life-force and so function as living.
 The Praana preserves the matter it is connected to, like preserving stuff inside a fridge.
 All living things are inert only; and react to the sensed information; this reacting to the sensed information is known as consciousness. You are conscious because you react to the objects outside with likes and dislikes.
 Even a tree or a rock is conscious and reacts to the outside; but does not have the ability to express it in language.
 Therefore all the objects are conscious only by reacting to the outside phenomena; but inert only because they do not do 'know' that they are reacting to the outside phenomena.
 When this inert/conscious human evolves further, he is able to see his own actions and thoughts staying outside of them. Ordinary people act first, and then narrate the action as the ego-based life event. The Knower makes no such conceptions based on this ego; and stays always as the 'knowing self' which is always aware.
 He just 'knows' and there is no ego, and no explanation of a mind-concocted narrative!

अमरेष्वमरत्वेन नरत्वेन नरेषु च तिर्यक्त्वेन च तिर्यक्षु क्रिमित्वेन क्रिमिस्थितौ,

The living thing endowed with Praana to preserve its form, can be of any shape like a Deva, or a human, or an animal or an insect; but in all these bodies, if one does not know his own actions as outside of him, he is only the inert matter like a rock or tree. When you analyze and look back inside to be aware of the one who knows all the actions of the ego, there the ego dies and the true self alone is left back.

कालक्रमे कालतया ऋतावृततया तथा त्रुटिक्षणनिमेषादौ संस्थितस्तत्तया विभुः,

Change alone is the support of the perceived; the various states of objects that are seen one after another, mark the measure of the time. That also is known by the knowing self alone.

Are you not aware of the passing of time, then are you not outside of it always?

The body also changes in time because it is made of matter only.

Are you not aware of the changes in the body?

A rock may shatter to pieces; it knows no pain; it is dense inertness.

A dog howls when in pain; it does not know that it is in pain; but knows just the pain sensation; it is also inert.

Human-shaped animals also cry and lament when their body or possessions are damaged; they also cry without being aware of their crying. They are also inert only.

Do you not know that you are in pain, other than just being in pain like a dog?

Who knows that you are in pain?

Self knows that the body is in pain. It is outside of the body and the pain.

But you suddenly are pushed into the body level and start howling like an animal only, moving away from the real self.

This subtle state is the self which watches it all. No one is bothered to know it.

Changes that denote time like the seasons, minuscule span of time, seconds, minutes etc are known by you the true knowing self, because you are not bound by the time-measure.

शुक्ले शुक्लतया जातं कृष्णे कृष्णतया स्थितं,

That state of the self stays as whiteness in white objects; as blackness in black objects; it is equally in the Knowers and also in the ignorant; but the Knower is aware of it always; and the ignorant are never aware of it in the least.

क्रियासु स्पन्दरूपेण नियतौ नियमेन च संस्थितः संस्थितौ स्थित्या नाशे नाशतया स्थितः उत्पत्तिरूपेणोत्पत्तावास्थितः परमेश्वरः,

In all the actions, the self alone stays as the Knower of the actions done by the mind and the body.

It knows the movement of the mind as anxiety and desire; but itself does not move.

If you are the mind and its movement only or the body and its movement only, you can never know that you are moving; like you do not know that you are moving along with the earth even as it rotates around the sun.

To see the earth as rotating, you have to be outside of its rotation. But, you are aware of the actions of the mind and the body. If you are aware of their movement, you cannot be the moving one; you are the motion-less one which knows their movements.

You as the self, the knowing state, are aware of the laws that bind the objects and the world existence; you know about the nature of existence and non-existence, you know the beginning and end; but you are not bound by the laws, you do not exist or non-exist, you do not have beginning or end, and are the supreme lord who knows all this, but is not any of this.

बाल्येन बाल्ये विश्रान्तो यौवने यौवनेन च जरसा च जरारूपे मरणे मरणेन च,

The self 'knows' the mind-functions; but the mind takes the credit for the 'knowing' and imagines an ego that 'knows' the world; and the body-image which is a constant object gets the name of 'I' and the ignorant live as inert matter only; they believe in their birth as an infant, their growth into childhood, their blossoming into youth, then their deterioration into old age and believe also of their cessation at death. Afraid of this cessation, they invent after worlds of hell or heaven, they start believing in rebirths; search for potions of immortality like Leelaa.

All this because their mind is always turned outwards towards the body and the mind-made stories; and not towards the real self which knows all this, does not get born, deteriorate or die.

If you know that you will die, then think who knows this knowledge of death?

That subtle state which knows that you know the body's death cannot die; and that is the real you.

When is it, not there?

Whether you know the false thing or the right thing, it (true self) knows that you (ego-self) know these things.

What is outside of this death-knowledge, cannot ever die.

इति सर्वपदार्थानामभिन्नः परमेश्वरः कल्लोलसीकरोर्मोणामब्धाविव पयोभरः। नानातैषां त्वसत्यैव सत्येनानेन चैव हि कल्पिता चित्स्वभावेन वेतालः शिशुना यथा ।

This knowing state is always there in every one, dormant in some, expressed in some, forgotten in all, and realized by the Mukta. It is unbroken by the body-images or the mind-contents; but is the Knower of all these divisions and appears divided as the mind-entities. It is the common essence in all. It alone is; and rises as the waves of mind-entities.

In this manner, the Supreme Lord remains undivided in all the things.

The ocean is not divided by the turbulent splashing waves spraying misty waters all over, though it remains always covered by the waves and the mist.

If the ocean is the 'knowing' which knows the mind and its world-picture, the waves rise as the countless ego-entities covered by the mist of delusion.

Vichaara results in the vision of the ocean that is hidden under this mist of water drops.

The Ocean exists as the waves only. Reality exists as the subtle 'knowing' within you, inside the wave of mind-identity.

Destroy the mind; sink within to know the ocean which is always there as the 'knowing'.

When the 'knowing' does not 'know' the ego and its actions, it alone is left back.

That is Mukti, freedom from the wave-identity to stay as the ocean alone.

The manifoldness though is not real, is conceived by this real principle by its very nature, like a ghost by the child.

When the ghost is removed through reason, what is left back? Just the quietness!

सर्वत्र संस्थितमता विगतामयेन व्याप्तं मयेदमखिलं विविधैर्विलासैः चिद्रूपिणैव कलना कलितात्मनेति मत्वोपशान्तमतिरास्व सुखं महात्मन्।

Stay identified always with that which 'knows' all this.

Be always aware of it with effort. Be always in its probe through Vichaara.

That is the real self; not the mind or the body. You are that alone.

'I am everywhere. I have no afflictions; I pervade all this with various amusements. I am the Chit. By my very nature, all this has been conceived by me.' Thinking thus, (that nothing is there other than me) remain with the quietened mind, hey noble one, and be blissful.

श्री वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्त्वत्यथ मुनौ दिवसो जगाम सायन्तनाय विधयेऽस्तमिनो जगाम स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरैश्च सहाजगाम।

As the Sage was speaking words profound with knowledge, the day ended; the people in the court saluted the Sage and left to attend to their evening duties of bath etc; they returned again with the Sun's rays.

[षोडशो दिवसः]

[SIXTEENTH DAY]