

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पुत्रगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FIFTY FOUR

[NO BONDAGE, NO LIBERATION, NO NIRVAANA]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission 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 शिखिध्वजक्रमेणैव यथा बोधमवासवान्कचो बृहस्पतेः पुत्रस्तथा बुध्यस्व राघव।

रामोवाच बृहस्पतेर्भगवतः पुत्रोऽसौ भगवान्कचः यथा प्रबुद्धो भगवन्समासेन तथा वद।

Vasishta further elaborates the topic of SarvaTyaaga through Kacha's story, and says; Raaghava! Understand the truth in the same way as how Kacha, the son of Brhaspati attained enlightenment, following the same method (of SarvaTyaaga) adopted by ShikhiDhvaja.

Rama spoke: Bhagavan! Tell me briefly as to how Lord Brhaspati's son Kacha attained enlightenment through SarvaTyaaga.

वसिष्ठोवाच शृणु राजन्कथां श्रीमाच्छिखिध्वजवदेव सः प्रबोधं परमं यातो देवदेशिकजः कचः।

बालभावात्समुत्तीर्णः संसारोत्तरणोन्मुखः कचः पदपदार्थज्ञो बृहस्पतिमभाषत।

कच उवाच भगवन्सर्वधर्मज्ञ कथं संसृतिपञ्जरात् अस्मान्निर्गम्यते ब्रूहि जन्तुना जीवतन्तुना।

बृहस्पतिरुवाच अनर्थमकरागारादस्मात्सम्सारसागरात् उड्डीयते निरुद्वेगं सर्वत्यागेन पुत्रक।

इत्याकर्ण्य कचो वाक्यं पितुः परमपावनं सर्वमेव परित्यज्य जगामैकान्तकाननम्। बृहस्पतेस्तद्रमनं नोदेवेगाय बभूव ह। संयोगे वियोगे च महान्तो हि महाशयाः।

Vasishta spoke: Hey prince! Listen to this story of how Kacha, son of Brhaspati the preceptor of Devas attained supreme enlightenment similar to how ShikhiDhvaja had done. Kacha who had just crossed the childhood state of life wanted to cross over the ocean of Samsaara. He approached his father Brhaspati, the preceptor of Devas who had the direct experience of the statements of the scriptures.

Kacha asked him about the path of realization like this: 'Bhagavan! You know all the scriptures! Explain to me as to how a creature bound to the string of Jeeva-hood gets out of this cage of worldly existence?'

Brhaspati spoke: Son! This Samsaara-ocean is indeed an abode of crocodiles namely countless delusions caused by the ignorance of the Truth. No need is there to struggle hard for a long time to cross over this terrifying ocean through any other method but 'Complete renunciation'. You can fly away instantly from this dangerous Ocean without any apprehension of the result also, since success is a surety in this method, namely the 'SarvaTyaaga'. Just renounce everything; and you will be out of this delusion-state.

Hearing the supremely sacred words of his father, Kacha thought that the meaning of 'SarvaTyaaga' is the renunciation of the home and family; and so he renounced all that and went to the forest (like ShikhiDhvaja), and lived in the forest doing ascetic penance.

Brhaspati understood that Kacha did not understand the meaning of the term 'SarvaTyaaga', and did not object to his going away from home. The great ones are highly stable in their minds in both union and separation; for they allow the young to ascend the path of knowledge, by their own effort.

You cannot force knowledge through words; one learns by oneself through Vichaara.

अथ वर्षेषु जातेषु त्रिषु पञ्चसु सोऽनघ पुनः प्राप महारण्ये कस्मिंश्चित्पितरं कचः। परिपूज्याभिवाचैर्न समालिङ्गितपुत्रकं अपृच्छद्वाक्पतिं भूयः स कचः कान्तया गिरा।

कच उवाच अद्येदमष्टमं वर्षं सर्वत्यागः कृतो मया तथापि तात विश्रान्तिं नाधिगच्छाम्यनिन्दिताम्।

एवमार्तवचस्तस्मिन्कचे वदति कानने सर्वमेव त्यज इत्युक्त्वा वाक्पतिर्दिवमुद्ययौ। गते तस्मिन्कचो

देहाद्वल्कलाद्यप्यथात्यजत्गतेन्द्रभार्कतारेण शरद्व्योम्ना समोऽभवत्। पुनर्वर्षत्रयेण कस्मिंश्चित्काननान्तरे

तत्याजाम्बुदवर्षादि शरदीव नभस्थलम्। उपासैको दिगन्तेषु शान्तशून्यवपुः श्वसन् दूयमानमनाः प्राप तमेव

पितरं गुरुम्। कृतपूजाक्रमो भक्त्या समालिङ्गितपुत्रकं अपृच्छत्स कचो भूयः खेदगद्गदया गिरा तात सर्व

परित्यक्तं कन्थां वेणुलताद्यपि तथापि नास्ति विश्रान्तिः स्वपदे किं करोम्यहम्।

बृहस्पतिरुवाच चित्तं सर्वमिति प्राहुस्तत्यक्त्वा पुत्र राजसे चित्तत्यागं विदुः सर्वत्यागं सर्वविदो जनाः।

इत्युक्त्वा वाक्पतिः पुत्रं पुप्लुवे तरसा नभः।

Rama! Eight years passed in this manner. Kacha met his father some time in the forest who had come there to inquire about his realization level. Kacha expressed his reverence in the due manner to his father and saluted him; and his father embraced him with affection.

Kacha asked in his attractive voice, 'This is the eighth year after I did 'SarvaTyaaga'; still I have not attained the blameless restful state of Brahman.' Even as Kacha was wording his plight in pitiable words, Brhaspati just said, 'Renounce everything whatever is there' and vanished off into the heaven.

After his father left, Kacha discarded even the bark garments that covered his body; and he was now equal to the pure space of the autumn sky which was bereft of the moon, cloud, sun and stars; he escaped the showers of rain, hot sun etc by taking shelter in the caves in some part of the forest; he wandered aimlessly in all the directions and yet was unable to find the rest he sought for. Three years passed.

With an oscillating mind which found no rest, he again came across his father; he worshiped his father with respect. Brhaspati embraced his son with affection.

Kacha again asked him with a choking voice, 'Hey father! Everything has been renounced, including the tattered garment and the bamboo stick. Even then I have not attained rest in the Self-state! What shall I do?' Brhaspati said, 'Chitta alone is everything; so say the learned. You will shine as your true self, when you renounce it. The renunciation of the Chitta is the renunciation of everything; so say the Knowers who know it all.' So saying, Brhaspati, the wise one flew off into the sky.

अन्वियेष कचश्चित्तं परित्यक्तुमखिन्नधीः चिन्तयन्नप्यसौ चित्तं न यदा वेद कानने तदा संचिन्तयामास धियैव पितरं ययौ। पदार्थवृन्दं देहादि न चित्तमिति कथ्यते तदेतत्किं क्व वा व्यर्थं निरागस्कं त्यजाम्यहम्। पितुः सकाशं गच्छामि ज्ञातुं चित्तं महारिपुं ज्ञात्वा तत्संत्यजाम्याशु ततस्तिष्ठामि विज्वरः। इति संचिन्त्य स कच उज्जगाम त्रिविष्टपं वाक्पतिं प्राप्य सस्नेहं ववन्दे प्रणनाम च। अपृच्छच्चैनमेकान्ते किं चित्तं भगवन्वद स्वरूपं ब्रूहि चित्तस्य येन तत्संत्यजाम्यहम्।

Kacha sincerely searched for the 'Chitta' in order to renounce it. After a lot of thinking also, he could not find the 'Chitta'. He wondered what his father meant when he used the term 'Chitta'; and started to analyze in his intellect, the meaning of the term 'Chitta'. He understood that whatever he had renounced till now was not the Chitta. 'The group of objects, or the body etc are not said to be the Chitta! Why should I renounce these blameless ones, without knowing what the Chitta is or where it is! I will approach my father, and find out who this great enemy Chitta is! After knowing that, I will renounce it and remain without the fever of ignorance.' After pondering like this, Kacha flew to the Heaven. He approached Brhaspati; worshiped him and saluted him with affection. He questioned him in privacy. 'Bhagavan! Tell me what this 'Chitta' is! Explain to me the nature of 'Chitta', so that I can renounce it completely.

बृहस्पतिरुवाच चित्तं निजमहंकारं विदुश्चित्तविदो जनाः अन्तर्याम्यमहंभावो जन्तोस्तच्चित्तमुच्यते। कच उवाच त्रयस्त्रिंशन्महाकोटिप्रमाणस्य महामते गुरो गीर्वाणवृन्दस्य कथमेतद्वदेति मे। मन्येऽस्य दुष्करस्त्यागो न सिद्धिमुपगच्छति कथमेष किल त्यक्तुं शक्यते योगिनां वर।

Brhaspati said, 'Those who know the nature of Chitta know the Chitta to be one's own Ahamkaara. The 'I' idea within the mind of a living thing is known as the Chitta.'

Kacha was still unable to comprehend his words and said, 'Hey Wise one! You are saluted by thirty three crores of Devas. You are preceptor of the group of Devas! You alone can explain everything to me properly. Please tell me how this Ahamkaara is known as the Chitta. Hey Best of Yogis! I believe such a renunciation is very difficult; it cannot be accomplished.

How can one renounce one's ego itself? How can I renounce myself?

बृहस्पतिरुवाच
Brhaspati spoke

अपि पुष्पदलनादपि लोचनमीलनात्सुकरोऽहंकृतेस्त्यागो न क्लेशोऽत्र मनागपि। यथैदेवं तनय तथा शृणु वदामि ते अज्ञानमात्रसंसिद्धं वस्तु ज्ञानेन नश्यति। वस्तुतो नास्त्यहंकारः पुत्र मिथ्याभ्रमो यथा असन्निव सम्पन्नो बालवेतालवत्स्थितः। यथा रज्ज्वां भुजङ्गत्वं मरावम्बुमतिर्यथा मिथ्यावभासः स्फुरति तथा मिथ्याप्यहंकृतिः। असदेव यथा द्वित्वं मोहादिन्दौ विलोक्यते तथा स्फुरत्यहंकारो न सत्यो वाप्यसन्न च।

The renunciation of this Ahamkaara is easier than even the crushing of a tender flower; is easier than the winking of the eyes. There is no difficulty in the least as you think. Son! I will tell you how it is done! That which is a product of ignorance perishes by knowledge. Ahamkaara is a product of ignorance only. Ahamkaara does not exist at all in actuality! It is a false idea maintained through delusion. Though it is not there, it is seen as real, like a ghost imagined by a foolish child.

This false ascertained idea namely the Ahamkaara is like the false appearance of the serpent in a rope and the cool water seen in the desert. The single moon looks like two moons because of delusion (infection of the eyes, or improper sight); so also, Ahamkaara also appears (in the mind); it is neither real nor unreal. Ahamkaara is not real, because it is one's own conceived ideas about oneself as a body-identity; but is real as the 'I' less Aatman that shines through a mind-screen.

एकमाद्यन्तरहितं चिन्मात्रमलान्तरं खाद्यप्यतितरामच्छं विद्यते सर्ववेदनम्।

Only that which is without beginning or end, which is taintless pure awareness (alertness always untouched by any Guna), and which is purer than space (unaffected by any object) exists as the awareness state in all. The world is what you are aware of as your own conceived product.

(World is what your senses see, what ideas you retain, what memories you store, and also what you learn. All this is centered around the 'I' sense that is identified with the body, parentage etc.

'That 'which knows this 'I', and also the world as connected to it, is the Reality which is always there, as the Knower-state of all, but is never 'known' as an object outside of you; for it is the real you, the self-shining state of existence. You know that you exist without knowing it as a fact to be known.

Even a child knows that it exists, though it cannot think of it in words.

Even a dog knows its existence, though it cannot word it out.

Every being loves the self alone; yet the true self is not loved, but an imagined ghost alone gets misunderstood as the self. The world is a stage of 'self-love' only; yet, 'selfishness' alone rules as the misconceived ego-self, that is maintained by the mind as a memory only.

Why should anyone remember the self, for it is already there as a quiet witness; just do not remember the ego, and the self shines by itself.

If the blueness is ignored as a just a dust-play, then space alone is always seen, though not seen.)

सर्वत्र सर्वदा सर्वप्रकाशं सर्वजन्तुषु तदेवैकं कचत्यम्बु विलोलास्वब्धिवीचिषु। अत्र कोऽयमहम्भावः कुतो वा कथमुत्थितः क्वाप्सु जातो रजोराशिः क्वानलादुत्थितं जलम्।

That alone shines as the single essence in all the beings, revealing everything, at all times, at all places, like the water alone is the essence of the jumping waves of water.

(What you are aware of at every moment of your life, is alone the self-shine; but when you word it as 'I am aware', then the ego takes over and blocks the 'self-awareness'.

Just be aware of all, as a presence; do not 'think' that you are an entity that is aware.

Awareness is there; and world is 'known' at once. World is the shine of this awareness-state, the Chit.

Nothing else is there; no one is there.

Permeating like space through all the objects, this awareness also permeates all and rises as the perceived that is seen and experienced by all.)

Ego is an imagined concept about yourself; is just an idea about yourself maintained by your ignorant mind. Ego cannot perceive or experience anything; it is not there at all as anyone.

How can the information about yourself (ego) act as an entity and experience a world?

When 'you' are aware of the world, the ego is not aware of the world, because you (the Aatman) are aware of the ego also as a set of conceptions.

You 'know' the made-up idea about yourself as some person; but 'you' are not that person.

But how does it rise in the pure state of Aatman?

Why does the ego rise at all, from where, and how? How did the false 'I' rise from the real 'I'?

How can the dry heap of sand rise from wet ocean? How can water rise from the fire?

अयं सोऽहमिति व्यर्थं प्रत्ययं त्यज पुत्रक तुच्छं परिमिताकारं दिक्कालविवशीकृतम्। दिक्कालाद्यनवच्छिन्नं स्वच्छं नित्योदितं ततं सर्वार्थमयमेकार्थचिन्मात्रममलं भवान्।

Son! Discard this ascertained conception that you are a body-shape labeled with some name having a parentage. It is just what you have conceived yourself to be; and not real. This body-structure is just a product of sense perception, is changing always, is limited in structure, and is bound by the measures of place and time always.

Then who are you actually?

You are that which is aware of even the ego, that which never sets ever, and is changeless. When have you stopped existing, even if you sometimes forget the ego also as when in sleep or when absorbed in some serious work? Aatman cannot cease to exist ever; and you are that alone. The body is born, grown and is changing, but that which 'knows' the body never changes; that alone is the real you. It is pure and unaffected by the presence or object of any object. It never is not there any time. It is the undivided shine which knows the division also. It alone rises as the object-awareness and causes the objects to come into existence. But for your knowing, how can anything come into existence? It alone is the essence of all the objects including the body of yours, as the knowing principle. It is without fault, and never is tainted by what is known. It is the pure awareness that is always shining as the real you, the Aatman.

फलकुसुमदलानां सर्वदिक्संस्थितानां रस इव जगतां त्वं संस्थितः सर्वदैव।

विमलतरचिदात्मा नित्यमेवास्यनन्तः क इव कच तवाहंनिश्चयो भावमूर्तेः।

You are the essence which enlivens the perceived world, like the moist essence within the tree which spreads out in all the directions and yields fruits, flowers and leaves. You always are of the nature of purest awareness and are endless. Death is not there for the one which can exist only as the life. You are the undivided second-less principle of existence! Existence can never cease to exist. Then, why this ascertained idea of the limited Ahamkaara has risen for you, Kacha?

वसिष्ठोवाच

Vasishta spoke

इति प्राप्य परं योगमुपदेशमनुत्तमं जीवन्मुक्तो बभूवासौ ततो देवगुरोः सुतः। निर्ममो निरहम्कारः छिन्नग्रन्थिः प्रशान्तधीः कचो यथा स्थितो राम तथा तिष्ठाविकारवान्। अहम्कारमसद्विद्धि मैत्रमाश्रय मा त्यज असतः शशशृङ्गस्य किल त्यागग्रहौ कुतः। असम्भवत्यहंकारे क्व ते मरणजन्मनी नभःक्षेत्रे तथा व्युत्सं केन संगृह्यते फलम्।

In this manner, the son of the preceptor of Devas became a JeevanMukta later, after getting the excellent instruction about the Supreme Yoga (of understanding one's true nature of Chit.) What is there to renounce when there is nothing to own? What is there as yours? Own nothing, not even the name or form. Renunciation is to know that there is nothing to renounce. Remove the knots of attachment. Stay quiet within without any agitation. Rama! Remain changeless like Kacha was. Ahamkaara is unreal; the unreal need not be accepted or renounced; for it is not at all there! How can you discard or grasp the non-existing hare's horn? The body you see always, is just the constant sense perception; how can you be that? *(How can you who know the information, be the information called the body? The knowing one is not an information to be remembered like the Ahamkaara.)*

When there is no possibility of the Ahamkaara at all, you have no birth and death also. *(Who is born? No one; that 'you were born' is the information received by you through some other information sources. Who dies? No one; death is the misconceived information you get by the sight of the motionless inert bodies and that makes you conclude that you as a body-information will also die.)*

Realization does not make you a deathless entity; but you (Aatman) who are already deathless understand that you have no birth or death. How can you harvest fruits from a seed sown in the sky-field?

निरम्शं शान्तसंकल्पं सर्वभावात्मकं ततं परमाद्यप्यणोः सूक्ष्मं चिन्मात्रं त्वमनोमयम्।

You are without parts. You are without conceptions. You are the all-pervading essence of all objects. You are subtler than the subtlest atom. You are of the nature of 'Knowing' only. You are without the mind-agitation.

यथाऽम्भसस्तरङ्गादि यथा हेम्नोऽङ्गदादि च तदेवातदिवाभासं तथाहम्भावभावितः।

Ocean alone is the wave; the difference is created by the idea of division.

Gold alone is the bracelet; the difference is created by the idea of division.

Chit alone shines as the perceived; but the ego as a separate entity outside of the Chit, rises by the idea of division only.

अबोधेन जगत्सर्वं मायामयमिव स्थितं बोधेन सकलं ब्रह्मरूपं संपद्यतेऽनघ।

Hey Anagha! Because of the absence of knowledge, the entire world exists as a delusory appearance.

Through the attainment of knowledge, everything exists as the shine of Brahman,

वसिष्ठोवाच द्वित्वैकत्वमती त्यक्त्वा शेषस्थः सुखितो भव मा दुःखितो भव व्यर्थं त्वं मिथ्यापुरुषो यथा।

मायेयमतिदुष्पारा साम्सारी गाढतां गता शरदा मिहिकेवाशु बोधेनायाति तानवम् ।

Introducing the next topic, Vasishtha said, ‘The world is not an effect caused by any Reality, but is just a network of conceptions rising from many mind-screens. Renounce both the ideas of effect and cause; and happily remain established in the left over principle of the ‘Awareness pure’.

Do not grieve wastefully like the ‘MithyaaPurusha’ (Unreal entity).

The world indeed looks very real and solid; but it exists as real because of the absence of true knowledge.

This Maayaa of seeing realness in the unreal is difficult to cross over.

This delusion is thick and fills all the minds and their perceived fields, like the mist of the autumn. Yet this mist dissolves off instantly at the rise of the sun namely ‘True knowledge’.

रामोवाच परमामागतोऽस्म्यन्तस्तृप्तिं ज्ञानामृतेन ते अवग्रहभयाक्रान्तः स्वासारेणेव चातकः। अमृतेनेव

सिक्तोऽहमन्तर्गच्छामि शीततां उपर्यपि समस्तानां तिष्ठाम्यतुलसंपदाम्। न तृप्तिमनुगच्छामि वचांसि वदतस्तव

ऐन्दवीनां मरिचीनां चकोरस्तृषितो यथा। तृप्तोऽपि भूयः पृच्छामि त्वां प्रश्नमिममीश्वर को नाम तृप्तोऽप्यग्रस्तं न

पिबत्यमृतासवम्। किमुच्यते मुनिश्रेष्ठ मिथ्यापुरुषनामकं वस्त्ववस्तु कृतं जगद्वस्तुजातं वदाशु मे।

Rama spoke: I have attained the Supreme fulfillment in the mind by the nectar of knowledge offered by you, like the thirsty Chaataka bird which was thirsty from the heat of the sun, suddenly gets drenched by cool showers from the sky and gets its thirst quenched fully. I feel cool inside as if drenched in nectar.

Outside also I stay above the immense riches of the created world, being established in the state of the unparalleled bliss. Yet, I do not feel enough of your words, like the thirsty Chakora bird by the moon rays.

Though I have attained fulfillment, yet I ask you this question, hey Ishvara; who will not avoid drinking the nectar-juice in front of him, even if he is satiated?

The knowledge in you is limitless; and your words are like nectar; and do not feel enough at all.

You mentioned the term ‘MithyaaPurusha’ now.

What is called by the name of ‘MithyaaPurusha’, hey Best of Sages?

वसिष्ठोवाच

Vasishtha spoke

मिथ्यापुरुषबोधाय शृणु राघव शोभनां इमामाख्यायिकां हासजननीं मदुदीरिताम् ।

अस्ति कश्चिन्महाबाहो मायायन्त्रमयः पुमान्बालपेलवधीमूढो गूढो मौर्ख्येण केवलम्।

Raaghava! Listen to this interesting story related by me for understanding the nature of the ‘MithyaaPurusha’ (Illusory man), and have a good laugh also.

Hey mighty armed Rama! There is some entity who is like a robot (mechanical) that moves by some magical ability. Whatever he thinks that rises instantly for him as his experience; but unfortunately he is stupid and immature like as child, and is completely covered by the blinding Ajnaana.

(He is caught in his own wish-net and cannot come out of it ever, even if he wishes for liberation also.

Not to wish anything is the only way out, where he will cease to exist as a wishing-entity.

But he never can stop wishing, and always is there as real, even if he wishes to be out of it.

This false entity loves himself so much and wants to be there always; he imagines bondage and wishes for liberation, so that he can be immortal and escape the pains of perception.

How can a dreamer who loves his dream character so dearly and wants to be liberated inside the dream itself, wake up ever?

He never has a respite from wishing, and can never pause to think also; for he is afraid of being no more; and so hangs on to the wishing nature of his as his only life-support.

Either he wishes for the joys of the world or wishes for the escape from the world.)

He does not know what he is or from where he is or what he should do to get out of the blinding darkness. He is buried deep inside the ignorance, and dead as it were (and never analyzes his own existence).

स एकान्ते क्वचिज्जातः शून्ये तत्रैव तिष्ठति केशोण्डकमिव व्योम्नि मृगतृष्णेव वा मरौ।

Nothingness alone is there as the reality of existence; and nothing can be there ever; and he exists as that nothingness only and is an illusory form that is like the roll of hair (illusory lines) seen in the sky through infected sight; or the mirage in the desert that looks cool and inviting but is not there at all.

If cured of ill-sight and foolishness, the hair-roll and the mirage will lose their realness.

His existence is supported by non-reasoning only, and through the rise of knowledge he will cease to exist. There is nothing else but the empty nothingness; and he was produced in that emptiness only, where no one is there and nothing else is there. Therefore, he is not there actually; but he is very much ascertained about his existence; and loves himself dearly.

तस्मादन्यन्न तत्रास्ति यदस्ति च स एव तच्चान्यतदाभासं न च पश्यति दुर्मतिः।

Nothing is there except this nothingness-thing which imagines its existence and loves itself!

No one else is there; just he alone is there as something that could wish for something or other.

(He is a wish-source where any wish- fulfillment can rise immediately as if real; like you dream instantly whatever you wish for.)

Whatever he wished for instantly came into existence and appeared in front of him, and it was also made of nothingness only. Whatever was seen as something other than him was just an appearance (seen through delusion), and that fool never understands the truth that he is a wish-maker and his wish-fulfillment alone is there as something else, and there is actually no one and nothing.

He was an imagination of himself and he imagined other objects too; he was like an illusion that had become an entity and was capable of producing more illusions.

संकल्पस्तस्य संजातस्तत्र वृद्धिमुपेयुषः खस्याहं खमहं खं मे खं रक्षामीति निश्चलः।

खं स्थापयित्वा रक्षामि वस्त्वष्टं स्वयमादरात् इति संचिन्तयन्व्योमरक्षार्थं सोऽकरोद्गृहम्।

तस्य कोशे बबन्धास्थां रक्षितं खं मयेत्यसौ गृहाकाशेन संतुष्टस्ततः स रघुनन्दन।

He as an entity, conceived the space he was in, and this idea of space expanded to include more things he wished for. He believed that he was inside the empty space and knew himself as stuck to some place-measure in space; and he knew himself as filled with space; he owned the space he was in; and decided to guard that place in the empty space he owned, as his point of existence.

After conceiving the empty space which can fill things, he decided to build a house for him so that he could always be there as someone; and so conceived a house (a body to live in). He was now a house-owner with a name and form and was happy that he was safe.

After conceiving the space for himself, he had now an enclosed form bound by time and space as his house. When he started to conceive objects one by one in the space, time enveloped the space to bind him more firmly. He was now unshaken and more powerful.

RaghuNandana! He kept his loved thing (his own existence that was non-existing) inside the hollow of the house; and felt happy by the house made of nothingness, saying- 'Ah! This emptiness is protected by me.'

He who was not there saw himself as real and saw the house he owned also as real.

He was not able to see that everything was made of emptiness only; the conceived things were also real for him, like his existence was real for him.

(A lie believing in its truth and producing more lies as its supporting truths!

The 'I' needs always the 'mine' as its essence!)

अथ कालेन तत्तस्य गृहं नाशमुपाययौ ऋत्वन्तरेणाब्द इव वातेनेव तरङ्गकः। हा गृहाकाश नष्टं त्वं हा क्व यातमसि क्षणात्हा हा भग्नमसि स्वच्छमित्येवैतच्छुशोच सः।

इति शोकशतं कृत्वा पुनस्तत्रैव स दुर्मतिः कूपं चक्रे स्वरक्षार्थं कूपाकाशपरोऽभवत्। ततो नाशं स कालेन नीतः कूपोऽपि तस्य वै कूपाकाशे गते शोकनिमग्नोऽसौ ततोऽभवत्।

कूपाकाशप्रलापान्ते कुम्भं शीघ्रमकरोत्कुम्भाकाशपरो भूत्वा स्वयं निर्वृत्तिमाययौ। कुम्भोऽपि तस्य कालेन नाशं नीतो रघूद्ग्रह यामेव दिशमादत्ते दुर्भगः सा हि नश्यति।

कुम्भाकारप्रलापान्ते स्वरक्षार्थं चकार सः कुण्डं तथैव तेनासौ कुण्डाकाशपरोऽभवत्। कुण्डमप्यस्य कालेन केनचिन्नाशमाययौ तेजसेव तमस्तेन कुण्डाकाशं शुशोच सः।

कुण्डाकाशस्य शोकान्ते स्वरक्षाय चकार सः चतुःशालं महाशालं तदाकाशमयोऽभवत्। तदप्यस्य जहाराशु कालः कवलितप्रजः जीर्णपर्णं यथा वातस्ततः शोकपरोऽभवत्।

स चतुःशालशोकान्ते स्वरक्षार्थं चकार ह कुसूलमम्बुदाकारं तदाकाशपरः स्थितः। तदप्यस्य जहाराशु कालो वात इवाम्बुदं कुसूलनाशशोकेन तेनासौ पर्यतप्यत।

एवं गृहश्चतुःशालकुम्भकुण्डकुसूलकैः तस्यापर्यवसनात्मा कालोऽयमतिवर्तते। एवं स्थितः स विवशो गगनं गुहायां गृह्णन् गृहेण गहनेन किलात्मबुद्ध्या दुःखान्तराद्दुःखजातमायाति याति च गतागतिस्ङ्गमूढः।

(To survive, he conceives various shapes again and again as his belongings; but all that he believed were his, perish in time, and he laments again and again for the lost things!)

He is caught in the conceived world like a mirage-man trapped inside a mirage city.

He fills the emptiness of space with more and more conceived objects, and gets lost in the drama of chasing some and avoiding some. He wants to own more things that are made of emptiness, and goes on conceiving more and more.

Caught in the flow of time, the objects in the space vanished and appeared again and again.

He lamented for the loss of some objects, and was joyous when he gained something else.

The fool was not able to see the obvious truth that nothing was lost in the emptiness and nothing was gained in the emptiness; and emptiness alone was there.

(The world-experience is just some information or other rising out of emptiness, and is emptiness only; why react to any information as if real?)

His house (the body) was also an object that was conceived and in course of time, that house of his was also destroyed, like the cloud (in the autumn season); like the wave by the wind.

He cried for other houses that were destroyed and feared his destruction also!

‘Ha! The void-house! You are gone! Where did you vanish in a second! Ha! Ha! You are completely destroyed!’ So he lamented! Some idiotic ‘no-one’ crying for the loss of ‘no-thing’!

However the fool was an entity that could conceive non-stop and again he made another house for him to live; and that also got destroyed in course of time; then he made another, yet another, and kept jumping from one conceived world to another; but he was still a nobody and never really existed; nor his houses were real. He made different types of houses and tried his best to preserve these houses.

Since the house above was not safe, he dug a well in the emptiness and made that well as his abode, and was engaged in protecting that void-well. In course of time, even that well got destroyed, and he was drowned in sorrow. After crying abundantly for the loss of the well-void, he quickly made a round pot.

Engaged now in protecting that pot, he remained peaceful. Hey Eminent of Raghav! His pot also got destroyed in course of time. Whatever course he took, it was in ruins for that unlucky fellow!

Anything conceived in space perished in course of time.

After crying abundantly for the pot shaped void, he made a hole in the ground for his protection.

And as usual he was engaged in protecting that pit-void. Even that void-pit perished in course of time somehow; like the darkness by the light. He lamented much for the loss of the void-pit.

After crying abundantly for the void-pit, he made a huge hall which had four halls in all the four directions.

He became engaged in taking care of that void. Even that was taken away by ‘Kaala’ (Time/Death), who swallows all the beings, like a dry leaf by the wind. He again was filled with great sorrow.

After crying abundantly for the void-hall, he made a granary that was shaped like a cloud. He became engaged in taking care of that void. Even that was taken away by ‘Kaala’, like a cloud by the wind. He suffered much, by the loss of the granary.

In this manner, the time passes for that never-ending man through the making and losing of the house, hall, pot, pit and the granary. In this manner, without any control, by staying as the empty space of the cave, holding on to the dense emptiness in the house as belonging to him, he moves on from sorrow to greater sorrows; comes and goes, always stuck to their appearance and disappearance.

रामोवाच मिथ्यापुरुषप्रसङ्गेन किं मायापुरुषः प्रभो कथितोऽयं त्वया व्योमरक्षणं च किमुच्यते।

Rama requests his teacher to explain the riddle of MithyaaPurusha and questions, 'Lord! Which illusory man is referred to by the term 'MithyaaPurusha' and what is meant by the term 'protection of the empty void'?

वसिष्ठोवाच

Vasishta spoke

शृणु राम यथाभूतमेतत्प्रकटयामि ते मिथ्यापुरुषवृत्तान्तकथा या कथिताधुना।

Listen Rama! I will explain the exact meaning of the story about the activities of the 'false entity' which I told you just now.

मायायन्त्रमयः प्रोक्तो यः पुमान् रघुनन्दन एनं त्वमहंकारं विद्धि शून्याम्बरोत्थितम्।

RaghuNandana! Understand that he who was said to be a man of magic and miracles (who could produce any experience at will) is the Ahamkaara (ego-idea) who rises from the empty sky (delusory space).
(Ego is just a set of self-made information one has about oneself as the central character of a life-story made of one's own beliefs, emotions, learning, and imagination; say a localized fiction of an entity which is self-authored; a biopic that is produced by the imagination power called the mind, and is founded on one's own delusory stands of life).

यस्मिन्नाकाशकोशेऽस्मिन्साधो जगदिदं स्थितं तदनन्तमसच्छून्यं सर्गादौ भवति स्वयम्।

That empty hollow of the sky, hey Good Rama, in which the world-scenario exists as if with a past and future, is without any beginning or end. It cannot perish in time and is not contained in space. The unreal emptiness of the world rises by itself in that Supreme, as its very essence.

(Like from an empty mist, the objects and people rise in front at every perception-instance out of emptiness, and vanish off into the mist of emptiness. The mind just retains the ego-conceived memories and creates a continuance; and also writes a nonsense nanny-tale by connecting these perception-instances. All that is not perceived directly through the six senses, be it a person or inert object, exist only as an assurance in the mind that they exist; but at every perception-instance the objects and people rise from the emptiness only, as newly created, but as if already existing; and of course you rise for them at their mind-agitation! What a wonderful illusion!)

अन्तःस्थितसुदुर्लक्ष्यब्रह्म व्योम्नोऽथ शब्दवत्तस्मादुदेत्यहंकारः पूर्वं स्पन्दैवानिलात्।

वृद्धिं यातः स गगने कल्पयत्यात्मतां गतः अनात्मात्माभिधानेन तेनासौ यतते ततः।

(From where do these objects and people rise up?

From something unknown which is referred to by the sound Brahman!)

Brahman that is covered by these perceptions is never comprehended; but only the outside is accepted as the truth, without any probing of the outside world. What is seen on the surface is believed to be the absolute reality; from what they rise up, how they rise up is never analyzed by anyone.

For example, from the empty sky something rises as the agitation of the wind, and it is understood as some disturbance-measure inside the mind through the ear-sense, and is called the sound.

Disturbance only is comprehended, not the silence that supports it.

The disturbance alone rises as the various sound forms producing the division-sense.

Ahamkaara is also a disturbance, a sound, a noise, a constant ringing 'Hm' (Aham) (like an infection) that has become the part of a Jeeva so much so, that the Jeeva has forgotten the wondrous silent state where this 'Hm' ringing is not there.

This 'Hm' disturbance alone is the first ailment that produces the world-reality from the emptiness Supreme. This 'Hm' disturbance, the Ahamkaara, is the imagined entity that survives by 'mine' only; and gradually expands by producing more and more conceptions of the world as the 'mine'. A Jeeva exists as pattern of information of possessions of people and objects; and cannot bear the loss of its 'mine' patterns.

The Ahamkaara-disturbance, the false entity lives securely inside a web made of false conceptions only.

It is a self-conceived falsity that has the power to conceive more falsities; and it grows and expands without

limit. It believes itself to be the real thinking entity, not knowing from where this thinking power rises. It is like the grass piece caught in the flood which believes in its own power of movement and does not know of the moving flood that carries it actually.

It is non-existent since it is conceived only; but still believes in its own existence, and conceives more and more to exist forever. It likes some conceived objects and dislikes some; chases some, and avoids some. A stupid child makes many objects out of clay; and yet likes some and discards some, as if they are different. This ego-thing seeks some and avoids some and lives a life in fulfilling these false enterprises only.

अनात्मैकरक्षार्थं देहान्नानाविधानसौ भूयो भूयो विनाशेऽपि सृजत्याकुलतां गतः।

This ego-thing always wants to protect itself since it believes that it is a real thinking entity the Aatman. For protecting what is not the Self, he produces various types of bodies, again and again though they get destroyed again and again, making him feel very apprehensive. (*The production and the destruction of the bodies also are part of his primary misconception that he is the body-form.*)

स एव मायापुरुषो मिथ्यापुरुष एव सः असदेवोदितो व्यर्थोऽप्यहंकारो हि मायया।

कूपकुण्डचतुःशालकुम्भादीन्देहकानसौ कृत्वा रक्षित आत्मेति याति तद्व्योम्नि भावनम्।

He himself is an entity produced by the delusion. He alone is the 'MithyaaPurusha', the unreal man. He is the worthless Ahamkaara that is maintained through delusion only, and rises an unreal entity, through Maayaa (the deluding power that exists a the ignorance of the true self.) He makes the bodies of well, hole, four roomed hall, pot etc in the emptiness, and protects them. He identifies with that void itself as the Self.

अहंकारस्य तस्यास्य नामानीमानि राघव शृणु यैर्जगदाकारविभ्रमैर्मोहयत्यसौ जीवो बुद्धिर्मनश्चितं माया प्रकृतिरित्यपि संकल्पः कलना कालः कला चेत्यपि विश्रुतैः। एवमाद्यैस्तथान्यैश्च नामभिर्बहुतां गतैः

सहस्ररूपोऽहम्कारः कल्पितार्थैर्विजृम्भते।

Raaghava! This false entity the Ahamkaara thing has many synonymous names. Listen to these names of that Ahamkaara, through which he deludes producing the illusions of the appearance of the world. They are well-known as Jeeva, Intellect, Mind, Chitta, Maayaa, Prakriti, conception, division, Time, misconception etc. The Ahamkaara which imagines thousands of forms, shines forth in great splendor with the above mentioned names, and also other names which have become added up.

भूताकाशे तते शून्ये जगन्निर्भिति निश्चितं सुखदुःखान्यनुभवन् मिथ्यैव पुरुषः स्थितः।

There is only the expanse of supreme emptiness wherein is imagined the fullness of objects and the emptiness of objects. Nothing at all is there; no one is there; the world is a limitless empty expanse that is made of conceptions only; but feeling ascertained that it is an absolute reality, and going through joys and pains again and again, this entity who is really non-existent leads a false existence in a non-existent world.

यथैव मिथ्यापुरुषो रक्षन्व्योममात्मशङ्कया घटाकादिषु क्लिष्ट एवं मा क्लेशवान् भव।

Rama! Be careful! Do not exist as this false entity.

Rama who was born to someone and who will die some day is a conception belonging to the false entity only. See what 'Rama-Hm' has produced by its sheer magical state of wishing.

'I am a physical body, I was born from another physical body, these are my parents, this is the palace, I am trapped in this Samsaara; I have to get out of this; I want to get rid of this body; I need liberation; I have to attain Nirvaana; I need Mukti;' and so on and on.

If ignorant, the MithyaaPurusha will happily live in his dream-world in the bliss of illusion: then anxiety alone becomes his life-essence. Sometimes he wants to come out of this trap of conceptions and conceives bondage, Moksha, Aatman realization, dispassion, discrimination, Scriptures, Brahman and Nirvaana; even then, anxiety alone remains as his life-essence. Wish of any sort belongs to this false entity only!

Rama be not a MithyaaPurusha. Just stay as the quiescent awareness which does not conceive anything.

Never give place to this 'Hm' disturbance ever to take control; keep only a make-believe entity as Rama to communicate with others. Do not suffer like the MithyaaPurusha who is non-existent, but suffers much to safeguard himself by conceiving pot etc.

Ahamkaara exists only as a memory (for it is absent in the deep sleep state).
Aatman is not remembered; but is always there as a witness of the Ahamkaara-existence also.
Be not a memory of 'I'; but just exist without the disturbing 'I' sense.

आकाशादपि विस्तीर्णः शुद्धः सूक्ष्मः शिवः शुभः य आत्मा स कथं केन गृह्यते रक्ष्यतेऽथवा।
हृदयाकाशमात्रस्य शरीरक्षयसंक्षये व्यर्थं भूतानि शोचन्ति नष्ट आत्मेति शङ्कया। घटादिषु प्रणष्टेषु
यथाकाशाद्यखण्डितं तथा देहेषु नष्टेषु देही नित्यमलेपकः।

Aatman is not like the measured space-expanse conceived by the Ahamkaara; but it is a limitless expanse of existence where anything that is conceived can exist. How, by whom can the Aatman which is more extensive than the sky, which is pure, subtle, auspicious and good, can be caught or protected?
Aatman needs no protection like the Ahamkaara. It is not inside any space and is not caught in time-measures. It is what that knows the space and time as conceived by the Ahamkaara.
The body is just the abode conceived for this non-existent entity.
When the physical body that is limited in space dies in course of time, nothing at all dies; but there is only the imagined concept of death which is maintained by the Ahamkaara which is afraid of its own cessation.
The non-existence can only fear its death, for it is not existent.
Aatman never ceases to exist and needs no abode to protect it.
Aatman is a limitless expanse which is the essence of existence itself; and can never cease to be.
The abode of Ahamkaara is inside the heart-expanse only of Aatman; yet all the beings idiotically lament about the death and destruction of the body, believing it to be dead.
Space-expanse pervades and permeates through all objects, and allows them to exist inside it. The Aatman expanse also pervades and permeates through all the conceptions, and gives them the appearance of existence. The space inside and outside the pots are same, and the space is not divided by the pots; so also, the embodied Aatman does not die when the bodies die. Aatman is unaffected by the existence or the non-existence of the bodies, like the space is not affected by the absence or presence of the objects.

शुद्धचिन्मात्र आत्मायमाकाशादप्यणोरणुः स्वानुभूत्यंशमात्रं हि खवद्राम न नश्यति। न जायते म्रियते
क्वचित्किंचित्कदाचन जगद्विवर्तरूपेण केवलं ब्रह्म जृम्भते।

This Aatman is of the nature of pure awareness; is subtler than the space, and cannot be seen, like one misses seeing the mirror that is covered by the reflections.
Aatman cannot be understood like an outside object.
It is what that understands anything else; it exists as the experience of one's own existence.
It cannot be pointed out as the 'I' also; even without the 'I', one knows that one exists.
Space cannot be destroyed by the destruction of objects; Aatman also does not cease to exist by the cessation of the bodies. Bodies are just the conceptions rising from the 'I' sense, which needs a place to hold on to.
'I' is non-existent except as some imagined entity.
What is there to get born or die? Nothing, ever, gets born or dies. Only the emptiness of Brahman (as awareness) shines forth as the changing structure of the world made of conceptions.

सत्यमेकं पदं शान्तमादिमध्यान्तवर्जितं भावाभावविनिर्मुक्तमिति मत्वा सुखी भव। सर्वापदां निलयं

अध्वमस्वतन्त्रमासन्नपातमविवेकमनार्यमज्ञं बोधादहंकृतिपदं सकलं विमुच्य शेषे सुबद्धपदमुत्तमतां प्रयासि।

Instead of holding on to the imagined set of information as the self and suffering, remain blissful always by understanding the Self as the real, single quiescent state, without beginning, middle or end and freed of existence or non-existence.

By not identifying with the ego, you do not cease to exist; but will know that you are already deathless.
Ahamkaara is like the mud-hill formed on the edge of the flowing River; do not stand on its support, but jump on to the stable ground of Aatman quickly.

Ahamkaara is not stable, for you yourself have changed the ideas about yourself many times in life; and react to each person and each object differently always. You are not constant in your assertion of who you are actually. How can a changing idea be the real you?

Ahamkaara alone is the cause of all your sufferings It cannot exist by itself; but is empowered by the Aatman alone. Aatman alone knows the world; not the ego. How can that which is non-existent know anything?
Ego leads always towards harm, for it alone rises as the selfish qualities of anger, greed, conceit, desires etc.

It is a product of non-discrimination. It is not held on to by the noble ones.

It has no knowledge; for no one is there as anyone to know anything.

Attain the truth-vision through Vichaara, and get rid of this Ahamkaara. Nothing will get destroyed but a false belief in a false entity; and you will be left back as the stable state that is excellent.

परस्माद्ब्रह्मणः पूर्वं मनः प्रथममुत्थितं मननात्मकमाभोगि तत्स्थमेव स्थितिं गतम्।

Nothing at all is there; yet all this is seen. What is not there is seen as being really there.

This is the state of ignorance only; and mind is the product of this ignorance. Ignorance of the Truth leads to many explanations of the world-existence, and the first explanation rises by the term 'mind'.

What is behind the Ahamkaara? It is the mind.

The imagining power is imagined as the mind.

This mind alone is the first thing that rises out of the supreme Reality.

It is of the form of agitation which rises as thoughts and actions in the evolved humans, but as actions alone in the lower animals. It is mainly made of the sense of separation.

This separation alone is labeled as the 'I' or 'Hm'.

This separation-sense alone rises as the countless 'I's everywhere.

That alone is seen as this world now here, as a stable reality.

पुष्पकोश इवामोदो महोर्मिरिव सागरे रश्मिजलमिवादित्ये मनो ब्रह्मणि राघव।

तस्याद्दृश्यात्मतत्त्वस्य विस्मृत्यैव गतं स्थितिं नान्यस्मादागतं राम जगद्रज्जुभुजङ्गवत्।

Raaghava! Like the fragrance from the hollow of the flower, like the huge wave from the depth of the ocean, like the host of rays from the sun, the mind also rises from the Supreme, separate as it were, but not separate. From where did it rise? It is not a separate thing rising from the Brahman, but is just there because of not knowing the truth of the Aatman, the Reality-essence.

By the forgetting of the true self, it has come into existence in the form of the huge world, like the snake seen in the rope. Rope is not seen; so the snake gets seen; and seeing the snake alone is known as the mind.

(You do not have to sit with closed eyes to enter the Nirvikalpa state; just be aware of the divisionless Reality in the divisions encoded by the senses; you will always be in the supreme Samaadhi from which you will not wake up at all.)

आदित्यव्यतिरेकेण यो भावयति राघव रश्मिजालमिदं ह्येतत्तस्यान्यदिव भास्वतः। आदित्याव्यतिरेकेण रश्मयो येन भाविताः आदित्य एव ते तस्य निर्विकल्पः स उच्यते।

Raaghava! For him, who understands the shine of the sun as separate from the sun, the shine of the sun will stay as different from the sun only. For him, who understands the sunrays as not separate from the sun, the entire luster is the sun only; and he is said to be a man with Nirvikalpa-vision, the understanding that is without any division sense.

कनकव्यतिरेकेण केयूरं येन भावितं केयूरमेव तत्तस्य न तस्य कनकं हि तत्। कनकाव्यतिरेकेण केयूरं येन भाव्यते कनकैकमहाबुद्धिर्निर्विकल्पः स उच्यते।

For him, who understands the bracelet-shape as separate from the gold, it will stay as a bracelet only; and not as the gold. For him, who understands the bracelet-shape as not separate from the gold, it will stay as the single essence of gold only; and he is said to be a man with Nirvikalpa-vision, the understanding that is without any division sense.

सलिलव्यतिरेकेण तरङ्गो येन भावितः तरङ्गबुद्धिरेवैका स्थिता तस्य न वारिधीः। सलिलाव्यतिरेकेण तरङ्गो येन भाव्यते अम्बुसामान्यताबुद्धिर्निर्विकल्पः स उच्यते।

For him, who understands the wave-shape as separate from the water, it will stay as a wave only; and not as the water. For him, who understands the wave-shape as not separate from the water, it will stay as the water only; and he is said to be a man with Nirvikalpa-vision, the understanding that is without any division sense.

पावकव्यतिरेकेण ज्वालाली येन भाविता तस्याग्निबुद्धिर्गलति ज्वालाधीरेव तिष्ठति। ज्वालाजालाभ्रलेखेव रञ्जिता सा तथा स्थितिः तामेवास्थां समादत्ते तद्रतान्याकुला मतिः। पावकाव्यतिरेकेण ज्वालाली येन भाव्यते तस्याग्निबुद्धिरेकास्ति निर्विकल्पः स उच्यते।

For him, who understands the lines of flames as separate from the fire, the fire-understanding will stay dissolved; and he will know of the flame only. The flames look like lines of clouds because of the smoke, and the fire is obscured from the sight; and his intellect which sees only the smoke-covered flames concludes that the flames are separate from the fire. For him, who understands the flame-lines as not separate from the fire, it will stay as the fire only; and he is said to be a man with Nirvikalpa-vision, the understanding that is without any division sense.

यो निर्विकल्पः सुमहान्सोऽसंक्षीणमहामतिः प्राप्तव्यं तेन संप्राप्तं नासौ वस्तुषु मज्जति।

He who is able to develop the vision of non-division even when seeing the division presented by the mind, he is indeed a noble one of excellent intellect which can pierce through the appearance of division, and is of the Nirvikalpa vision. He has really attained that what has to be attained. He will not drown in the realness of the objects anymore.

नानातामखिलां त्यक्त्वा शुद्धचिन्मात्रकोटरे सम्वेद्येन विनिर्मुक्त संवित्तत्वे स्थितो भव।

You cannot dissolve off the world made of divisions; but always see the divisionless Aatman alone shining as all, you and others also. The 'I' sense alone blocks the vision of truth.

Understand the 'I' as non-existent, as explained previously.

Discard the division sense produced by it falsely.

See the world; but be ascertained in the unreal nature of the objects and be always aware of the divisionless emptiness behind. Stay as that only, as the Knower of oneself as Aatman.

Be just the pure awareness; do not fall for the conceptions.

Be quiet inside the hollow of this pure awareness-state.

You cannot think or meditate on it. Just exist only; without the idea 'I exist'.

स्वयमेवात्मनैवात्मा शक्तिं संकल्पनामिकां यदा करोति स्फुरता स्पन्दशक्तिमिवानिलः तथा पृथगिवाभासं संकल्पकलनामयं मनो भवति विश्वात्मा भावयन्स्वाकृतिं स्वयम्। तत्संकल्पात्मकं चेतो यथेदमखिलं जगत् संकल्पयति संकल्पैस्तथैव भवति क्षणात्कीटत्वमब्जजत्वं च मेरुत्वं मरुतां तथा।

Reality state of the Aatman by itself shines as the power of conception, like the wind with its movement as its natural essence. The mind rises as the appearance of another, producing conceptions after conceptions in an instant, and rises in the form of the world.

Mind is not inside the body, but the entire world that you see at every moment is the mind rising newly as the world-scene. Where can you run away from the world, as long as you hold on to the mind, the producer of conceptions? The mind is an emptiness-source that produces conceptions that are made of emptiness.

Whatever it conceives as its world, the entire world rises instantly as that only.

The entire world is a huge totality of mind, the power of conception.

The worm-ness, the Brahmaa-ness, the Meru-ness, the wind-ness, each and everything that is there as divided, is the mind-alone. Renounce the reality seen in the mind-narratives; that alone is SarvaTyaaga.

मनो जीवमहंकारबुद्धिचिन्नादिनामकम्। संकल्पतो द्वितैकत्वमैत्य चेतो जगत्स्थितिं तनोति तस्यां तदनु नानातां गच्छति स्वयम्। संकल्पमयमेवेदं जगदाभोगि दृश्यते न सत्यं न च मिथ्यैव स्वप्नजालमिवोत्थितम्। जन्तोः यथा मनोराज्यं विविधारम्भभासुरं ब्राह्मं तथेदं विततं मनोराज्यं विराजते।

Mind alone is known by the various names of Jeeva, Ahamkaara, Buddhi, Chitta etc.

Through conception, the mind produces the duality, and again by uniting all the conceptions, it produces the vision of the world as a solid reality; and it alone shines as the many-ness by itself.

Like the mirror producing another mirror and, and reflecting each other countless times by producing the illusion of many many mirrors, the mind also reflects the conceptions within itself again and again, and produces the illusion of a world that is divided by many shapes.

The entire world is seen as a totality state of conceptions only; and is not real because it is conceived, not false also for it is seen as real. It is like the rise of a huge dream made of many dreams of many dreamers.

A man who has the ability to imagine, builds a kingdom in his mind with various objects and enterprises; so also this world also exists as the mind-kingdom as a total-mind.

यथाभूतार्थभावित्वात्तदेतत्प्रविलीयते परमार्थेन दृष्टं चेतदिदं नैव किञ्चन।दृश्यं त्वपरमार्थेन प्रयाति शतशाखतां
जलमूर्मितरङ्गादिकलनार्हं परिस्फुरन्त्यथाम्बुधिर्वपुर्धते स्वभावेन तथा चितः कुर्वन्कर्मसहस्राणि
ह्यणुचित्स्पन्दनादृते नापूर्वं कुरुते किञ्चित्।

To get rid of this world, you do not have to wait for the dissolution time; just see it as it is, as the emptiness of all, as the shine of Aatman alone as the 'known'; and the world dissolves off by itself losing its realness. If you acquire the truth-vision, then nothing is there at all as the world.

What is seen looks real because of not seeing it, as it is. Division-sense blocks the true vision.

When seen without the truth-realization, then the world rises with its hundreds of branches, like the ocean though is a single stretch of water looks as if divided by rising as many waves of various shapes huge and small. The Ocean's nature is to exist as the waves and is not divided by them.

The mind also is just the slight agitation of forgetfulness of the truth, and this alone exists as the thousands of actions of the beings, like the quivering nature of the Ocean.

The Ocean does not do the action of the waves (as another reality); it is itself the waves; so also Chit does not do any action of knowing; it just 'is' and the world exists as its 'known'.

If you see the division, then you are trapped by the non-existing world looking as if real; if you see the truth, the world is no more there.

किञ्चित्भेदमतस्त्यजन् गच्छन्शृण्वन्स्पृशन्निघ्नन्वदन्व्यवहरन्स्वपन् नापूर्वं विद्यते किञ्चित्सत्यमित्येव भावयन्
यद्यत्करोषि तद्विद्धि चिन्मात्रममलं ततम्।

Therefore, get rid of the idea of division that is slightly there, and live as you have to live in your position as the heir prince of Ayodhya. When walking, hearing, touching, smelling, talking, and dealing with the regular affairs of the world, and sleeping also, always be aware of the truth that the world-scene you are sensing through the senses is not any new thing that has come out of some unknown Reality as a separate and independent reality, but is actually the Reality only; and nothing else is there.

Whatever you do or think even is the shine of Aatman only, since you are always aware of all the actions and thoughts. Stay as this unaffected awareness only without the thought of 'I'.

You cannot remember the Aatman; but you stop remembering the ego. Aatman will just be left back.

ब्रह्म प्रबृंहिताकारं तस्मादन्यन्न विद्यते पदार्थजाते सर्वस्मिन्संवित्सारमये स्थिते संविदेवेदमखिलं जगत्
नान्यास्ति कल्पना।

Brahman alone is the expanse of this world also, like the ocean alone is the waves. Nothing else exists other than that. What is seen as any object is the 'Known' state of the Brahman; Brahman staying as the knowledge of that object. Everything is the essence of this 'knowing' only.

What you know only exists as the object for you. Aatman alone shines and exists as the world.

Aatman is not a separate luster that shines inside the ego; but it is the name given to your existence that shines as the world.

When ignorant, it rises as the sense of 'I'; when realized, there is no 'I' at all; but only the shine.

You are Brahman; and the world is your shine; there is nothing else as you or me or anyone.

The very imagination of the world also does not exist in truth.

संवित्स्फुरणमात्रेऽस्मिञ्जगज्जालकनामनि इदमन्यदिदं चान्यदिति मिथ्याग्रहः कुतः। संभवादखिलाकारेष्वेकस्या
एव संविदः संवेद्यमपि नास्त्येव बन्धमोक्षावतः कथम्। मोक्षोयमेष खलु बन्ध इति प्रसह्य चिन्तां निरस्य
सकलां विफलाभिमानां मौनी वशी विगतमानमदो महात्मा कुर्वन्स्वकार्यमनहंकृतिरेव तिष्ठ।

When everything shines as only the 'known' and rises as the magic of the world, why hold on to the false ideas of 'this is separate', 'that is separate', and so on?

'Known' can look divided; but not the 'knowing'! 'You know' so many objects; but do you get divided?

The problem rises because of conceiving the 'known-ego' as the 'knowing self'.

There is only the Aatman and its shine, and nothing else.

All that you see as separate beings are also the Aatman shining as the world, for their minds.

World is like a huge dream-world made of dreamers and their dream-objects only; all the dreamers and the objects are in truth non-existent only.

Actually, nothing 'knows' nothing. Who is seeing what?

Just the Aatman-shine; and not even the 'knowing' of anything else!

Who is bound and who has to be liberated?

Who is there to realize the Aatman? Who has to attain Nirvaana?

What meaning is there in the 'Mukti with the body' or 'Mukti without the body'?

Where is the need for question of what happens after the Mukti?

Who was bound, but some imagined bondage by some imagined ego?

Laugh at the entire feat of magic that has fooled you so far, as 'this is Moksha' and 'this is bondage'.

The Moksha also is wanted by the ego only; the foolish entity which is not at all existent as anyone!

Stay quiet, wanting nothing, not even liberation; for who is there to get liberated even?

Just keep the mind controlled from seeing realness in the conceived world.

Be without the conceit of 'I am so and so'; be the Reality shining as if with a mind.

Do whatever you have to do as a part of your life-story; but do not do anything as the 'I'.

Always be alert, so that the 'Hm-disturbance' does not trap you in conceptions.

(Conception refers to all the ideas and thoughts that make up your life-story of birth and death.

Act as if the conceptions are real; but be always alert to the unreal nature of the conceptions.)