

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'  
[PART ONE]

CHAPTER FOUR

[THE FIRM ASCERTAINMENT OF THE TRUTH AS THE NATURAL VISION]

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 in 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.

## CHAPTER FOUR

## THE FIRM ASCERTAINMENT OF THE TRUTH AS THE NATURAL VISION

## वसिष्ठोवाच

Vasishta spoke

PRACTICE OF VICHAARA IS A MUST

पुनःपुनरिदं राम प्रबोधार्थं मयोच्यते अभ्यासेन विना साधो नाभ्युदेत्यात्मभावना। (11.01)

Rama! I tell you this again and again for your own betterment!

Hey Good one! Without the regular practice of Vichaara at each and every moment of life, the 'staying as the self-state (unconnected to the false self)' cannot rise up.

[The reality of the world, the reality of the body as the 'I', the reality of the birth and death etc, are so deep-rooted in the mind that it is difficult for a man to think otherwise. Only the 'constant reasoning process' that breaks every object and person into a set of information (empty in nature), can slowly reveal the truth of the Reality as the self-state.

Intellectual comprehension alone is not enough; the development of Mumukshu-qualities, and the constant practice of Vichaara-process about each and every story of the last five Prakaranas are a must, if one wants to experience the real self-state. The sweetness of the sugar understood through the study of books, does not taste like the sweetness of the sugar experienced by tasting it oneself.]

अज्ञानमेतद्वलवदविद्येतरनामकं

This Ajnaana (Absence of knowledge) is very powerful, and also known by the name of Avidyaa -

जन्मान्तरसहस्रोत्थं घनं स्थितिमुपागतम्। (11.02)

has become very dense by coming through many thousands of births (that were spent as countless different identities as connected to countless Vaasanaa-fields, through the collections of misconceptions getting heaped, one after the other, without stop).

सबाह्याभ्यन्तरं सर्वैरिन्द्रियैरनुभूयते भावाभावेषु देहस्य तेनातिघनतां गतम्। (11.03)

Since the same type of the world outside of their bodies is commonly experienced by all the beings through the same type of sensory organs,

the 'ascertainment of the realness of the world' has become so dense and unbreakable;

and it also gets proved by the similarity of thoughts everyone has about the world

(like a mass delusion of the same dream dreamt by many),

and also because everyone experiences the births and deaths of the physical bodies almost always, and have the confirmed idea of their own birth and death.

[If only one person sees a ghost, then he gets proved to be wrong; but if all the people around him see the same ghost, then the ghost becomes a reality. Each person is the proof of the other, like the dream-characters in the dream prove the existence of the next person.

I exist being proved by you, and you exist proved by my existence; this is how the reality of the world gets proven.

If all the people of a Creation were stuck by some common infection, then the double-moon also will become a reality, for sure. The senses are never to be trusted, for they can produce a real sort of world in the dream and hallucination-states also; the mind also cannot be trusted because, it is adept in making a rational story of any sort, with any logic of its own.]

आत्मज्ञानं तु सर्वेषामिन्द्रियाणामगोचरं

The 'Knowledge of the self' is beyond the reach of all the senses.

[You cannot touch, see, smell, hear or taste the self, nor can you imagine it with your mind, or remember it like remembering the body with some particular name and some particular qualities.

Self is not something that is outside of you, that you preserve it as a memory.

Your very existence proves your self; you need not remember it with effort.

You have to erase all the mind-data as unreal, and then naturally you stay as the self alone.

The erasing of the unreal alone happens through the Vichaara practice; Vichaara does not give birth to the self.

Self is there, always as you; self is that which knows the body and the world also. as the 'known phenomena'.

'What is known' cannot be the 'knower'. Self is just the knowing-state of all.]

सतां केवलमायाति मनःषष्ठेन्द्रियक्षये। (11.04)

It becomes a reality, only when the sixth sense namely the mind gets destroyed.

[Mind is just the state of incompleteness and unfulfilled wants.

If this state is removed through Vichaara and Viveka, then what is left back is the self, the 'real you'. The self becomes a constant awareness of yourself which need not be remembered like your ego-personality; and it is in want of nothing.]

प्रोल्लङ्घ्येन्द्रियजां वृत्तिं यत्स्थितं तत्कथं किल याति प्रत्यक्षां जन्तोः प्रत्याक्षातीतवृत्तिम्। (11.05)

‘That which stays way across the reach of the senses’,

‘That which is beyond the grasp of the direct- perception’,

how can it ever get perceived directly by any creature here?

[You cannot see the Brahman-Self, the Reality that is shining as you the tiny mind-field, with your eyes or mind-vision, like seeing a deity appearing in front of you when pleased with your devotion.

You cannot ‘see’ and experience Brahman as some lustre, darkness or emptiness.

Brahman-state is not any ‘you’ surrounded by bright lustre or dark emptiness.

You cannot ‘see’ yourself, outside of yourself. How can you see yourself directly outside of you?

You are, only the ‘you’; and you can only ‘stay’ as the ‘you’ (or the ‘I-less I’)!]

Reality is what is appearing as all the Jeevas and their perceived fields, like seeing itself in the form of reflection in various types of mirrors. The original is not the reflected one. You cannot see the reality through a mind-mirror.

It is that which cannot be contained in any mirror as any reflection; like you cannot be inside a mirror yourself.]

त्वमविद्यालतामेतां प्ररूढां हृदयद्रुमे ज्ञानाभ्यासविलासासिपातैश्छिन्धि स्वसिद्धये। (11.06)

For your success in the attainment of Self-realization,

(not bothering about the lies called family, possessions, body etc shattering to pieces),

you must take the sword of the ‘practice of Knowledge’ namely Vichaara;

and through many hits again and again from the sword bravely wielded,

cut off this creeper of Avidyaa (the seeing of the unreal as the real) which has entwined densely all around the tree of the heart.

‘NISHCAYA’ THE FIRM ASCERTAINMENT OF THE TRUTH PROVED THROUGH REASON

[Intellectual comprehension of the truth is easily attained; but to be always established firmly in the state of the ascertained truth, and live amongst the ignorant by reacting in the proper manner to all their deluded actions, yet not reacting at all from the inside even slightly; to be the ‘unmanifest Brahman’ yet stay manifest as the manifest mind-field; is indeed the greatest achievement of all.]

यथा विहरति ज्ञातज्ञेयो जनकभूपतिः आत्मज्ञानाभ्यासपरस्तथा विहर राघव। (11.07)

Raaghava! Wander in this world happily like King Janaka, the ‘Knower Supreme’, who wanders in this world always engaged in the practice of knowledge.

निश्चयोऽयमभूतस्य कार्याकार्यविहारिणः जाग्रतस्तिष्ठतो वापि

Whether he was engaged in all the actions (duties) that belonged to his position in life,

or stayed in the ‘Absorption state’ without any action (kaarya/akaarya),

even if he had to continuously engage in the affairs of the kingdom and had to attend to the actions that were expected of him -

he had the firm ascertainment of this knowledge of the unreal nature of the world,

तज्ज्ञानां तेन सत्यता। (11.08)

The ‘Knowers of the Truth’ stay always awake to the ‘True state of Reality’ which is attained through the practice of Vichaara (not by any magic); therefore, the Truth never fades away at any time, and stays as their natural state.

(Once you discover even the ordinary fact that the sun never moves around the earth, can you again fall back into the idea that the sun moves around the earth, even if it is directly seen otherwise?)

[Not only King Janaka, even Devas like Hari and Hara stay in the same state of Truth-vision only.

They stay in the Avidyaa part of the life, act as if excellent in Vidyaa, but stay always beyond the levels of Vidyaa and Avidyaa.

They are like the water-drops staying on the surface of the lotus leaf, outside of the lake, yet not stuck to the leaf they are with.

They are inside the perceived-state of course, as seen by the others, but are always outside of it only, and stay as the formless Reality-state. They are fully in the ascertainment of the ‘Truth of the Reality’.]

निश्चयेन हरिर्येन विविदाचारकारिणा योनिष्ववतरत्वुर्व्यां तत्तज्ज्ञत्वमुदाहृतम्। (11.09)

Because of this ‘ascertainment (Nishcaya)’ alone, Hari descends down to the earth; gets born in many wombs; performs various types of actions. This is said to be the state of ‘Knowledge of That’ (Tajnatva).

निश्चयो यस्मिन्नेत्रस्य कान्तया सह तिष्ठतः ब्रह्मणो वाप्यरागस्य स ते भवतु राघव। (11.10)

Raaghava! Let that ‘ascertainment’ be yours,

(the ascertainment) which belongs to the Tri-eyed Shiva, who stays with his beloved as the ‘excellent lover’ yet as a ‘form of dispassion’ only; or the ascertainment which belongs to Brahmaa who has no attachment to any object or person of his created world.

यो निश्चयः सुरगुरोर्वाक्पतेर्भार्गवस्य च दिवाकरस्य शशिनः पवनस्यानलस्य च (11)

नारदस्य पुलस्त्यस्य मम चाङ्गिरसस्तथा प्रचेतसो भृगोश्चैव क्रतोरत्रेः शुकस्य च (12)

अन्येषामेव विप्रेन्द्र राजर्षीणां च राघव यो निश्चयो विमुक्तानां जीवतां ते भवत्वसौ। (11.13)

That ‘ascertainment’ which belongs to Bhaargava, the preceptor of Devas; Divaakara (the day-making Sun); Shashi; Pavana; Anala; Naarada; Pulastya; me; Angirasa; Prachetas; Bhrgu; Kratu, Atri; Shuka; and other royal sages; that ‘ascertainment’ which belongs to those liberated while living; may that be yours too, hey Raaghava, the royal heir!

रामोवाच

Rama spoke

येनैते भगवन्धीरा निश्चयेन महाधियः विशोकाः संस्थितास्तन्मे ब्रह्मन्ब्रूहि तत्त्वतः। (11.14)

Bhagavan! Explain to me in detail about that ‘ascertainment’ by which, these ‘Great men of wisdom’ remained without any distress.

वसिष्ठोवाच

Vasishta spoke

BRAHMAN IS ALL

[Brahman is a state which exists as all the probable states of the seer-seen units.

No world-scene of any type, is impossible.

Whatever Vaasanaa is there as a wish or want, can exist as a perceived-field made of the ‘seen and its counterpart seer’.

Vaasanaa is just the other name for Avidyaa, and it is rooted in Ajnaana.

Brahman-state exists as either the probable state of the knowledge or as the absence of that knowledge; like the sun can exist both as the free sunlight and also as the blocked sunlight.

Knowledge-state exists as the countless worlds of Knowers, where everyone basically always is in the knowledge of the self, and still has to exist as a form with a name and a life-story too.

There are different levels of Knowers also, from the lowest to the highest, where the journey upwards can go on and on, without reaching the end ever.

Ignorance-state also exists as the countless Vaasanaa-fields and countless Jeeva-states.

The worlds of the Knowers are more real, since they create their own worlds and experiences, like playing a controlled game, and continue as a single character only, with no blockage of death to break their identities.

For example, Vasishta will continue to be a Vasishta even after countless Creations have passed; and will exist in the same perceived-field with his wife Arundhati; so will Shiva, Vishnu and others continue as the same identity.

Ignorant people are not real individuals with the same identity and continuous consciousness, but are just puppets produced by the Vaasanaas. They have different identities as appropriate to the different Vaasanaa-fields.

They are just the dream-states rising one after the other, as per the dominance of a particular Vaasanaa.

Knowers on the other hand, are people who have woken up, and live in their own special dream-worlds unconnected to the whims and fancies of a Creator. They are out of all the world-governing rules. Even then, they will respect the rules ordained by a Creator, and live according to the rules prescribed by him inside a Creation. Their lives are more real than that of the ignorant, because already they know the unreal nature of the world as an ascertained truth.

What is this ascertained truth they know of, as their very nature?]

राजपुत्र महाबाहो विदिताखिलवेद्य हे स्फुटं शृणु यथा पृष्ठमयमेषां हि निश्चयः। (11.15)

Raajaputra! Mighty-armed! You know all that needs to be known already. Listen well as to how this ‘ascertainment’ is well-developed in these Great-ones through the proper practice of Vichaara.

यदिदं किञ्चिदाभोगि जगज्जालं प्रदृश्यते तत्सर्वममलं ब्रह्म भवत्येतद्व्यवस्थितम्। (11.16)

Whatever is perceived as the world-phenomenon as experienced by one and all, all that is the ‘taintless state of Brahman’. This is how it is actually.

[Brahman exists as everything that is there, which can be referred to with a word with meaning.

Brahman is the potential-state which can exist as anything and everything.]

ब्रह्म चिद्ब्रह्म भुवनं

Brahman is the Chit-state which perceives the worlds as all the Jeevas.

Brahman is all the perceived-fields of all the Jeevas.

ब्रह्म भूतपरम्पराः

Brahman is all the various types of beings that exist as various world-beings.

(As many minds, so many worlds; and the mind is a magical state which can produce any type of experience.)

ब्रह्माहं

The 'I' in all is Brahman.

*(The world is just made only of 'I' states as the Jeevas and their experiences.)*

ब्रह्म मच्छत्रुर्ब्रह्म सन्मित्रबान्धवाः,

If one 'I' fights with another 'I'; then that 'I' is also Brahman only.

All the friends and relatives who exist as the many 'I's, are also Brahman.

ब्रह्म कालत्रयं, तच्च ब्रह्मण्येव व्यवस्थितम्। (11.17,18)

Brahman is the tri-phased time that traps the 'I's in particular place and time measures; such a division also belongs to Brahman only, as a probable state.

तरङ्गमालयाम्भोधिर्यथात्मनि विवर्धते तथा पदार्थलक्ष्म्येत्यमिदं ब्रह्म विवर्धते। (11.18,19)

The ocean expands itself within itself, by the 'rising and disappearing garlands of the waves'.

So also, Brahman expands by all this grandeur of objects (which are nothing but the names given to the shapes, and shapes are nothing but the knowledge produced by the senses).

(Brahman alone exists as the knowledge of the senses, namely the objects.)

[Whatever action you perceive - like for example, seizing an object, consuming some food, walking, sitting, talking, working and so on, that belongs to your body-shape and that of the others too - is the 'knowledge' of these actions only, and is Brahman alone. You are the Brahman knowing itself as the world; like looking at oneself in a dusty-mirror.

You are the self knowing itself as the world. What is not the self, the knowing-state?]

गृह्यते ब्रह्मणा ब्रह्म, भुज्यते ब्रह्म ब्रह्मणा,

Brahman seizes Brahman; Brahman consumes Brahman.

[Brahman exists as the evolving state of itself, like the nature with its evolving nature.

The Brahman which is quiet and silent like a rock, knows itself through a Knower's Sattva-state of the mind.

That is why, such a state is known as Nirvaana, the final beatitude.]

ब्रह्म ब्रह्मणि बृह्माभिर्ब्रह्मशक्त्येव बृंहति। (11.19,20)

Brahman (the source-state which can exist as any perceived), expands and evolves as it were, by the power of Brahman (to exist as any probable state), in Brahman (the state of knowing), through (repeated) projections of itself as the countless continuously evolving seer-seen states.

[When one 'I' fights another 'I' through ignorance, what is happening actually?

It is just the mind's conception of enmity and its whims and fancies of likes and dislikes that rise up as the enemy-fights.

Actually, Brahman alone exists as the knowledge of enmity too.]

ब्रह्म मच्छत्रुरूपं मे ब्रह्मणोऽप्रियकृद्यदि तद्ब्रह्मणि ब्रह्मनिष्ठं किमन्यत्कस्यचित्कृतम्। (11.20,21)

Brahman is in the form of my enemy when he (the 'enemy-Brahman' as the 'I') does anything not liked by me (another 'I').

If one is absorbed in Brahman as the knowing state of the self only, (and no 'I' at all is there), who actually does anything to anybody?

[When you observe an enemy also as a knowledge-state only of senses and the mind, the enmity vanishes.

You can pretend to fight the enemy if he is wicked like say Raavana for example; but inside, you will see the enmity as a probable state of Brahman only, and will not be affected.

So also, the affection and attachment you hold on to for others also, is the knowledge state of Brahman only.

The ignorant live as emotional states only, as just the mind-processes; a Knower produces emotions at will, as and when required from his state of quiescence, as the Brahman-state itself.]

*(Do you feel worried that if you are not attached to your family members, you are not acting justly?)*

रागादीनामवस्थानं कल्पितानां खवृक्षवत् असम्कल्पेन नष्टानां कः प्रसङ्गोऽत्र वर्धते। (11.21,22)

Since the emotions of attachment and hatred are developed like a tree imagined in the sky, and if they vanish by not imagining them, what really matters?

[Even the movement of the physical body is just a form of Bodha only. All the agitations of the body are caused by the agitation of the mind, which is powered by the agitation of the Praana; which is supported by the awareness-state of Brahman.

To state it all in brief, Brahman alone exists as the movement of your physical body also.]

ब्रह्मण्येव हि सर्वस्मिंश्चरणस्पन्दनादिकं स्फुरति ब्रह्म सकलं सुखितादुःखिते कुतः। (11.22,23)

The movement of the feet etc is in Brahman alone. Brahman alone projects everything!

Where is the cause for joy or pain?

*(Joy and pain also are agitations in the mind, as imagined by it.)*

ब्रह्म ब्रह्मणि संतुष्टं

Brahman is fully satisfied in Brahman (for the entire world is Brahman alone, and not outside of it).  
(What can be outside of your knowing-state?)

ब्रह्म ब्रह्मणि संस्थितं

Brahman is established in Brahman, as the knowing-state of any probable perceived-field.

स्फुरति ब्रह्मणि ब्रह्म

Brahman shines forth in Brahman, as that which knows anything.

[The 'I' 'I' in you, which is always shouting for attention, is Brahman alone.

You are seeing the body as that 'I', and so are caught in the whirlpool of the Vaasanaa-fields.

When you stop seeing the body as the 'I', then Brahman alone shines forth as the self, the awareness-state of truth. ]

नाहमस्मीतरात्मकः। (11.23,24)

The 'I' is not a second person that is different from that (Brahman).

[Each and every object you perceive is just a shape produced by the sense of sight, and the particularities are conceived by the mind. The object stays as an object, because you 'know' it as an object.]

घटो ब्रह्म पटो ब्रह्म ब्रह्माहमिदमाततं

Pot is also Brahman; cloth is also Brahman. 'I, the knowing-state, am the Brahman spread-out like this.

(I know, and the object exists as my knowledge-form.)

अतो रागविरागाणां मृषेव कलनेह का। (11.24,25)

Therefore, where is the question of these emotions of attachment and hatred which have no meaning at all?

(When I alone exist as the knower of all, and cause their coming into existence, whom should I feel attachment for, or who should I hate as an enemy?)

['I' was born as a body; so the world says; but no one ever experiences any birth actually.

So also, death also is not experienced by anyone.

Birth and death are just objects of my knowledge as connected to the world, like knowing the snake in the rope.

Why then feel afraid of death, which is just an imagined data of the brain?

Death is connected to the body only, since it was produced at birth.

The 'I' of the body rises at the time of birth; but the real 'I' is birth-less and deathless.

Reality alone is there as all the 'I's. It does not cease to be, by the cessation of the body-activities.

Discard the 'body-I' concept, and jump off to the identity with the Reality, as the self.

How can you cease to be?]

मरणब्रह्मणि स्वैरं देहब्रह्मणि सङ्गते दुःखितानाम कैव स्याद्रज्जुसर्पभ्रमोपमा। (11.25,26)

If the 'body-Brahman' joins by itself to the 'death-Brahman', what is there to grieve about, like seeing a snake in the rope (and getting worried about the snake-bite)?

संभोगादौ सुखं ब्रह्मण्यास्थिते देहब्रह्मणि संपन्नमेतस्य इति मुधा स्यात्कलना कुतः। (11.26,27)

If the 'joy of the sense-experiences' occurs only in 'Brahman' (as the rise of the knowledge of some object and its enjoyment) - for the 'body-Brahman' (which is another perceived information),

why then feel the imaginary satisfaction of some imagined fulfilment?

[For example, if you say that your meeting your son who is coming from a far off land is joyous to you, then analyze the entire situation through Vichara. The so-called son, is some knowledge-form connected to your body which is another knowledge-form, his staying in a far off land is another knowledge-form, the joy of meeting him is another imagined knowledge-form, and the idea of you getting satisfied is another imagined knowledge-form. And the entire joy may instantly turn into an experience of pain also, if he ignores you or acts rude towards you.

When has been real joy obtained in the world by the presence or absence of any object?

Everyone lives in the glory of imagined joy only, like enjoying the pricks of the thorns as the touch of the flowers.]

वीच्यम्भसोः स्पन्दवतोर्न त्वन्यदम्बुनो यथा त्वत्तामते तथा न स्तो ब्रह्मणि स्पन्दरूपिणि। (11.27,28)

The water-waves that rise up again and again are not considered to be different from the water.

The ideas of 'I' and 'you' are also not different from the Brahman which stays quivering (as us).

['I' calling myself the 'I', and 'you' that calls yourself as another 'I', or anyone else with his or her 'I', are not different in essence. We, the perceiving-states are - the 'Brahman existing as its probable states'.

When we dis-identify from this probable state, we stay as the Brahman alone, remaining as just the potential state of all, and not as the experience that is experienced as real.

We stay as the blank screen on which any probable state of experience can appear in any manner, and are unaffected by it.

We stay as the mirror which is not bothered by any reflection that is appearing on its surface.

What matters when the Brahman is seeing itself as 'you' (a form) in a mind-mirror? Brahman alone is real, not the reflection.



Brahman is not dependent on the existence or non-existence of the reflection.  
That is why, Brahman is said to be without a mind-factor.]

यथावर्तमृते तोये न किञ्चिन्म्रियते क्वचित्मृतिब्रह्मत्वमायाते देहब्रह्मणि वै तथा। (11.28,29)

If the whirlpool dissolves off inside the waters, nothing actually has gone off; the ocean is not affected by the presence or absence of the whirlpool.

If the 'body-Brahman' attains the 'death-Brahman', what is lost?

[Death is a state connected to the body, body is a necessary concept of the mind-field; and the mind-field entertains the ideas of the birth and death of the body; and this ascertained idea of the death of the 'body-I' is a probable state belonging to Avidyaa. Brahman alone exists as the Avidyaa-state also.

A probable state of existence as a mind-field (called the false-you) ceases to exist and you call it as the death, and fear it.

If you stay only as the 'knowing-state of Brahman', then what matters which world-scenario the mind-field exists as?

What matters if the dream of the 'I' (mind-field) ends also?]

*(Jeeva is just an inert process of perception that exists as a conscious seer, like the 'pixel-made inert image' on the screen looks conscious and alive.)*

यथा चलाचले तोये त्वतामते न तिष्ठतः तथा जडाजडेरूपे न स्थिते परमात्मनि। (11.29,30)

(चलाचले - चञ्चले चले अचले)

There are no 'I' or 'you' differences among the moving or non-moving waves; there is no difference of conscious and inert states in the Supreme-essence also.

*(Seeing a bracelet or armlet in the gold, ignoring the gold, is the habit of the mind, which is attached to a human type of form, and wants to adorn the human hand with a bracelet; but the bracelet-idea does not exist for a dog or a cat.*

*A goldsmith also does not see the differences of shapes in the gold ornaments, but he values the gold only).*

कटकत्वं यथा हेम्नो

Like the bracelet-ness is imagined in the gold (as different from the gold),

यथावर्तो जलस्य च

like the circular patterns that are seen on the surface of the water (as different from the water)

तदतद्भावरूपेयं तथा प्रकृतिरात्मनः। (11.30,31)

(तत् अतत् भाव)

the delusory nature of Aatman makes it see something other than what really is!

[Gold can exist as shapes only; water can exist as some circular patterns or waves only, and Brahman the potential unmanifest-state can exist as some perceived manifest-state only. Brahman is not different from its nature.]

*(The practice of Vichaara gives you the power to see the 'changeless alone' in its natural state of change, like seeing the mirror alone in all the reflections too.)*

इदं हि जीवभूतात्म जडरूपमिदं भवेत् इत्यज्ञानात्मनो मोहो न च ज्ञानात्मनः क्वचित्। (11.31,32)

'This is the conscious Jeeva that has taken birth; this object is inert in nature.'

This sort of delusion that makes one see the difference between the conscious and inert objects, belongs to the ignorant alone; and never to the Knower.

*(For the Knower, every object whether conscious or non-conscious, is just a probable state of Reality alone, that exists as the single knowledge-shine.)*

अज्ञस्य दुःखौघमयं ज्ञस्यानन्दमयं जगत् अन्धं भुवनमन्धस्य प्रकाशं तु सचक्षुषः। (11.32,33)

For the ignorant, the world is filled with hosts of sufferings (because of seeing the world as divided).

For the Knower, the world is filled with bliss (as the various manifest-states of the unmanifest Brahman).

For the blind, the world is dark; but, for the man with the eyes, the world is filled with brightness.

जगदेकात्मकं ज्ञस्य मूर्खस्यतीव दुःखदं शिशोरिव स्फुरद्यक्षा निशा पुंसस्तु केवला। (11.33,34)

For the Knower, the world is the single state of knowledge-shine only; but, for the fool, it always gives pain. For a child, the night is filled with the imagined ghosts; but, for the adult, it is just a dark night where the sun is absent.

अस्मिन्ब्रह्मघटे नित्यमेकस्मिन्सर्वतः स्थिते न किञ्चिन्म्रियते राम न च किञ्चन जीवति। (11.34,35)

When this Brahman-pot alone is everywhere, always filled with the 'emptiness of quiescence' without a second, nothing else is there that dies hey Rama, and nothing else is there that lives.

*(The 'life and death' ideas are just the wrong beliefs maintained by the Avidyaa-seeped minds.*

*Waves are not born, nor do they die; but are the very nature of the ocean.)*

यथोल्लासविलासेषु न नश्यति न जायते तरङ्गादिमहाम्भोधौ भूतवृन्दं तथत्मनि। (11.35,36)

The waves which rise and fall in various manners, in the huge ocean, do not perish or get born; so do the hosts of beings in the limitless ocean of self-essence.

[A Jeeva-state is just a Vaasanaa-experience that rises like a wave and vanishes; no one is there as anyone born, and no one is there who dies; because no one is there at all. Vaasanaas continue with their own set of Jeeva-states for ever and ever. A Mukta without a Vaasanaa is in the level of the ocean only, and is not affected by the presence or absence of the waves.]

इदं नास्तीदमस्तीति भ्रान्तिर्नामात्मनात्मनि शक्तिर्निर्हेतुकैवान्तः स्फुरति स्फटिकाम्शुवत्। (11.36,37)

‘This is; this is not’ (the presence and absence of objects and people); such delusions rise in the essence of the Reality (Aatman) by the Reality-essence itself within itself, for no particular reason of wanting to create or because of some causal structure, but because of its innate nature, like the reflections getting reflected on the shining crystal.

जगच्छक्त्यात्मनात्मैव ब्रह्म स्वात्मनि संस्थितं तरङ्गकणजालेन पयसीव पयो घनम्। (11.37,38)

The nature of Brahman is the power to exist as the various levels of experiences.

By the power of reflecting the world, Brahman by itself exists in the Brahman itself, as the world; like the ocean is made up of the densely filled water-drops.

शरीरनाशेन कथं ब्रह्मणो मृतधीर्भवेत्, (38)

How can Brahman, the source of all probable states called the Jeeva-experiences, experience the death or the cessation of existence, when the body dies?

(‘Body’ is just some tiny bit of information produced by the mind, which allows the Vaasanaa-field to unfold as an experience. )

ब्रह्मणो व्यतिरिक्तं हि न शरीरादि विद्यते पयसो व्यतिरेकेण तरङ्गादि महार्णवे। (11.39)

The body, etc do not exist as separate from the ‘Brahman (which makes the information of the body itself possible), like the waves do not exist separately from the ocean-waters.

(Brahman is the ‘knowing state’; and the objects like the body exist because of its knowing nature.

The knowledge of something known, is not different from what is known. )

यः कणो यश्च कणिका या वीचिर्यस्तरङ्गकः यः फेनो या च लहरी तद्यथा वारि वारिणि

That which is a drop, that which is a drop-let, that which is a wave or wavelet, that which is foam, that which is a billow - are all just the water alone in the water (and do not differ from the water);

यो देहो

that which is the body (as the closest constant perceived object or information-set),

या च कलना

that which is sensed by the senses (Kalanaa),

यद्दृश्यं

that which is perceived or experienced (as the world centered on the body-location of time and place),

यौ क्षयाक्षयौ

that which perishes or stays (as the objects),

या भावरचना

that which rises as thoughts (about the world as joys and sorrows),

योऽर्थस्तया

that which exists as the goal of human life (Purushaarth),

(all that which exist in this manner)

तद्ब्रह्म ब्रह्मणि। (11.40,41)

is ‘Brahman in Brahman’ (and nothing else).

संस्थानरचना चित्रा ब्रह्मणः कनकादिव नान्यरूपा

All that is there in totality are the various states of Brahman, like the various shapes that get made out of gold. The shapes do not exist separately as different (from the gold).

विमूढानां मृषैव द्वित्वभावन। (11.42)

The ‘ascertained sense of duality’ has wrongly arisen in the ignorant (who are incapable of Vichaara).

मनो बुद्धिरहंकारास्तन्मात्राणीन्द्रियाणि च ब्रह्मैव सर्वं,

Even the so-called mind, intellect, ego-conception, subtle elements, the senses; everything is Brahman alone, as the shine of Bodha;

*(World is nothing but some Bodha of something only. The logic of how we see the world through a body gets explained through the made-up terms like the mind, intellect etc. Actually, there is nothing but the Brahman-state existing as all the possible states of perception. No one is there as a separate individual experiencing any solid world.)*

नानात्म सुखं दुःखं न विद्यते। (11.43)

different selves as the Jeevas, and the experiences of pleasures and pains, do not exist at all, except as the conceptions of the mind.

‘अयं सोऽहमिदं चित्तमित्याद्यर्थोत्थया गिरा’ शब्दप्रतिश्रवेणाद्राविवात्मात्मनि जुंभते। (11.44)

*‘This one is different from me, I am so and so of different physical structure with a different parentage, and my character is different from the other, this is the mind which enables me to have thoughts, this is the intellect which makes decisions, through the senses I perceive the world as a separate reality’;*

- such words with meanings based on the reality of the world, shine forth in the self-essence of Reality, like the sound and its reverberating echo.

*(Whatever is imagined by you as some fixed ideas, whatever gets spoken by you as some set of words, are nothing but sounds accompanied by some superimposed meaning. These words do not have any relevance for the division-less Reality-state.)*

ब्रह्मैवाज्ञातमज्ञत्वमभ्यागतमिव स्थितं तथा हि दृश्यते स्वप्ने चेतसात्मात्मनात्मनः। (11.45)

Brahman-state when it stays ignorant of itself, then it appears as if it has attained ignorance.

The mind also as we know, goes through a variety of experiences in the dream-state forgetting its real state (of the waking state reality); but the dream-experiences occur within itself by its very nature of conceiving the perceptions.

*(The division-less Brahman stays as the divided-patterns of perceptions by itself, in itself, as its natural state.)*

अभावितं ब्रह्मतया ब्रह्माज्ञानमलं भवेत् अभावितं हेमतया यथा हेम च मृद्वेत्। (11.46)

If not understood as Brahman, Brahman will appear as the dirt of ignorance only (as the body-based reality). If the gold that is covered by the mud is not understood as gold, then it will appear as clump of mud only.

स्वयं प्रभुर्महात्मैव ब्रह्म ब्रह्मविदो विदुः

The ‘Knowers of Brahman’ know the self as the ‘Brahman’, the ‘Lord’, and the Supremacy’, and stay without the taint of the false self (of the body-I).

अपरिज्ञातमज्ञानमज्ञानमिति कथ्यते। (11.47)

The ignorance of the ignorant is the ‘non-comprehension state of Brahman’; so it is said.

*(The Truth is always there as unchanged; you are not inventing the Truth newly, but are just discovering what is already there; you do not know it because you do not make effort to think, or lack the courage to destroy the bubble of the world and the family-attachment.)*

ज्ञातं ब्रह्मतया ब्रह्म ब्रह्मैव भवति क्षणात् ज्ञातं हेमतया हेम हेमैव भवति क्षणात्। (11.48)

If the Brahman is known as Brahman (through Vichaara), then, one instantly exists as Brahman.

*(Vichaara is not a prolonged process; it can be an instant realization also, like suddenly waking up from a dream and be aware of the waking-world immediately.)*

If the gold is understood to be gold, it instantly exists as the gold.

*(Just dig out the mud of mind conceptions; the gold of Brahman gets instantly understood.)*

ब्रह्मात्मा सर्वशक्तिर्हि तद्यथा भावयत्यलं निर्हेतुकः स्वयं शक्त्या तत्तथाशु प्रपश्यति। (11.49)

The Brahman, that shines as the self in all, as the divided state of the perceivers, is all powerful.

Whatever it conceives, it perceives that, by its own power, for no particular reason.

*(Every Jeeva-state perceives a world of its own conceptions based on the desires, wants, and actions of its own.*

*This is the power of the Brahman who ‘knows’ any Jeeva-world as the Chitta-state of Jeeva.*

*Brahman is like the all-spread out division-less sunlight, and the Ajnaana-cloud alone blocks this sun. Jeevas are just tiny holes of this Ajnaana-screen, and perceive their own brain-created worlds by the light of the Brahman-sun.)*

अकर्मकर्तृकरणमकारणमनामयं स्वयम्प्रभुं महात्मानं ब्रह्म ब्रह्मविदो विदुः। (11.50)

(स्वयं प्रभवतीति स्वयं प्रभुः - exists by its own)

The Knowers of Brahman (who do not carry the taint of the body-self) know the self as -

‘Brahman, the Lord, and the Supremacy that is (devoid of the mind-qualities, and so is) the non-doer of actions, has no purposeful action, has no means of performing the action, has no cause that causes it to exist, and has no afflictions of any sort’.

अपरिज्ञातमज्ञानामज्ञानमिति कथ्यते, परिज्ञातं भवेज्ज्ञानमज्ञानपरिनाशनम्। (11.51)

The ignorance of the ignorant is the ‘non-understanding of Brahman’; so it is said.

The ‘understanding the Truth’ is the real Knowledge, where the ignorance gets completely destroyed.  
(When living amidst the strangers in a far away country, if you suddenly come to know that one person is closely related to you, then immediately that person becomes related to you, and becomes an object of joy.)

बन्धुरेवापरिज्ञातो ह्यबन्धुरिति कथ्यते, परिज्ञातो भवेद्वन्धुरबन्धुर्भ्रमनाशनात्। (11.52)

A relative when not understood to be a relative, is said to be non-related. When understood to be so (as related to you), he will become a relative, because the misunderstanding of his not being related, is gone.  
[When you even slightly feel the unreal nature of the perceived, you cannot again revert back to the belief in the reality of the world. You will be forced to think more about this, and will not rest at peace till the truth gets revealed, as it is.]

इदं त्वयुक्तमियन्तर्जाते सोदेति भावना यस्मादयुक्ताद्वैरस्याद्यया किल विरज्यते। (11.53)

If it is understood within, that something is not right, then the same feeling strengthens; and feeling averse to that object, with the feeling that it is not the right thing, one avoids it.

द्वैतं त्वसत्यमित्यन्तर्जाते सोदेति भावना तस्मादद्वैताच्च वैरस्याद्यया किल विरज्यते। (11.54)

If understood within, that duality is not the truth, then the same feeling strengthens; and therefore, he will avoid that feeling of duality, feeling averse to it.

अयं नाहमिति ज्ञाते स्फुटे सोदेति भावना मिथ्याहंकारता तस्माद्यया नूनं विरज्यते। (11.55)

‘I am not this limited I’; if this truth is understood without any doubt, then the same feeling strengthens; and therefore, one surely gets rid of the false misconceived Ahamkaara.

(The time taken to realize the truth depends on the time taken by you to remove the Vaasanaas connected to the family members, possessions, pleasures and so on.)

ब्रह्मैवाहमिति ज्ञाने सत्ये सोदेति भावना तस्मिन्सत्ये निजे रूपे यथान्तः परिलीयते। (11.56)

In the true understanding of ‘I am Brahman’, the same feeling strengthens.

In that true original nature of the self, the mind dissolves off.