

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्स्यगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART ONE
[MAIN ESSENCE OF VASISHTA'S PREVIOUS DISCOURSE]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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

Previously, at the end of the discourse,

वसिष्ठोवाच

Vasishta spoke

शिवं सर्वगतं शान्तं बोधात्मकमजं शुभं तदेकभावनं राम सर्वत्याग इति स्मृतः। भावयञ्छ्वदन्तः स्वं कार्यं कर्म समाचर अहंमेति संविदन्न दुःखतो विमुच्यते असंविदन्विमुच्यते यदीप्सितं समाचर।

(Rama! I mentioned that the main Saadhanaa to realize the Self is 'SarvaTyaaga', the renunciation of all. The 'Establishing of oneself in the Supreme identity of Chit alone', is known as 'SarvaTyaaga'.)

Rama! That state of identity with the true Self, is the most auspicious; that alone shines as the world appearance everywhere; it is the quiet state where nothing exists other than that; it rises by the understanding born through Vichaara, and is the extreme peak of welfare. To remain in that unbroken awareness of that state, to the exclusion of everything else is known as 'SarvaTyaaga'.

Always be awake to that state, and do the actions that belong to you.

By holding on to the ideas of 'I' and 'mine', you cannot get out of the sufferings.

Without such conceptions, you will be liberated.

Now lead the life in any manner you like, being established firmly in this knowledge.

रामोवाच

Rama spoke

नैष्कर्म्यात्कल्पनात्यागात्तनुः पतति देहिनः कथमेतदतो ब्रह्मन्संभवत्याशु जीवतः।

(If the world is not conceived at all, and everything is understood as 'Bodha' (information-sets), including the existence of the ego as connected to the body, then what is there as any life at all?)

The body itself will look like some probable state of the Reality, which is not manifest at all.

How can one live a life, after attaining such a supreme vision of Reality?)

If the world is not conceived, and the action also has no doership, then there is no one at all there as any person, who can perform any action through the medium of a body.

When there is no one there, it is just the Reality state of self-awareness with nothing of the perceived seen at all, since the perceived is just the conceived-state, and so not real.

It is almost a state of death, where the body also vanishes as a conceived information.

Then who is left back to live a life even?

Brahman! How can such a state occur, where one lives as someone and still conceives the world as an ego entity, even after all the conceptions are renounced without a trace?

वसिष्ठोवाच

Vasishta spoke

'KALPANAA TYAAGA'/RENUNCIATION OF THE MIND-IMAGINED CONCEPTIONS

(The term 'Kalpanaa' means the imagining of something that is not there. The conceptions like 'this is a tree' 'this is a rock' etc are common conceptions and are harmless. However, there are some conceptions that are formed through ignorance; and these need to be renounced for sure, by a seeker of liberation.)

जीवतः कल्पनात्यागो युज्यते न त्वजीवतः रूपमस्य यथातत्त्वं शृणु श्रवणभूषणम्।

Only when one is alive in the body, that the renunciation of conceptions is possible; not when the body is dead. Now listen to this proper explanation which will adorn the ear of the listener.

(Only a person who is embodied can conceive a world through ignorance, and renounce also the conceptions through the attainment of knowledge.

The body does not die, nor the world will vanish by the renunciation of the conceptions.

The realness that is seen in the conceptions gets removed; that is all.

The renunciation of the conception does not result in the vanishing of the body, or its death.

Conceptions are part of the reality, like a mirage is natural to the desert.

A world has to be perceived in the same way by both the Knower and the ignorant.

A Knower sees the world as if with the X ray eyes of knowledge, and acts properly; whereas, the ignorant one has only the surface vision of the world and ends up in acting the wrong way always.

Though the world has to be perceived as usual, according to the common conceptions, some conceptions are binding, and have to be renounced by a seeker after liberation.)

THE 'DIVIDED I' IS KALPANAA

अहंभावनमेवाहुः कल्पनं कल्पनाविदः नभोर्थभावनं तस्य संकल्पत्याग उच्यते।

Those who understand 'conception' say that the idea of the 'I' (the divided idea of the body) alone is 'conception'. The contemplation of oneself as the undivided Self-expanse, is said to be the 'Renunciation of the Conception'.

(Which conception acts as the firm foundation and forms the support for all other conceptions?

It is the ascertained sense of oneself existing as a limited form bound by time and space.

The complete 'I'ness liberates; and the limited 'I'ness binds.

The 'I'ness state, the awareness of one's existence, rises from the innermost essence of the Self.

This Self is not bound inside the body; rather the body is just an image reflected in the Self.

The outside, inside, above, below etc belong to the body; not to the Self.

Self or the Aatman is a single expanse that spreads without any division, like the space.

All the objects that are near and far, are reflected in the Self, like a city reflected in the mirror.

Mirror is not divided by the divided state of the objects.

You 'know'; this 'knowing' is the Self.

You 'know' that 'you exist'; this 'knowing the Self' is the Self.

This 'self awareness' is not divided, as the inside and outside.

The inert outside space is also, the Self alone.

What you know, is 'you' only! The 'outside' is known by you; and is 'you' only.

To know oneself as limited by space, is delusion.

This delusion 'shrinks' the Self as it were. If the delusion of this 'separateness-conception' is removed, then there is left back, the Self alone without any second.

The 'I'ness which is undivided as one's awareness of existence, is covered by the limitness of Aakaasha, which supports the division-concept.

If the division-sense is renounced through Vichaara, and one's existence is experienced as the entire expanse of existence, then it is known as 'KalpanaaTyaaga', the renunciation of all the imagined conceptions.)

THE JOY OR TASTE IMAGINED IN THE SENSE-OBJECTS IS KALPANAA

पदार्थरसमेवाहुः कल्पनं कल्पनाविदः नभोर्थभावनं तस्य संकल्पत्याग उच्यते ।

Those who understand 'conception' say that the 'taste' felt in the objects of the senses alone is 'conception'.

The contemplation of oneself as the undivided Self-expanse, is said to be the 'Renunciation of the Conception'.

(Every shape that you see, whether living or non-living is a superimposition of some mind-made conception on the inert sense-information.

The conception rises as per the dominance of the Vaasanaa, that taints the mind. Family-Vaasanaa rises as family members. Food Vaasanaa rises as food-varieties. Compassion-Vaasanaa rises as the suffering lot of the world. Reproduction-Vaasanaa rises as one's own progeny.

Each Vaasanaa is capable of creating an entire universe of beings, to fulfill itself.

What you see and experience, is the want that taints the mind.

Want rises because there is the conception of joy or taste that is imagined in the sense-objects.)

BELIEF IN THE REALNESS OF THE WORLD-APPEARANCE IS KALPANAA

इदं वस्त्विति संवेगमाहुः कल्पनमुत्तमाः नभोर्थभावनं तस्य संकल्पत्याग उच्यते।

Those who understand 'conception' say that the affirmed belief that 'all this is real' alone is 'conception'.

The contemplation of oneself as the undivided Self-expanse, is said to be the 'Renunciation of the Conception'.

(You have to act like an actor on the stage performing a character.

You will have to perfectly act out the scene that rises in front of you, like an actor who dons a false identity as his, though he knows very well that nothing that is enacted on the stage is real. You will have to conceive the objects and their qualities no doubt, like seeing some props that are set upon the drama-stage, and act accordingly. But, like an actor you must always know that the props are not real, the story enacted is not real, and the character donned by you the Self also, is not real.)

‘SMARANAM’, RECOLLECTION OR REMEMBRANCE IS ALSO A CONCEPTION ONLY

स्मरणं विद्धि संकल्पं शिवमस्मरणं विदुः तच्च प्रागनुभूतं च नानुभूतं च भाव्यते।

Know ‘recollection’ as the ‘Conception’. ‘Not recollecting’ is said to be the greatest good (Shivam).

That ‘recollection’ is of both the experienced and non-experienced events.

(What is the conceived world actually?

It is just what you recollect or remember.

You recollect the dream when awake, recollect the sleep when awake, but do not recollect the waking state when asleep.

If not remembered, the world does not exist at all for you, as in sleep or when unconscious.

Your memory alone sustains the world-reality for you.

Mind is made of conceptions, and their remembrance; that alone is known as the ‘world’.

Conception is a synonymous word for ‘remembrance’.

The world is what you imagine and remember as.

Your life is just a garland of memories only, which you believe as events.

What you know as your past is just what you conceive as memories.

What you know as future has not occurred at all.

In both ways, nothing has happened; or nothing has yet begin to happen,

Past is never there except as your recollection; future is completely non-existent; and what is really there is just some ‘Bodha of sense-information’.

If you do not conceive the past and the future (memory and expectation), and just live only as a ‘present’, then you will not be bound.

Memory has to be used for survival, like you have to remember that the fire burns, water wets etc. You have also to remember the fiction characters of your life-fiction, to react and communicate with them in the proper manner.

Recollection is based on the belief that the events have really occurred. Recollection ends in misery only; and one suffers remembering the pain of the tragic events, or suffers by the loss of the joyful moments.

Memories are mind-made; and are not reliable. You do not exactly remember any event as it is; but you remember what you believe as happened. It is your own personal version, as explained by your idiot-mind, like a nonsense story related by a nanny to an immature child.)

अनुभूतां नानुभूतां स्मृतिं विस्मृत्य काष्ठवत्सर्वमेवाशु विस्मृत्य गूढस्तिष्ठ महामते।

Forgetting everything completely, forgetting all that has been experienced and not experienced like forgetting a worthless piece of wood you saw lying on the road-side, remain hidden within, Hey wise one!

(Mind remembers something as happened, and something as not happened.

Whatever the mind believes to have happened, it remembers it as happened.

Sometimes, it can remember what has happened also as not happened, or remember what has not happened also as happened.

So why rely on the unreliable memory to prove the realness of the world?

Memory is for survival only; it is not the proof of anything that has happened.

At this moment, you can have all the memory of the past, something never happened, as your back up of the present experience. Present moment is always made up of some past as its own co-joint proof. Present is just a recollected story of the mind.

Mind exists as the agitation of 'I remember so'. World is just a memory-data produced by the mind. Of course, you cannot literally forget everything; but can forget the realness of occurrences. Stay always as the present instant, where the mind is conceiving something, and react to it in the best way possible, well-established in the identity of Chit.)

सर्वास्मरणमात्रात्मा तिष्ठयातेषु कर्मसु अर्धसुप्तशिशुस्पन्द इवाभ्यस्तोपपत्तिषु।

When any information of the world rises as the 'present' event, there is no need to distract yourself from the overwhelming store of memories; you can stop remembering it all.

When you have to attend to the routine works of life (like talking, walking, eating, listening, smelling, and performing the accustomed works), just move your limbs in the appropriate way, staying asleep in the sleep of Chit; and be like a child which is half asleep and moves its limbs now and then unconsciously.

निःसंकल्पप्रवाहेण चक्रं प्रस्पन्दते यथा स्पन्दस्वकर्मस्वनघ प्राक्संस्कारवशात्तथा।

Hey Anagha! A wheel when rotating just moves in its proper path without any conception of its own.

(It is not ruminating on the path it has left at the back, nor is it anxious about the path that lies ahead. It just moves, because it has to move and cross the path. As long as it crosses just the present instance of the path perfectly; it will not collapse on the path.)

In the same way, you go through your routine actions of the life without conceiving the past or future, but only as prompted by your past habits, and doing perfectly well whatever action needs to be done (as appropriate to the story of life).

अविद्यमानचित्तस्त्वं सत्त्वसंस्कारमागतः प्रवाहपतितेष्वेव स्पन्दस्व स्वेषु कर्मसु।

Rama! Now you are not going to act in the world with the 'Chitta' that is based on the ego-identity.

You are now endowed with 'Sattva', and will act from the level of Chit-state only.

When the events rise in the world as a part of the story of life, just move through your actions, with just the minimal required attention.

(Your Chitta was functioning only as a Vaasanaa-channel till now; but it is has changed into Sattva now, like the copper changing into gold. It will just reveal the perception, but will not imagine anything wastefully. Do what you have to do, but do not store it as a memory that you have to worry about.

What is gone is gone; what is to happen is not there at all; what is, is just an interaction with the present information that rises from nowhere.)

WHY DO YOU NOT LISTEN TO ME, AND FOLLOW MY ADVICE?

ऊर्ध्वबाहुर्विरौम्येष न च कश्चिच्छृणोति मे असंकल्पः परं श्रेयः स किमन्तर्न भाव्यते। अहो मोहस्य माहात्म्यं यदयं सर्वदुःखहा चिन्तामणिर्विचाराख्यो ह्स्थोऽपि त्यज्यते जनैः।

I lift up my hands and shout loudly; yet no one listens to me!

'Non-conception' is the highest good. Why is it not practiced by anyone?

Alas! The great power of this delusion!

Though this wish-fulfilling gem named 'Vichaara' which removes all the miseries, is in their own hearts, it is discarded (and not used for the benefit of oneself).

(I have repeated this again and again, that 'conception alone is the cause of delusion'. Why no one is able to grasp this simple truth? You have to just analyze all that is there with reason, with no ego-interference.

No other practice will free you from the delusion.)

WHAT IS NON-CONCEPTION?

अवेदनं असंकल्पः। तन्मयेनैव भूयताम्। एतावत्परमं श्रेयः स्वयमेवानुभूयताम्।

Not perceiving the world as real, is the 'non-conception'.

(Not perceiving the world as a 'seer' separated from the 'seen' is non-conception.)

Be in the unbroken awareness of one's real nature. This is the highest good. Experience it yourself.

(There is never a time, where the world will not be perceived. Reality can exist as some perceived experience only. Reality is the 'awareness of your existence'.

You just have to remain unaffected by it all, by always staying in the identity of the Reality itself.

At the beginning of this practice, you make effort and remember this 'awareness of existence' as a constant thought, when engaged in any action; later gradually it will become your established natural state.

Your rational thinking and dispassionate nature, should never be lost, even for a second.

Perceive the world; see the world as per your mind's conception; but do not fall into the stupidity of believing the narration of the mind to be real.

Act the story of life; but be always the author, and not a fictional character trapped inside the fiction book.

Have a control over the Vaasanaas, and direct the events of the life in a proper way.)

किल तूष्णीं स्थितेनैव तत्पदं प्राप्यते परम् परमं यत्र साम्राज्यमपि राम तृणायते।

That Supreme state is attained by staying silent only (as the quiet witness state).

(Practice being a silent observer when doing any action; later gradually it will become your established natural state.)

In that Supreme level, even a kingdom equals a piece of grass (since everything is some empty information only that is rising from Brahman, the self-awareness state, at that instant.)

गम्यैकनिष्ठस्य यथा पान्थस्य पादयोः स्पन्दो विगतसंकल्पस्तथा स्पन्दस्व कर्मसु।

The feet of a traveler keep on walking. The action occurs there without any conception.

You too, move through all your actions in the similar manner.

(When a person is walking along the road, he just walks with his thoughts absorbed elsewhere; but his feet just keep walking. All the objects that are in his path are also seen, but are ignored, and do not affect him in the least. He does not also keep a wrong step anywhere and stumble.

So should you walk in the path of life, absorbed only in the 'Existence awareness of the Self', seeing everything in the path, yet not seeing anything; tackling every perceived scene in the best way possible, without transgressing the ethical rules ordained by the Scriptures.)

सर्वकर्मफलाभोगमलं विस्मृत्य सुप्तवत्प्रवाहपतिते कार्ये स्पन्दस्व गतवेदनम्।

Forgetting all the actions along with their results as if asleep, move among the works that befall you without maintaining the conceptions.

(Just react to the present event at hand, be it menial, or profound, or just ordinary.

Any perceived scene is Brahman in essence; nothing is great, nothing is low.

Washing a footwear is also as sacred as studying a Upanishad text.

Everything that is experienced is Brahman experiencing itself.

Be ego-less and just live the moment as required, and do not hold on to it as an impression or Vaasanaa.)

स्पन्दस्वाकृतसंकल्पं सुखदुःखान्यभावयन् प्रवाहपतिते कार्ये चेष्टितोन्मुक्तशष्पवत्।

Move in the world, by doing the actions without conceiving anything willingly, and without getting overwhelmed by the emotions of sorrow or happiness.

Keep moving in the life-path like the tender grass-shoot floating in the flood-stream.

(Be like a worry-less grass-shoot carried and cradled by the flood-waters, up and down again and again.

Life is a path made of ups and downs only, whoever be it, a Deva or a human.

Be always cradled by the 'Self-absorption state' (as Self-identity) and float through life, always staying at the present moment only.)

रसभावनमन्तस्ते मालं भवतु कर्मसु दारुयन्त्रमयस्येव परार्थमिव कुर्वतः।

Do not have the least of attachment in the actions. (Do it as a 'nobody').

Be like a wooden puppet doing action for the sake of others alone (with no ego or doership).

(World is made up of just sense-information of various sorts which are connected by the time and space measures. It is limitless; some are known to you; some are not.

Whatever little bit of information you can access through a limited mind-channel, that is the limited world of yours, and you believe that it is the only world that exists, and conceive a Creator also for your imagined tiny world.

A JeevanMukta sees no world; for he does not waste his time in remembering all that the mind conceives as the world and people.

He just uses the memory for living a sane life in the world where he has to move with a body-costume. Even the work he does is just some information for him, and he owns nothing.

He has no Karma, no Karma results, no life-story, no desires, no anxieties, no past, no future, no present.

He lives a timeless, space-less existence, where time and space also are just some information-bits only.

Rather he is the Brahman itself, the store house of limitless possibilities of all the 'space and time measures'. He just shines! Shine alone is there; not any imagined entity acting as a mind!)

नीरसा एव सन्तु समस्तेन्द्रियसंविदः आकारमात्रसंलक्ष्या हेमन्तर्तो लता इव

Let all the sense perceptions occur without any essence, like the (dried up) creepers in the snow-season; and let them be observed as (empty) information-sets (Bodha) alone.

बोधाकर्कसपीतरसया स्पन्दन् षड्वर्गसत्तया यन्त्रस्पन्दोपमस्तिष्ठ वल्ल्येव शिशिरे द्रुमः।चिदान्तरसान्येव प्रवृत्तान्यपि धारय स्वयत्नेनेन्द्रियाण्याशु हेमन्तर्तुस्तरुनिव।

Be like the dried up tree, that is entwined with a creeper, in the winter.

The tree is entwined by a creeper, that is also kept alive by the moisture of the tree itself. The tree does not seek the waters of the dried up outside, but sustains itself with the heat that has been already stored from the summer sun. The same heat supports the movement of the creeper also. The tree does not suffer from the lack of water of the 'cold outside'; but it is always moist inside.

Be like the dried up tree that is entwined with a creeper in the winter.

Winter is the world of the ignorant people, where you have to continue to live, even after realization.

Just by the attainment of the realization-state, the world is not going to vanish off.

Your awareness has to shine as the world-awareness of your life-events.

But, like the tree in the winter, you have no need to sustain yourself by the essenceless waters of the world.

Sustain yourself with the knowledge that you have absorbed from the Sun, namely the realization of the Self.

Be firm and unshaken in the supreme awareness of the Self.

Do not absorb the cold (falsity) of the outside.

Let the creeper entwining you also be moving on the surface as if alive; it won't make any difference to your stability of knowledge.

What is the creeper that covers you, as the Aatman?

It is a creeper that is an aggregate of six things namely, the Praana, the organs of action, the organs of knowledge, the intellect, the mind and also the (false) identity of ego. Let this creeper made of these six aggregate things, be moving on the surface, and not affect you in any way.

Let it hold on to you; you do not have the need to hold on to it.

Let the movement of this creeper be just mechanical, like the movement of the dried up creeper in the wind.

The sense organs will function as usual, and present the same world as before; the mind will process the information as before, and conceive a world as before; but they should be sustained by the moisture of the Self-awareness, with effort.

With effort, support the out-going senses also with the moisture of Self-awareness, and slowly make it your natural state.

With the creeper or without the creeper, you the Aatman-tree, have independent existence.

The 'Knowledge vision' should alone support the creeper of your ego-state now, like an actor wearing a costume, and is the support of the costume, knowing very well that he is not the costume.

The world is filled only with the ego-creepers, that do not have any support of the tree, and they perish off in the cold winter of ignorance.

Only a person with Aatman-vision stands as a tree that supports his ego-creeper also.

He alone lives, who is with the knowledge of the Self; rest are all just the dried up creepers of the winter, and exist only as the life-less costumes.

सरसेन्द्रियवृत्तेस्ते कुर्वतोऽकुर्वतस्तथा संसारानर्थसार्थोऽयं न कदाचन शाम्यति।

Whether you do any action (as an active participate of the world-phenomenon) or refrain from all the actions (and sit in Samaadhi), if your mind is still sensing some pleasure from the sense-objects, then it will result in 'the harmful result of the seeing the realness in the world-appearance', that will never ever get subdued.

(Outward restraint serves no purpose, if you still believe that some joy-like quality is actually inherent in the sense objects inert or living.

Sense objects are nothing but the five types of sensations felt by the mind, within itself.

Nothing like a solid object exist outside, in an outside, that is outside of you.

Therefore, if you still believe in the realness of the world, and are attracted by the objects and people, then it is a sure sign that you have not attained the true vision of knowledge.

If you still have attraction for the sense experiences, then this harmful worldly existence will never subside, whether you do the actions or refrain from the actions.

If there is no attraction for the sense objects, then it does not matter whether you do the actions of your choice, or refrain from them all.

One should refrain only from the false sense of joy that is superimposed on the objects, not the objects themselves. This disinterest towards the physical objects should rise as the fruit of Vichaara, and should belong to the mind and not to the inert body.

Keeping the body motionless, but alive to the realness of the world, a seeker cheats himself and the others also, and is to be branded as a hypocrite only; says Shri Krishna in his Geetaa.)

निःसंकल्पमरुज्ज्वालायन्त्राम्बुस्पन्दवद्यदि स्पन्दसे तदनन्ताय श्रेयसे परिकल्पसे।

Keep the wind of non-conception blowing always; let the fire-mechanism of dispassion blaze high; let the water of experiences boil and evaporate off.

If you move in the world like this, you will surely have endless good.

एतदेव परं धैर्यं जन्मज्वरनिवारणम् यदवासनमभ्यस्ता निजकर्मसु कर्तृता।

This is the supremely courageous conduct. It will get rid of the fever of successive births, when one performs his duties by practicing the Vaasanaa-less state.

अवासनमसंकल्पं यथाप्राप्तानुवृत्तिमान् शनैर्चक्रभ्रमाभोग इव स्पन्दस्व कर्मसु।

Be not pushed by the Vaasanaas. Be without false conceptions. Do the actions that fall to your lot, as if with Vaasanaas, as if with conceptions. Just keep rotating slowly through the actions like a wheel moving through a path (with no dust of the past sticking to the wheel, with no agitation of the future path, but just moving perfectly in the path that is present at that instance.)

मा कर्मफलबुद्धिर्मा ते सङ्गोस्त्वकर्मणि उभयं वा त्यजेतत्वमुभयं वा समाश्रय।

Do not be bothered about the fruits of actions. Do not avoid actions also.

Renounce both the action and the fruit in the mind, by not owning the doership.

Or, accept both as the shine of the Self.

(Why see the action and fruit as different from the Self? Everything is just the 'known' state of Chit alone.)

बहुनात्र किमुक्तेन संक्षेपादिदमुच्यते संकल्पनं मनोबन्धस्तदभावो विमुक्तता।

What more is there to say! I will brief it out to you.

'Conceiving' is the binding of the mind. Absence of it is complete freedom.

(Conceiving of the ego, of the world, of the action with its fruit, of the bondage which seeks liberation, are all referred to by the term 'bondage'. Absence of all these imagined conceptions is indeed liberation.)

नेह कार्यं वाऽकार्यमस्ति किञ्चिन्न कुत्रचित् सर्वं शिवमजं शान्तमनन्तं प्राग्वदास्यताम्।

पश्यन्कर्मण्यकर्मत्वमकर्मणि च कर्मताम् यथाभूतार्थचिद्रूपः शान्तमास्व यथासुखम्।

There is no duty or non-duty here or anywhere.

There is only that unborn, auspicious, quiescent, endless principle which is all.

Remain as before in the Self-state which is your original state that is freed of all the conceptions.

(‘Self-awareness’ shines; and information reacts to information.

What is there, and who is there to do any action?)

When any action is done, observe only the state of self-shine which does not perform any action at all. Observe the actions to be performed from the state of ‘no-action of the Self’, like an unconnected witness. Seeing inaction in action (by not owning the doership), and action in inaction (self alone shining as the action), quietly remain happy in the state of ‘Pure Consciousness’ which is your true nature.

अवेदनं विदुर्योगं चित्तक्षयमकृत्रिमम् अत्यन्तं तन्मयो भूत्वा तथा तिष्ठ यथासि भोः।समे शान्ते शिवे सूक्ष्मे
द्वैतैक्यपरिवर्जिते ततेऽनन्ते परे शुद्धे किं केन किल खियते।

Non-conception alone is known as the real ‘Yoga’.

The mind will naturally die through non-conception (since conception is the very essence of the mind).

Completely be absorbed in the state of the Self and remain as you are.

That state is equal, quiet, auspicious, subtle, is bereft of both duality and non-duality, is spread out as all, is limitless, supreme and pure. What can affect it, through what?

नोदेतु त्वयि संकल्पो मरुभूमाविवाङ्कुरः इच्छा नोदेतु भवति लतिकेवोपलोदरे।

Like a sprout can never appear in the desert-land, let not any conception rise in you as real.

Like a creeper cannot rise from a rock, let not any desire appear in you.

अवेदनस्य शान्तस्य जीवतो वाप्यजीवतः नेह किञ्चित्कृतेनार्थो नाकृतेनापि कश्चन।

For him who does not conceive, for him who is quiet in the mind, there is no difference at all whether he does the ordained actions or not, whether he lives (in this world) or not lives (has departed to the other world).

यत्कर्माक्रम शान्तेऽन्तः शाश्वताभेदरूपिणि न कर्मणि च कर्माणि न कर्तर्यपि कर्तृता।

अहंममेति संविदन्न दुःखतो विमुच्यसे असंविदन्विमुच्यसे यदीप्सितं तदाचर।

When the division of action and non-action have vanished in you the Aatman, who are eternal and without division by nature, there is no meaning in the word ‘action’ at all, for you.

Actions do not appear like actions at all. (What meaning is there is not having the doership also?)

Even when doing the action, there is no one who is doing the action!

(If you still feel that you are the ‘body-I’, then there is no solution for it ever. You will continue to be the doer, will see the action as real, and suffer the consequences of the results of the action.)

Entertaining the ideas of ‘I’ and ‘mine’ (towards the body), you will never come out of your miseries.

By only not conceiving (the reality of the actions), you will become free.

Follow whatever course you deem fit; (but get rid of the word ‘action’ itself, through Vichaara).

अहं ममेति नास्त्यलं यदस्ति तच्छिवं परम्।

There is nothing known as ‘I’ and ‘mine’. Whatever there is, it is the Supreme auspicious state.

(Such word-divisions are mind-construed, and not real.

There are only information-sets (Bodha) that rise as the shine of the Reality.

You and I are all just some information-sets only, colliding with each other, each existing by the Bodha of the other. Reality is not bound by such information-sets. It exists as these information-sets, like gold existing as the divided states of ornaments, though it is undivided.)

परात्परं त्विदं शिवादशब्दमर्थरूपकम्।

All that is seen here looks meaningful, but not really there. Just the Reality is there; and nothing else.

Reality is Self-awareness, the sense of existence.

It exists as the probable states of self-knowledge, and self-ignorance.

Self-knowledge shines as the undivided state of the Knowers. Self-ignorance shines as the divided states of the ignorant. Knowers exist as the bliss of knowledge. Ignorant exist as the misery of ignorance.

Actually nothing else exists but the Reality state, which cannot be referred to as the Reality state also.

It is nameless. It is indescribable. It is beyond even terms like supreme, auspiciousness.

What is it supreme of? What is auspiciousness or inauspiciousness in that level?

It is beyond the Shiva-state also, which is the supreme Knowing state.

यद्दृश्यते जगदिदं खलु किञ्चिदेतद्देम्नोऽङ्गदत्वमिव भाति न विद्यमानम्। अस्य क्षयं विदुरवेदनमेव पश्चात्सत्यं तदेव परमार्थमथावशिष्टम्।

Whatever is seen here as some world-appearance does not exist at all, but is seen like the bracelet in the gold. The destruction of such an appearance by knowing its non-existence, and the realization of the non-existing as non-existing, is known as non-conception state. After such a state is reached, there is only the existence that remains as it is, as the 'Satyam' of the Upanishads. That alone is the supreme vision of the truth that is left back, after the realness of the conceived world is gone.

(Bracelet is just a conception. Gold just exists as the gold; you can call it the armlet, the bracelet, the anklet or whatever; it is your mind-made idea which sees something that is not there in the gold.

Objects and people, joy and sorrow, bondage and liberation, action and its result, Vaasanaas and the experiences, I and you, good and bad, auspicious and inauspicious, Gunas and their qualities, waking dream and sleep states, ignorance and knowledge, Knower and ignorant; nothing of such divisions exist except as conceptions.

Believe it as real; the world strangles you like a ghost; know it as non-existent, then the quietness alone prevails. Be in the awareness of that quietness alone.)

EVERYTHING IS MADE OF THE CLAY OF SHIVAM

अद्वैतैक्यं विमननं शान्तमात्मन्यवस्थितं यथा पङ्कमयं सैन्यं तथा शिवमयं जगत्।

When a heap of clay is made into various shapes, say like the soldiers, horses and elephants of an army, an immature child may look at all of them as divided and identify them as horses, elephants etc; but the adult knows that they are all made of the same clay, and are not different.

This world which you see as made of various shapes also, is similarly made of the auspicious state of Reality alone. It is no-dual and just a single state without divisions.

It is without any agitation or conception. It is complete quietness.

It is just in yourself as your self-awareness.

If each shape of the clay can analyze itself, it will know that it is only the clay in essence, and not the shape with its imagined identity.

मनोहंकारबुद्ध्यादिचित्तमेव च तन्मयं कालाकारक्रियाशब्दशक्तिसंदर्भसंयुतम्।

All that is there as terms and their meanings, like the mind, Ahamkaara, Buddhi, etc, and the Chitta (which conceives the world), along with the change-phenomenon Kaala, the picture of the world, the actions connected to it, the sound-modification that refer to those things, the energy that makes it all possible, the events that form the garland of life as memories; all these are 'that' alone.

शिवपङ्कमया एव रूपालोकमनःक्रमाः। तन्मयत्वादनन्तत्वादतः किं केन चेत्यते।

All that is there as the varied images seen by the mind as meaningful, are made of the Shivam-clay only.

When everything is 'that' alone, nothing is born, nothing is destroyed.

If the clay elephant is destroyed, the clay is not destroyed, it just loses that shape and becomes another shape and gets another imagined name.

If there is nothing but the clay of 'Shivam', who is perceiving whom as another?

How can there be another?

The awareness of existence that is in you, is like the clay that is in a clay-figure.
That alone sees the horse as an elephant-shape, and sees also the elephant as the horse-shape, when not aware of its clayness. It alone sees the division, though it is divisionless actually.
If you remain only as the clay-awareness, then where are the horses and elephants?
What is there to see as another?

मातृमेयप्रमाणादिदेशकालौ दिगादि च भावाभावविवर्तादिशिवपङ्कमयात्मकम्।

The measuring one, the measured and the measure as the place and time locations along with the directions, the appearance and disappearance of objects and their changing states are all made of the essence of 'Shivam clay' only.

(Ordinary clay is inert, and inert shapes come out of it.

This world is made of pure awareness state of the self; and every bit of it is brimming with awareness of oneself. Everything you understand as the place, time, change etc also, is this clay of Shivam only.

Whatever you understand as anything, rises from your own existence-awareness.)

अहंममेत्यतः सारान्नेतरत्परमेश्वरात्।

Therefore, even the ideas of 'I' and 'mine' are not different from the essence of the Supreme Ishvara.

असंसक्तमतिस्तिष्ठ हा शिलोदरमौनवत्।

(Remain without any attachment to any shape.

An idiot child may like a horse shape better than an elephant shape; but can you love or hate any clay-object or person, when you know that everything is nothing but the clay?

Do not observe the shape of the objects; see the self-awareness that is shining as that object.

From the foot-wear to the crown, everything is Brahman. From the worm to Brahmaa, everyone is Brahman.

Act as a shape with other shapes; but know that everything is just Shivam-clay only.)

Always stay with the established knowledge of the intellect, without attachment to anything.

Ha! That state is so silent like the inside of a rock.

Whatever lines appear on the rock-surface as actions and events, the silence of the rock remains unshaken.

Be always in that silence.