

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM [DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART FOURTEEN  
[BRAHMIN MANGKI (2)]

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

### वसिष्ठोवाच

Vasishta spoke to Brahmin Mangki

WHAT IS THE DIFFICULTY IN HOLDING ON TO THE TRUTH?

अहमित्येव बन्धाय नाहमित्येव मुक्तये। एतावन्मात्रके बन्धे स्वायत्ते किमशक्तता। चन्द्रद्वयप्रत्ययवत्  
मृगतृष्णाम्बुबुद्धिवत्किमनुत्थित एवायमसदेवाहमुत्थितः। ममेदमिति बन्धाय नाहमित्येव मुक्तये।  
एतावन्मात्रके वस्तुन्यात्मायते किमज्ञता।

The idea of 'I' leads to bondage; 'not I' leads to liberation.

What is difficult in removing this much bondage, which is under your very control?

Like the sight of two moons, like the idea of water in the mirage, this 'I' has appeared, though not at all real.  
The idea of 'I' and 'this is mine' leads to bondage. 'Not I' leads to liberation.

Wherefore the ignorance in removing this much bondage, which is under your control?

*(You are not harming anyone by feeling detached with him or her; you are not destroying any object also by not having the idea of possession. The world will remain the same, as it is; but you will not be fooled by the misconceptions construed by the mind, any more.*

*When everything and everybody, including your own 'ego-I', is just a mind-conceived idea, why hold on to anything as real? It is just the misconceived idea that has to be got rid of.*

*What harm is there in getting rid of something which is not there at all?)*

SAMVEDANAA, BHAAVANAA, VAASANAA, KALANAA

संवेदनं भावनं च वासना कलनेति च अनर्थायेह शब्दार्थं विगतार्थं विजृम्भते।

*(What is the 'world-perception'? Analyze!)*

In any act of perception, at first there is the knowledge produced by the senses as sight, smell etc, on the element-groupings, which are the 'denseness varieties' of space (as explained in Leelaa's story).

The succession of the sense-information that is produced in the empty expanse of space, is understood as the many objects and people having different shapes, and they are ascribed different qualities.

Varied sense-information that is made of emptiness, is concocted in the emptiness.

The Dvaita sense, the duality sense of numbers divides the objects as many.

This is known as 'Samvedanaa'; the basic understanding that forms the foundation of the perceived world.

These varieties of shapes are given some sound-modifications as their names, so that they can be identified with, and dealt with properly.

The mind conceives fresh connections to them, retains them as memories, preserves the likes and dislikes towards them, develops some emotional bonding towards the objects and people, and hides the truth that what is seen is just a succession of sense-information, and nothing else.

This is known as 'Bhaavanaa'; the superimposition of emotion and reaction to the sensed objects.

Though the 'Samvedanaa' is the same for all the brains of similar structure, 'Bhaavanaa' differs from person to person, and the world is perceived based on this 'Samvedanaa' only.

The mind reacts to the 'Samvedanaa' with 'Bhaavanaa', and develops attachment to some selected people and objects, and is tainted by the idea of possession as 'mine'.

The concept of 'mine' is centered around the ego-sense of 'I' only; and is selfish to the core.

The deluded Jeeva survives only by holding on to the outside patterns as 'mine'; these patterns alone make the actual body of the Jeeva. If any pattern is destroyed, the Jeeva undergoes extreme pain as is a limb is cut off from it. The 'mine' is the 'I' in the ignorant Jeeva-thing.

'Possession-sense' is the ignorant-state, where one gets some 'imagined happiness' by possessing some objects and some people, as 'mine'; and is based on the love for oneself as the ego-entity. This is known as 'attachment' (Raaga of the mind, or the coloured mind). The 'Raaga' rises as various hues; and taints the mind. This attachment and aversion sense rises as the 'Vaasanaa' by the constant rumination about the liked and disliked objects and the people.

Once the Vaasanaa is strong, and the life runs without control by the force of Vaasanaas. This is known as 'Kalanaa', where the world seen as an agitation-state, that is based on one's own emotions and desires.

The world one perceives is one's own mind-kingdom, and is differently experienced by each one. These four words alone are the cause of all the suffering you face in the world; these are the four words with meaning for the delusion-state of the Jeeva. You will be free of the realness seen in the world, when these four words become meaningless and stop existing for you (like a hare's horn is non-existent except as a word with meaning).

These four words act as the supporting pillars of the world-appearance, and are firmly based in Avidyaa, the ignorance of the Truth of Reality.

Once the Avidyaa is gone, these four world lose their meaning, and the world looks real no more.

वेदनं भावनं विद्धि सर्वदोषसमाश्रयं तस्मिन्नेवापदः सन्ति लता मधुरसे यथा।

Amongst these four states of mind, the 'Bhaavanaa' state of the mind is the abode of all faults, since the mind with 'Bhaavanaa' imagines the objects and people as real, and reacts with love and hatred towards them. The mind imagines joy when in the presence of some sensed object or person; and imagines aversion to others. The mind becomes dependent on the sense-patterns for its joy, and wastes the entire life in holding on to these objects and people. This 'Bhaavanaa-state' of the mind alone contains the world inside it, like the blossoming creeper inside the spring season. The world blooms in the presence of 'Bhaavanaa'.

The creeper becomes alive by the presence of the spring season; the world becomes real by the presence of 'Bhaavanaa'. One who is freed of 'Bhaavanaa', is freed of the realness of the world.

VAASANAAS ARE NOURISHED BY THE BHAAVANAA

संसारमार्गे गहने वासनावेशवाहिनः उपयाति विचित्रौघैर्वृत्तान्तसंततिः।

Vaasanaas are based on the 'Bhaavanaa' that your mind is addicted to.

In this mysterious maze of Samsaara, one lives a life as pushed by his Vaasanaas alone, and yet imagines that he is acting by his own accord; and is trapped inside the hosts of events that rise as his life-experiences. *(Every action that you do, every scene that passes your senses, every event that you experience, is the result of some Vaasanaa or other, either that belongs to you or to the others who are with you.*

*Vaasanaa in the basic level rises as the 'survival-urge', and expands as the varied actions and experiences.)*

विवेकिनो वासनया सह संसारसंभ्रमः क्षीयते माधवस्यान्ते शनैरिव धरारसः।

*(Practice the art of discrimination (Viveka); avoid feeling attachment or aversion to the sensed objects and people. Analyze and remove the 'Bhaavanaa' that binds you to the world; slowly get rid of the ego-based Vaasanaas by replacing them with the good Vaasanaas of study and dispassion.)*

For a man who acts with discrimination, the grand show of Samsaara perishes along with the Vaasanaas gradually, like the moisture in the ground at the end of the spring season.

*(The entangled web of the world-creeper traps you when the moisture of Vaasanaa is retained in the mind; when that dries up through constant alertness and caution, the word-creeper dries off by itself.)*

THE BLINDNESS OF AVIDYAA

संसारान्ध्यतयोदेति वासनात्मा रसश्चित्तौ यथा वनतया तस्थौ मधुमासरसः क्षितौ।

The essence of the spring season exists as the dark blinding forest in the earth; so also, the essence of the lingering taste (sense of joy) exists as the moisture that rises as the dark blinding forest of 'Samsaara'..

चिन्मात्रादमलाच्छून्यादृते किञ्चिन्न विद्यते नान्यत्किञ्चिदपर्यन्ते खे शून्यत्वेतरद्यथा।

There is nothing but emptiness in the sky, and nothing else is beyond that aslo; so also, there exists nothing else but the Chit -state which is taintless and empty.

Chis is just a state 'which can exist as any perceived state of any Vaasanaa'; but it is empty always.

This Chit is the 'subtle awareness of one's existence'; and is pure and empty of all the perceptions.

Then what brings about the delusion?

Though one is aware of one's existence, the self-idea is superimposed on the inert body, and the body alone is considered as a conscious entity. The firmly established idea that the inert body alone is the 'Self', is known as 'Avidyaa' (absence of the right knowledge).

Because of identifying with the sense-perceived body as oneself, the ignorant cry for the death of their death as the body.

वेदनात्मा न सोऽस्त्यन्य इति या प्रतिभा स्थिरा एषाऽविद्या भ्रमस्त्वेष स च संसार आततः।

*(What is the basic delusion that acts as the seed of Samsaara?)*

When one is fully identified with the physical body, and believes the body itself as a conscious being, and does not have the ability to know himself as the mind-entity which is independent of the body, then that state is known as the 'Avidyaa-state'; since, all the desires connected to the family, friends, possessions exist because of this 'identity with the body' only.

This delusion alone spreads out as this limitless Samsaara-experience.

*(Everyone loves the self, even the one who glorifies the act of sacrifice; for even that sacrifice is directed towards self-happiness only. The confused state of identifying the body with the self is known as Avidyaa. The physical body is just a sensed image that is superimposed on a group of inert elements; how can it act as a conscious entity?)*

AVIDYAA PERISHES BY VICHAARA-PRACTICE

अनालोकसंसिद्ध आलोकेनैव नश्यति असदात्मा सदाभासो बालवेतालवत्क्षणात्।

That which appears true because of not observing properly, will indeed perish if observed properly; its existence is caused only by your not observing it properly.

A child sees the shadows in the darkness and imagines the ghost to be lurking in the darkness. When he observes the same darkness in the light of a lamp, the ghost is not seen anywhere; for it was never there. That which is not real looks real through ignorance; the light of Vichaara will instantly reveal its non-existence.

WHAT CAN EXIST WITHOUT YOU BEING AWARE OF IT?

मृन्मयं तु यथा भाण्डं मृच्छून्यं नोपलभ्यते चिन्मयादितया चेत्यं चिच्छून्यं नोपलभ्यते।

A clay pot cannot be obtained, if it is removed of the clay. The perceived world made of the 'Bodha' (information) cannot be obtained, if it is removed of the Chit-state.

*(Unless the 'Chit-state' exists as the central point that connects all the perceptions, unless the 'Chit-state' exists as the awareness state of all, there cannot exist any 'world phenomenon' at all.*

*You are aware of your existence; and so you are aware of the world-existence too, as the subtle state of 'I am aware of the world'. If you were non-existent, then how can the world also exist?*

*The world you see, sprouts from your own Self-state.)*

BODHA ALONE PERCEIVES BODHA

बोधावबुद्धं यद्वस्तु बोध एव तदुच्यते नाबोधं बुध्यते बोधो वैरूप्यात्तेन नान्यता।

*(When you see any object, then it means that you are aware of the existence of that particular object, at that moment, at that place. That which you understand cannot be separated from the 'understanding'.*

*The object that is understood, and the understanding agent are united as the single state of 'understanding'.*

*The object cannot exist without the 'understanding'; and the understanding of the object cannot be without the object. The 'understood' (Bodha) and the 'understanding state' (Bodha) are both the same.*

*Both the 'seer and the seen' exist as a single unit at any perception of the object.*

That object which is understood through 'Bodha' is known as 'Bodha' only.

That object which is not understood is not understood, if the 'Bodha' is absent.

'Not-understood' (Abodha) is different from 'understood' (Bodha).

Therefore, the object that is understood is not different from the understanding agent.

*(An object is just a succession of sense-input, on which you as a perceiving entity, superimpose connections, likes, dislikes etc. You store the objects as 'memories' when they are not directly perceived.*

*Whatever you 'know' as the world, that is 'you' as the Jeeva-state.*

*'You' as a Jeeva are all the things that you know as the objects, and all the conceptions that you have around these objects. You are the very world you see, as the Jeeva.*

*If your senses and the mind are functioning properly, the object comes into existence as conceived by you.*

*You and the object co-exist together, each dependent on the other. The 'rose' exists because of the 'rose-seer'; and the 'rose-seer' exists because he understands the 'rose' as a 'rose'.*

*When a rose is perceived, both the 'seer of the rose' and the 'seen rose' exist as one, as just the single undivided shine of the 'Rose-Bodha'.*

*The seer and seen are both made of the same essence, namely the 'seeing'.*

*The known object exists as the shine of knowledge only.  
Known, Knowing and the knowing agent are united as the undivided essence of the Self.  
The object that is known is not different from the 'Chit' that shines as the 'Self-awareness'.  
Any object that is understood, shines as 'I know-state of delusion'.  
When this 'I' is absent, there is only the undivided state of Chit as the 'existence-awareness'.*

द्रष्टुदर्शनदृश्येषु प्रत्येकं बोधमात्रता सारस्तेन तदन्यत्वं नास्ति किञ्चित्खपुष्पवत्।

सजातीयः सजातीयेनैकतामनुगच्छति अन्योन्यानुभवस्तेन भवत्वेकनिश्चयः।

*(If you imagine a flower in the empty sky, the flower cannot exist as separated from the sky. The flower in the sky exists as a part of your knowledge, as your private illusion, like your private dream, like your private imagination. The world you see is what you conceive it as.*

*A Jeeva exist always as the 'succession of the 'seer-seen states'.*

*The 'Self' as the seeing power connects the seer-seen states, and produces an illusion of continuity.)*

In the case of knowledge of the object that is connected to 'perceiver, perceiving and perceived', the knowledge of the object belongs to the individual ego only.

An object is perceived differently by each Jeeva, as per the fineness of the senses, the mind-content, and the intellectual efficiency; but all the perceptions of all the Jeevas have 'knowing' as the common essence.

This 'knowing' power is known as 'Aatman, Chit, Brahman' and so on.

The essence of the known thing is 'knowing'; the knower of the object (ego) also has his essence as 'knowing'. If the 'knowing' was not there, neither the knowing agent nor the known object can exist.

The known object and the knower of the object, both are just some sets of information, and are of the same essence, and do not differ from each other, like a flower seen in the sky is the sky in essence.

You as an ego-entity are also 'Bodha' only; and what you see as the object also is 'Bodha' only.

Chit alone is the common essence of both.

Chit alone knows the object as the knower of the object; and the object also exists as known by the Chit.

Therefore, Chit alone exists both as the knower of the object, and the known object both, as the common essence of both. What you 'know' as the Jeeva-state is not different from you, the Chit-essence.

Since the known and the knower are of the same essence of knowing, it is proved that both are of the same nature. If two things are to be united as one, then both must be of the same quality.

Unless two types of liquids have the same essence of liquidity, they cannot be mixed as one.

An object exist as something that has to be known (through the senses and the mind), and the 'knower of the object' exists as something that want to know.

You experience the existence of the object, and the object exists as experienced by you; they both are one and the same. You exist as the object-perceiver and the object exists as the perceived, with the perceiving state connecting both as one.

यदि काष्ठोपलादीनां न भवेद्बोधरूपता तत्सदानुपलम्भः स्यादेतेषामसतामिव।यदा त्वेषा नु दृश्यश्रीः

बोधमात्रैकरूपिणी तदान्येवाप्यनन्यैव सती बोधेन बोध्यते।सर्वं जगद्रतं दृश्यं बोधमात्रमिदं ततं स्पन्दमात्रं यथा वायुर्जलमात्रं यथार्णवः।मिश्रीभूता अपि ह्येते जतुकाष्टादयो यथा मिथोऽननुभवे मिश्रा ऐक्यं ह्यनुभवे मिथः।

अन्योन्यानुभवो ह्यैक्यमैक्यं त्वन्योन्यवेदनं यथाम्भसोः क्षीरयोर्वा न काष्ठजतुनोरिव।

If some object is not 'knowable', (if you are not aware of its existence), it cannot exist at all.

'Chit' the self-awareness state has to support both the 'knowing entity' and the 'known object' both as the 'knowing-state'.

*(If something has to be one with some other thing, they both need to have the same essence. Both the 'Knowing entity' and the 'known object' have to have the same essence, if they have to connect to each other fully.)*

For example, if even the ordinary objects that are 'known' by you as some information grasped by the senses and the mind, like the wood and the stone are not of the nature of knowledge; then they will never be known at all; and it is as if they do not exist at all.

Therefore, the 'perceived phenomenon', though appearing to be made of different solid objects, is actually of the nature of knowledge only; and it has to be understood as not different from the knowledge (the awareness, the understanding).

*(What you experience as the world, is just the single undivided shine of 'knowing', like the light alone shines as the object-revelation.)*

What you understand as the world is, just what you know or understand or aware of as the world. The entire perceived world is spread out as a single knowledge-shine only, like the wind is the movement and the ocean is the water.

*(What happens when you mix things which do not have the same essence in them?)*

When the wood and the lac are mixed in any wood-work, they both do not mix as one, though seen as one, because they are different in quality. Oneness can exist in two things, if and only both are of the same essence. Becoming one with each other (Aeikya) as a single object is possible, when they do not retain their individual differences after the mixing.

For example, the milk and the water become fully one with each other because they have the same liquidity as their essence, but not the lac and the wood, which do not have the same essence.

यः कुण्डबदरन्यायो या घटाकाशयोस्थितिः स सम्बन्धोऽपि नैवान्यमैक्यं ह्यन्योन्यवेदनम्। अन्योन्यवेदनं त्वैक्यं भागशो गतमप्यत्रं अजडं वा जडं वापि नैकं रूपं विमुञ्चति। नाजडं जडतामेति स्वभावा ह्यनपायिनः यच्चाजडं जडं दृष्टं द्वैति तत्रास्ति नैकता। नाजडं जडतामेति स्वभावा ह्यनपायिनः। यच्चाजडं जडं दृष्टं द्वैति तत्रास्ति नैकता।

For example, the connection between the plant and the hole, and the connection between the pot and empty space within it, are not separately experienced, but is understood simultaneously as a single state; since they co-exist as a single state of experience.

Some philosophical view points out that the Aatman is the oneness of the consciousness and inertness; and the mixing is partial. Even if such a view is accepted, yet the inertness that is understood by the conscious attains the nature of consciousness only; and is one with it; because, the oneness is not discarded by the inert or the conscious. That which is 'not inert' (but exists as the awareness of the object), cannot become inert by connecting to the inert; its nature is never discarded.

*(When you are aware of an inert object like a pot or stone, you do not become inert; but the inert object becomes the conscious part of yours; and the self-awareness state also is not lost.)*

'Non-inert' does not attain inertness. This is the unchanging nature of Chit.

If the non-inert and inert are observed as two separate things, then there can never be the oneness of both.

*(The concept of inertness rises because of imagination only.)*

*When you are looking at an object, you are aware of the knowledge brought forth by the senses; and the mind adds the knowledge of some qualities to that particular set of sense -information.*

*The mind sees a solid object in the outside, and imagines the outside object as inert and oneself as conscious. However the mind deludes itself into believing the inert physical body to be a conscious entity.*

*In fact, mind is also just a mechanical function only; and is empowered by the Chit alone.*

*Chit alone exists as the knowledge of the world.*

*The division of objects, senses, minds etc rise up later, as the concepts of the mind only.*

*There exists only the division-less state of the Chit (the subtle awareness of one's existence) that is seen as the world-existence through delusion.*

*Since Chit alone is the essence of all that is seen, the objects exist as the shine of knowledge alone; and do not exist outside of Chit.)*

VAASANAAS

वासनावेशवलिताः कुविकारशतात्मभिः ब्रजन्त्यधोधो धावन्तं शिलाः शैलच्युता इव। व्यूढानां वासनावातैः

नृत्णानामितस्ततः तान्यापतन्ति दुःखानि तत्र वक्तुं न पार्यते। भ्रान्त्वा भृशं करतलाहतकन्दुकाभं लोकाः पतन्ति निरयेषु रसेन रक्ताः। क्लेशेन तत्र परिजर्जरां प्रयाताः कालान्तरेण पुनरन्यनिभा भवन्ति।

Those who are enveloped by the force of Vaasanaas, entertain hundreds of misconceptions, and keep rolling down and down, like the rocks rolling down the mountain. The sufferings undergone by these 'dried up grass pieces called humans', which get blown by the 'storms of Vaasanaas' here and there, are beyond description. These ignorant body-entities move without any free-will or self-control; and are always chasing the pleasures of the senses in the form of objects and people. They are like the balls thrown here and there recklessly by the Vaasanaa-hands of many types; and they go through hell-like experiences, by rolling in the dirty ground of sense-pleasures.



Vaasanaas take rebirth again and again and rise as varieties of the world-experiences of the Jeevas. If one does not get rid of the Vaasanaas fully, then there is no redemption for a Jeeva caught in the Vaasanaa-whirlpool. Vaasanaas keep on producing new Jeevas for their fulfillment, and the Jeevas get shattered again and again by miserable existences, and exist as the lower forms of life in course of time. It is not possible to get a human birth again after such a fall.

*(Unless you become a Jeeva caught by the Mumukshu Vaasanaa, 'the want of liberation through the attainment of knowledge', you cannot become a stabilized Jeeva.*

*This Vaasanaa leads one towards better and higher level of world existences that are conducive to knowledge; and there is no fall after the attainment of the seventh level of realization.)*

संसारमार्गगहने पतितस्यापतन्ति हि वृत्तवृत्तान्तलक्षाणि कीटा इव घनागमे।सर्व एव त्विमे भावाः परस्परं असङ्गिनः अटव्यामुपलानीव भावनैस्तेषु शृङ्कला।चित्तमान्ध्याय वृत्तान्तद्रुमैर्गहनवत्स्थितं रसरञ्जनया लोकं वसन्त इव काननम्।

*(A person who is attached to countless objects, and countless people (countless information-sets) is affected by countless miseries and pains as connected to them. All the unconnected events at once attack him from all the sides.)*

When the sunny sky is covered by the dark clouds, then suddenly varieties of insects rise up in swarms; so also, countless miseries and pains befall a Jeeva which has fallen into the uncrossable path of Samsaara. Miseries and pains alone rise as the life-events for a Jeeva-entity, in whom the Vaasanaa-clouds cover the mind-expanse. The miserable events of life seem to rise one after another in succession as a result of the bombarding attacks of many Vaasanaas at once. All these painful events are unconnected to each other, like the stones spread out in the vast forest. Only an insane person who is lost in the forest, will collect all these stones like a treasure, and carry them as his burden., like the foolish Jeeva storing all the imagined miseries as belonging to it. All the miserable experiences that belong to the ignorant Jeeva are treasured by the ideas of the 'I' and the 'mine'.

The forest remains damp and slushy at the time of spring; the mind also is like a dark forest filled with the huge trees of life-narratives, by connecting itself to all the events that happen everywhere.

अहो बत विचित्राणि वासनावशतोऽवशैः भूतकैरनुभूयन्ते सुखदुःखानि जन्मसु।

अहो बतातिविषमा वासना यद्वशाज्जनैः अविद्यमानैरेवायं भ्रमोऽन्तरनुभूयते।

Alas! The ignorant beings attached to the body made of elements, experience a variety of events of joy and sorrow, forced by the Vaasanaas (of attachment, affection, compassion, love, hatred, possessiveness etc) without any control; and various life-dreams rise up as concocted by the Vaasanaas, and are experienced by the Jeeva as various identities. *(Vaasanaas do not exist inside you; you are inside the Vaasanaas as some 'I', dancing to their tunes.)* Alas! Vaasanaa is such a dangerous thing, under the control of which, this delusion of life is experienced inside the mind. There is actually no life-story also as narrated by the mind, and there is no connection also to the events that are experienced; yet the hallucination of a life lived comes into existence by the ideas of 'I' and 'mine'.

THE STATE OF A JNAANI

आह्लादिनोऽमृतवतः शुद्धस्यालोककारिणः शीतलस्याखिलार्थेषु जस्येन्दोश्च किमन्तरम्।

What difference is there between the full moon that sheds the cool moonlight and the Jnaani who emits only the joy of the Self? The 'moon' is pleasing; is filled with nectar; is pure; and sheds cool soothing light towards all the objects of the world. The 'Knower of the Self' is pleasing by his very presence; is filled with the nectar of Self-bliss; is pure bereft of all harmful Vaasanaas; sheds the light of knowledge; and remains cool towards all the objects of the world.

THE STATE OF THE IGNORANT

पूर्वापरमनालोच्य यत्किंचिदभिवान्छतः निर्मर्यादस्य मूढस्य बालस्य किमन्तरम्।

What difference is there between the stupid child and the stupid Jeeva identified with the body? The idiot child has no propriety of conduct, behaves as it likes and falls into harmful situations, and ends up with injuries and cries aloud. The idiot child wants anything and everything that it sees; does not bother about the consequences of those wants; will eat dirt also as something tasty.

Are the ignorant worldly people any better?

लब्धमाप्राणपर्यन्तं शुभाशुभमनुञ्जतोः आमिषं को विशेषोऽस्ति वद माकरमूढयोः।

*(The fish (Maakara/ aquatic being) chases the meat pieces that is hanging in front of it; bites it and is caught by hook attached to the fishing rod; even then, it does not abandon the meat-piece stuck in its mouth till the life is gone! The Jeeva also holds on to the people with the bond of attachment, and holds on to the objects with the bond of 'mine' till the last breath; and dies a miserable death, with nothing achieved in life.)*

What difference is there between the foolish fish which does not let go of the meat piece it caught on to, and the foolish Jeeva, which will not let go of the good and bad experiences of the world which it holds on to, till the last breath?

सर्व एव त्विमे भावा देहदारधनादयः क्षिप्रमाशुष्कसिकताशरावविशरारवः।

A jug made of dry sand cannot hold water, and will quickly fall off. The man who holds on to the wife (family) and wealth to get happiness, is like the foolish man who tries to make a water-jug using only the dried up sand, and wants to store water in it.

आब्रह्मस्तम्बपर्यन्तमपि योनिशतेषु ते आकल्पं भ्रमतश्चित्तशान्तिर्नास्ति शमादृते।

For these (ignorant), who wander in hundreds and hundreds of wombs till the end of Kalpa as just the many varieties of delusion-states, from the level of Brahmaa (the totality Jeeva) to a pillar (inert objects of the world), there is no peace of mind ever, except when they learn to silence the mind, by getting rid of all the Vaasanaas.

DISCRIMINATION AND DISPASSION

*(Discrimination; continuous analysis of the realness of the objects and people who rise in front of you, and also the realness of the ego-entity that you believe yourself to be.*

*Dispassion; If suddenly the entire world you are holding on to as real vanishes off including your body, will you be affected by the loss of all? Analyze!*

*Can you at this moment walk off from your world-scene like king ShikhiDhvaja, with true dispassion?*

*Do you have the courage?*

*Dispassion is not to walk away physically from all, but live as if you have walked off from all like Queen Chudaala! True dispassion is the vision of seeing everything as nothing always.)*

पर्यालोचनमात्रेण बन्धगन्धो न बाधते गच्छतो मार्गवैषम्यमिवालोकनकारिणः।

A man who walks at night, in a road that is covered with shallow holes filled with slush and dirt, will have to carefully place each of his steps, after scrutinizing the path well; then only will he be freed of contacting the stinking dirt. A man who is treading the Samsaara path also has to analyze well and move carefully by developing dispassion and discrimination.

तव नावहितं चित्तं कामः क्वलयिष्यति सावधानस्य बुद्धस्य पिशाचः किं करिष्यति।

Desire cannot taint your mind that is endowed with the discriminating power, for a person endowed with discrimination will see no joy in the objects which are actually just some patterns of sense-information only. What can a ghost do to a person who is alert and awake, and who knows for sure that the ghost can never exist ever, even an illusion also for him?

यथेक्षणप्रसरणं रूपालोकनमात्रकं संवित्प्रसृतिमात्रात्म तथा साहंजगत्स्थितम्।

यथाक्षिसंवृतिः सर्वरूपालोकशमोऽरिहन्संवित्संवरणं नाम सर्वदृश्यशमस्तथा।

असदेव जगत्साहं शुद्धा संवित्तनोति खे ईषत्प्रसरणेनाशु स्पन्दनं पवनो यथा।

Hey Destroyer of the enemies!

Open the eyes; and the world instantly is there spread out as various shapes and colours.

Open the consciousness; and the world instantly rises as real for the man without discrimination.

Close the eyes; all the images cease to be.

Withdraw the consciousness; the realness of the world ceases to be.

*(Consciousness that moves outward as the ego-entity sees the world as real.*

*Consciousness that is always turned towards the true self sees no realness in the world.)*

The 'awareness essence' which is taintless is the true Self.

The true Self alone rises as the 'I' sense, in a man without discrimination.

A man endowed with discrimination never loses sense of the true self, and never identifies with the 'I' sense. Air is experienced as the wind, by its the slightest vibration.

So also, at the rise of the slightest non-discrimination, the world will instantly appear as real and solid.

सदिवासत्यमेवेदमकुर्वत्यन्यमेधते मृदा हेम्नेव कुम्भत्वमपृथग्लभ्यमात्मगम्।

*(Why the world looks real? Because, you believe it to be so!*

*The world look real, because in your heart of hearts you do not want the world to be known as unreal.*

*The world is stuck to you as real, by the lack of discrimination, and continues to be so because of the lack of dispassion. What you imagine cannot be removed from you.*

*Chit is the light that is seen as the world through the mind-screen.*

*The tainted screen produces the world-picture as real; the pure screen allows the light that is passing through to shine as the light only, and not as any world-picture.)*

The world-appearance though unreal is made to look real, not because of any purpose or function of the Chit.. The pot that is imagined within oneself as made of clay or gold, cannot be separated from oneself; the world that is conceived by you also cannot be separated from you, the Chit in essence.

शून्यमात्रं यथा व्योम स्पन्दमात्रं यथानिलः जलमात्रं यथोर्म्यादि संविन्मात्रं तथा जगत्।

Sky is just the emptiness; wind is just the movement; waves and other things are just the water; the 'world-appearance' is nothing but the 'conscious awareness' of yours (and does not exist as separated from you).

*(Your non-discriminating self alone is shining as the world of your experience.*

*Where can you run away from it?)*

अव्यवच्छिन्ननिर्भागसंविन्मात्रं जगत्त्रयं विद्धि शान्तं तथा व्योम यथा वारिणि पर्वतम्।

The mountain that is reflected on the water-surface actually is water only; the water and the mountain cannot be divided as separate. The water is not affected by the mountain that is reflected on it.

The tri-world is also a reflection in the Chit alone, and cannot be anything else but Chit.

Therefore the tri-world is actually the Chit that is without divisions, is not made of different parts and is just the consciousness alone. The world that you experience is actually quiescent and empty in truth.

*(Your consciousness alone shines as the world that you experience; you cannot run away from it ever, as long as you deem it as different from you, and believe it to be some bondage-state; like seeing the reflected mountain as separate from water. See only the water; then the mountain will vanish off as it is!)*

निर्वाणस्योपशान्तस्य जस्य सोदेति शीतता अन्तर्यत्रेन्दवोऽप्येते दीसज्वलनबिन्दवः।

Amazing coolness-state rises in the mind of the Knower who is in the quiescent state of liberation, compared to which, even the moonlight experienced here will be like the burning drops of fire.

किं केन कथमेकान्तशान्ताततशिवात्मनि निरालोकेऽपरा लोकः शून्ये जगति जन्यते।

या सत्ता ब्रह्मशब्दाख्या रूपं सर्वस्य तन्निजं न यत्र काचिद्वाधास्ति सर्वं तन्मयमव्ययम्।

Chit alone is and nothing else; it is the silence of all the 'words and meanings'; it alone rises as the countless states of perception; it is the most auspicious. Whatever is experienced as the world also is the same Chit.

What else is there but the Chit? What, by what, and how can the sight of anything else rise in the world other than Chit which is actually empty, and has nothing else as its contents?

*(What you understand as the world, is only the 'understanding' which is Chit in essence.*

*What else is there? Analyze!)*

Reality-state exists as the potential state for all the perceptions; that alone is; and nothing else.

Potential-state is not any solid state, but just the 'ready to be' state.

Nothing can exist there, and nothing can happen there.

You cannot attain it separately; since you as the ego-entity also are a probable state of the Reality only.

What else can be there? That alone is, and is known as 'Brahman', the expanse of the probable states.

Everything you see is just the same Brahman rising as some probable state of perception.

Reality does not change into the world-scene, as a second thing! It just 'is' and the world also 'is'!

Not even the slightest change occurs in the Reality-state. Nothing happens at all.  
What you experience as a world is just the hallucination rising through Avidyaa.

BE THE 'KNOWLEDGE-VISION' ONLY

यदिदं तु पदार्थत्वं यत्र बाधानुभूयते यद्यच्च बाधनं प्रेक्ष्य तन्न विद्मः खपुष्पवत्।

Whatever we Knowers see here in this world, as the 'object-ness' with the name and form, we look at it equal to the flower imagined in the sky, and are not bothered by the sight of any object, or affected by the experience of any event. No object exists for us as real; no event exists for us as real.  
We are established in the 'Aatman' where nothing exists, where nothing happens.

ज्ञ एवापगतस्वान्तं शान्तमास्व महाशमवत् असौ न मननं मानमनन्तमजमव्ययम्।

*(A Knower observes the ego-state of his also as some probable state of Reality only, and exists only as the potential state of Reality always. Nothing happens for him; no one exists for him.)*

Established in the state of knowledge as a Jnaani (as a no-one, but the potential state of Brahman), and withdrawing the mind from the perceived world (by realizing its unreal nature), remain quiet like the silence of the inside of a huge rock.

*(You cannot attain that Supreme state by any external action.*

*Liberation cannot 'happen' to you, like suddenly reaching some magical world where nothing exists.*

*Realization is a continuous never-ending process where you keep on rising from one level of knowledge to another, forever. Liberation is the opening of the eyes of knowledge.)*

You cannot think about that Supreme state, or imagine it or contemplate upon it.

You cannot find it in any place with a measurable form, like seeing some deity of your choice.

It is endless, beginningless and changeless.

You can only remain as that and stay quiet, by dissolving the 'I' completely.

As long as the 'I' is there as different from it, that state cannot be attained.

*(As long as the 'I' is still struggling for liberation, 'liberation' stays always away from you; for it is already attained by every one as their own self-state. How can the Self attain itself, or contemplate upon itself?)*

आकाशकल्पे स्वे भावे तिष्ठतोऽङ्गानिवेदनं भवत्यभ्यासदाढ्येन विना स्वप्नविकारवत्।

Dear Rama! When the Knower is established in the 'Self-essence' and yet has to go through the perception-experience with a mind, he exists as the empty expanse of the sky only, without being identified with the form or the name. He has no 'I' sense; yet wears the costume of the 'I' to move about in the world.

Whatever he experiences as the world-scene, will not leave a mark on him.

The world is experienced by the ignorant like a person experiencing the dream world as real.

The ignorant do not let go of the 'I' at any cost; and do not also firmly remain in the 'non-I' state.

Lack of dispassion and the fear of losing the realness of the world, holds them bound to the dream-experience of the world; and they suffer at each and every moment of their life.

JAGAT IS NON-EXISTENT

निरुपादानसंभारमभितावेव चेतति ब्राह्म्यं कर्तुं जगच्चित्रं न कश्चिद्वा न किञ्चन।

तनोति यत्तदात्मैव तस्य तत्र तथा स्थितं दृश्याभावादसदृश्यं तेन कः क्व करोति किम्।

The 'world-picture' is just a painting that keeps on producing different scenes like a magical feat; and is painted on the emptiness-canvas without the use of any colour paint and brushes, by Brahmaa the creation-state.

*(Creation state' is just the 'want to happen' state, and is the counter part of Reality which is 'the ready to happen state'; and actually nothing happens at all, but the hallucination of 'happening'.)*

Actually nothing is there but the emptiness, no one is there but the quiet state of Reality.

The world does not exist at all; no one is there; and nothing happens at all.

*(Then how do you experience the world?*

*Reality-state exists as the 'ready to be any perceived state' always.*

*Reality-state is a state which can exist as any information.*

*This potential information-state exists as the information-processing called the mind.*

*The information processing exists as some world scene experienced by some 'I'.*

*Reality exists as the subtle sense of existence in each of this 'I'; and is known as the 'Aatman'.*

*When the 'I' is understood as non-existent, the world also becomes non-existent; and the Reality-state alone is left back.)*

Aatman alone exists as the 'falsely processed information-state' called the world in its various levels.

Since the perceived phenomenon does not exist in actuality, perception is not at all real.

Therefore, 'who', 'where', does 'what'?

अहं सुखीति सुखिता अहं दुःखीति दुःखिता सर्व एव स्वरूपस्था व्योमात्मानोऽपि पार्थिवाः।

*(What exists is the quiescent state of the Reality alone; there is no place for joy or sorrow in that state. The joy or sorrow do not exist as connected to the events or objects; they just are imagined by you based on your likes and dislikes.)*

Believing that 'I am happy', one becomes happy; believing that 'I am sad', one becomes sad.

All the objects of the earth are of the nature of 'pure awareness' of the Self, and empty in essence.

सर्वेषामेव भावानां चिदाकाशात्मनामपि मिथ्यैव स्वप्नशैलानामिव पार्थिवता स्थिता।

*(How do the objects appear as solid? How is the physical world experienced as real?)*

Solidity or 'physical nature' belongs to all the objects, which are of the nature of Chit-expanse alone.

Solidity is a superimposed quality on the emptiness, like the solid mountains that get experienced in the dream-state.

अहंत्योल्लेखतः सत्ता भ्रमभावविकारिणी तदभावात्स्वभावैकनिष्ठता शमशालिनी।

The reality of the solid world is drawn by the 'I-ness' which is also a 'belief in the solidness of the body' as the 'I'; and the realness is just an illusion. When this illusion is removed through 'Vichaara', then the reality-state alone is left back, as one's true self. The quiet state of emptiness alone is experienced by a Knower of the Self, when moving in the world (like moving inside a haunted mansion where you ignore the ghosts that move about as if real).

हेम्नः कटकशब्दार्थो व्यतिरिक्तो यथास्ति ते व्यतिरिक्ता तथा सत्या नाहंतास्ति शमात्मनः।

The golden bracelet has no different meaning other than that it is only the gold in essence; so also, you as the ego-entity are also not different from the quiescent state of Reality, which is shining as some probable state as you. Just like you believe the difference between gold and the bracelet as real, so is the difference seen between the Reality and you. For the mind established in the quiescent state, there is no 'I-ness' of the ego-entity.

JNAANI'S STATE

निर्वाणो निर्मना मौनी कर्ताऽकर्ता च शीतलः ज्ञ एव शान्त एवास्ते शून्य एवाभिपूरितः।

Without any covering sheath (of the body and ego); bereft of a mind made of Vaasanaas; silent (without random uncontrolled thought-agitations); doing actions (outwardly) yet not doing anything at all (from within); always cool in the mind without the scorching heat of delusion, the 'Knower of the Self' stays as the 'pure awareness state of Reality as oneself'; and is always quiet within; empty; but full of all, and is the Reality-state endowed with a pure mind.

निर्वासनाऽस्पन्दपरो यन्त्रपुत्रकगात्रवत्स यथास्थितमेवास्ते ज्ञः संव्यवहरन्नपि।

Bereft of all Vaasanaas, without any disturbances in the mind, the Knower remains as he is, as the Truth-state of Reality, though going through all the affairs of the world in the proper manner, by functioning like a mechanical doll.

यथा मञ्चकसंस्थस्य स्पन्दन्ते नैव वा शिशोः अङ्गानि स्वानुसंधानं विनैवं विदितात्मनः।

A child which is blissfully asleep inside the cradle is not disturbed by the movement of the cradle; and its limbs do not move. The body is like a cradle where the 'Knower of the Self' is asleep in the bliss of the Self; he is not disturbed by the movement of the body, and does not swerve from his blissful state ever.

निःसंबोधैकबोधस्य निराशैषणाशिषः शान्तानन्तात्मरूपत्वादनुसंधानता कुतः।

*(Ignorant minds are always in the anxious state; and never can grasp the true joy of the 'Self-state'.  
The 'Bliss' of a realized Knower is the quietness of thoughts.*

*The ignorant cannot even imagine what it is to be without anxiety; since they survive as the anxiety-states only. They are always worried about the desires that are unfulfilled and the future-wants that have to be fulfilled; and are also oscillated by the likes and dislikes about what has been already obtained.*

*Even the liberation-want stays as some anxiety state alone in the ignorant.*

*'Want' is what the mind survives on; and it can stay alive as the want of liberation also, and block the Reality state forever.)*

A 'Knower of the Self' entertains no thoughts that move out towards the sense objects, by believing in their realness. He has no 'Aashaa' (desire for a thing which is not yet attained); has no 'Aeshanaa' (attachment to the objects already obtained); and has no 'Aashee' (cravings).

He always is aware of the Self as the endless quiescent state of Reality. He remains always fulfilled.

How can the perceived world leave its impressions (as likes and dislikes) on him?

अद्रष्टुरपदृश्यस्याद्गूपस्यापरूपिणः कुतः किलानुसन्धानमनपेक्षस्य पश्यतः।

A 'Knower of the Self' does not actually perceive the world like the ignorant do.

His vision is different; he sees all the people and the objects as some probable states of Reality; as some information-state that is made of emptiness only.

He does not perceive any world-scene as real; he just reacts to the information of objects and people in the appropriate way, like an actor performing his role on the stage.

He is not a perceiving entity; he does not see any perceived; he is not any part of the perception as the ego-entity experiencing a world. He has no form also! He has no attachment to any person or object.

How can the perceived world leave any mark on him who sees everything with indifference?

अपेक्षैव घनो बन्ध उपेक्षैव विमुक्तता सर्वशब्दान्विता तस्यां विश्रान्तेन किमीक्ष्यते।

Want alone is the thick bondage. Disregard for everything is liberation.

Want is connected to all the sounds (names with forms).

What can be seen by him who has withdrawn from all the wants?

पार्थिवत्वे शरीरेऽस्मिन्स्वस्वप्नाङ्ग इवासति भ्रममात्रात्मनि कुतः क्व कस्य किमपेक्षणम्।

When the physical body is non-existent like a form that is experienced in the dream, and when it is understood to be of the nature of delusion, what for, where, who wants what?

उपशान्तसमस्तेहं विगताखिलकौतुकं निरस्तवेदनं जेन विदा केवलमास्यते।

Having subdued all wants; having got rid of all eagerness for the world events; having ceased to see realness in the perceived world; the knower who has realized the truth, remains just as he is, the Reality state endowed with a pure mind.

BRAHMIN MANGKI

मङ्किनेति श्रुतवता ततो मोहो महानपि अशेषेण परित्यक्तस्तत्रैव त्वगिवाहिना।प्रवाहपतितं कार्यं कुर्वता

अपास्तवासनं तेन वर्षस्यान्ते शितमद्रौ समाधिना।तराययावत्पाषाणसमधर्मा स तिष्ठति संशान्तकरणो योगी

बोध्यमानः प्रबुध्यते।

After listening to my words, the delusion-state which clouded his mind densely, was completely discarded by Mangki, like the snake casting off its skin.

Performing the duties that belonged to him, and getting rid of all Vaasanaas, at the end of hundred years, he stayed in the Mountain in the Samaadhi state.

He stays there even now imitating the state of a rock withdrawing all his organs as a Yogi (in the union of the Self); and wakes up when called for.

## INSTRUCTION TO RAMA

एतेन राघव विवेकपदेन शान्तिमासादयोदयवता मनसा विहर्तुम्।मा दीनतां व्रजतु रागमयी मतिस्ते क्षीणा  
क्षणादसलिलेव शरद्वनाली ।

Raaghava! Attain the quiet state by following the path of discrimination (as followed by Mangki); to wander freely (in the world), with a mind which in the highest state.

A desire-ridden mind attains a horrid state in a second, by losing discrimination, like the grove of forest by drying up in the autumn. Do not allow your mind to be colored in desires of any sort, good or bad.

निर्वाणो भव शान्तात्मा यथाप्राप्तानुवृत्तिमान् सन्नेवासत्समः सौम्य स्फटिकादिव निर्मितः।

Remain in the 'sheath-less state of Nirvaana', where the 'realness of the perceived' that covers the mind is fully removed off. Remain established in the quiescent state which is not affected by any event of the perceived. Act as required in the best manner ever possible, whatever event rises, as and when.

Hey Saumya! Be there; but not really be there, as if made of a Sphatika rock.

Be there as an individual acting through a body with name and form; yet do not be there as the body with the name and form. The Sphatika rock reflects all that is there around it; but does not absorb anything that is reflected on it; likewise, reflect any perceived scene by properly reacting to it; but never absorb anything s real. Be in the witness state always; and just be 'aware' of all as the 'Self-shine' alone.

एकस्मिन्नेव सर्वस्मिन्संस्थिते विततात्मनि नैकस्मिन्न च सर्वस्मिन्नानाता कलना कुतः।

Before the realization state, everything is understood as shining from the single state of 'Aatman' (the potential state for all the perceived scenes, the essence of Reality, the 'Self-awareness' state).

After realization, where is everything or even a single thing? What stays in what?

How can there exist the 'many-ness' also?

*(What meaning is there in any word with meaning as referring to Reality?)*

*What is there to know as 'Brahman' or 'Aatman' or the 'world'?)*

आद्यन्तरहितं सर्वं व्योम चित्तत्वनिर्भरं शरीरोत्पत्तिनाशेषु का चित्तत्वस्य खण्डना।

What remains after the realization of the 'Truth', is some 'nothingness' without beginning or end.

There is just the blissful quiet state of pure awareness where nothing but the 'existence-awareness' is left back. The world though seen is not seen at all. There is only the fullness of the 'Chit' state.

Wherefore the chopping of the principle of Chit, in the birth and death of the body?

स्फुरन्ति हि जडक्रीडाधिच्छमत्कारचापलात् अचापलात्प्रतीयन्ते तरङ्गा इव वारिणि।

Reality is just the 'potential' to rise any information.

It is changeless. It does not turn into any information actually.

That alone exists as the 'Aatman' in each and every delusion state of the Jeeva.

That alone is the 'I' that you actually are.

It is formless. It is a quiet state. The information panorama called the world does not really exist in the Reality state, as the second Reality.

The potential is just the potential, like the gold has the potential to be shaped into any shape, like the rock has the potential to exist as any statue or pillar.

The potential state is imagined as the world, the magic feat of inertness acting as the conscious (where the inert bodies move about as if conscious, in a world that is constructed by the mind-magician', where the 'magician' also is an illusion only.

The scenes of the world rise in front of us, like an illusion-show presented by an illusory magician.

The events of the world rise again and again, and spray us with joy-like miseries, like the salty sprays rising from the turbulent waves of the Ocean.

*(Why do only some particular scenes rise for us as some private experience?)*

*Because of the 'hunger' in us for 'the scenes'!*

*We are bound by the 'want of something to happen' always. This want in us triggers the potential state of Reality-essence in us, and some particular scene rises as some experience.*

*Even liberation is imagined as 'something happening'.*

*'Nothing happens'! The gold has not turned into the bracelet, nor the rock turned into any statue!*

*Everything is just the 'want'; and 'its picturization in the mind'!*

*If you just understand this obvious truth, and do not expect anything to happen; then the waves subside by themselves.)*

यथा शुभ्राम्बुदे वस्त्रशङ्का न फलभागिनी देहोऽयमित्येषा तथा शङ्का न वास्तवी।

Just like the superimposition of a cloth idea on a white cloud is not actually of any use; the idea that this is a body, also is not actual.

*(The fluffy white bright cloud in the blue sky may appear like a soft cloth; but you cannot wear it; the cloth is an idea superimposed by you on some collection of condensed water-drops.*

*The physical body also is just a concept, is just a set of sense-input; and cannot be the 'awareness-state'.)*

माऽवस्तुनि निमग्नस्त्वं भव भूरिभवप्रदे वस्त्वन्तसुखायाद्यं भव्यं भावय भूतये।

Do not drown in the unreal-state of the world which is based on the body identity and its connections, and which gives rise to the endless experiences of unreal nature. For attaining the complete welfare, realize the state of the 'Absolute Truth' which will bestow endless bliss, and which alone is the source-state of all.

चिद्व्योमानन्तमेवास्मिन्नेयतास्ति समात्मनः इत्येव परमं वस्तु वस्तु तत्परमस्तु ते। एवं निश्चयवान्नाम त्वमेवासि निरञ्जनः ध्याता ध्येयं तथा ध्यानं सत्यं वापि न किञ्चन।

There is only the Chit-expanse of complete emptiness (where nothing is there, and nothing at all happens) as a never-ending state. There is nothing equal to the Self, as another.

This alone is the Supreme reality. May your mind remain absorbed in that state only.

When you have such a firm ascertainment, then the taintless state alone is left back as your ultimate state.

You cannot meditate on the 'Self', as another object to be meditated upon.

There is no truth at all in the three-fold divisions of the meditating one, the meditated, and the meditation; for there is no meditating person, and there is nothing to be meditated upon also.

You cannot 'think' of the 'Aatman' and attain it like the knowledge of the worldly object.

You just have to remain without thinking of anything; then the silent self alone is left back.

The 'practice of Vichaara' leads towards the understanding of the self and removes the confusion about what is the self; but even that Vichaara loses its value, at the vision of oneself.

द्रष्टा दृश्यं दर्शनं च चित एव विभूतयः। अतत् संविदो नान्यत् अध्यानं ध्येयमस्ति चाऽयति प्रतिपच्चन्द्रे वहति प्रलयानिले आत्मतत्त्वं समं सौम्यं न क्षुभ्यति न शाम्यति।

The 'perceiver, the perceived and the perceiving' is the momentary state of the ego-entity, when an object is perceived. These three states of perception rise from the Chit only (Self-state), and are the splendors of Chit-state only.

*(When you perceive an object, there is just the awareness of the object.*

*Self-awareness alone rises as the object-understanding also.*

*The idea that 'I see an object' rises later as a mind-function.)*

All that is inert and non-conscious are not seen as existing without the conscious-principle that is aware of it. Whatever is perceived exists because of its being perceived.

Without the presence of the 'principle of awareness', nothing else can exist.

An object outside of Chit needs to be meditated upon, and is absent when not mediated upon; since it is dependent on the presence of awareness.

But, how can be 'awareness' be an object of meditation?

You already know that 'you exist'! How can you meditate upon yourself?

How can you make yourself appear newly by meditating upon yourself?

The Ocean rises high at the rise of the moon on the first day of New moon; and dries up by the dissolution winds; but the principle of Aatman is always present without any change, is unaffected by the absence or presence of the body; and it never rises through meditation like the vision of a deity-image; nor dries up by not thinking about it. You cannot think about it and hold on to it; but, you have to remain as you are, by not holding on to the body and the world.



यथा नौयायिनः स्थाणुतरुशैलादिवेपनं यथा शुकौ रजतधीस्तथा देहादि चेतसः।यथा देहादि चित्तस्य तथा देहस्य चित्तकं तथैव जीवः परमे पदे द्वैतमतः कुतः।सर्वमेकमिदं शान्तं ब्रह्म बृहिवेदनात् न किञ्चिज्जगदाद्यस्ति भ्रान्तिरन्या न विद्यते।

The pillars, trees, hills etc appear to move when a man is traveling by the ship; the conch-shell shines like a piece of silver in the bright sunlight; so also the movement of the body is seen, because of the mind which is deluded and so believes in the realness of the body.

The body that is moved by the mind, and the mind which moves the body both belong to the same delusion. All these terms like the body, the mind etc co-exist in the state of delusion.

If the body is seen as real, the mind-thing has to be invented; and if the mind-thing is seen as real, then the body-things has to be invented. If the body and the mind are considered as real, then the Jeeva-thing has to be invented. Delusion needs explanation; not the Reality state.

How can a second thing like the body or the mind or the Jeeva exist in the Supreme state?

Nothing else exists but the Reality-state as the potential unmanifest state!

In the state of Reality, there is no Jagat, and no other delusion also.

Whatever is mentioned as a word with meaning than the nameless formless Reality is non-existent.

All this is one quiescent expanded state of the Reality, which is referred to by the term 'Brahman'.

The term 'delusion' also is invented to explain the imagined Jeeva-state.

न विद्यते यथा व्योम्नि वनं स्नेहश्च सैकते विद्युच्छशाङ्कबिम्बे च तथा देहादि चेतसि।

A forest cannot exist in the empty sky; oil cannot be there in the sand; lightning cannot be there in the bright moon-disc, unless imagined! So also, the body etc do not exist in the mind except as imagined!

अविद्यमान एवास्मिन्मा बिभीहि जगद्भ्रमे तदेव परं सत्यं विद्धि सत्यविदां वर।

Hey best among the Knowers of Truth! Do not be afraid of the world-delusion which is not at all there.

Know that, 'That Supreme' alone exists as the essence of existence. That alone is the Truth!

जगदस्ति न सतेति यासीद्भ्रान्तिस्तवाद्य सा शान्ता मदुपदेशेन किमन्यद्वन्धकारणम्।

That delusion of yours that the world is real and not the principle of Chit, has been removed through my instruction. What cause for bondage can be there anymore?

स्थाल्युदञ्चनकुम्भादि यथा मृन्मात्रकं तथा चित्तमात्रं जगदिदं क्षीणं तच्च विचारणात्।

The plate, the water-carrier, the pot are all made of clay only.

So also this world is made of the 'Chitta' only. Whatever you see as an object is just a conception.

That also has been removed through proper reasoning.

आपत्सु संपत्सु भवाभवेषु शान्तैषणाहर्षविषादसंवित् सौम्यादहंभावविदा विमुक्तो यथास्थितं तिष्ठ विलीय मास्व। यथास्थितं वस्त्वधिगम्य राम स्थितोऽसि चेद्वा स्वकुलाम्बरेन्दो तद्धर्षशोकैषणदूषणादि विमुच्य वा तिष्ठ यथेच्छमास्व।

Keep the desires subdued; do not 'want' anything; do not wish anything to happen also (even as the bondage and liberation). There is nothing to feel joy or sorrow in the world that is made only of imagination.

Whether there are problems in life or comforts in life, whether anything is present or absent; remain equal in all the states. Always remain free of the ego-entity that acts as the body with a mind.

Remain just the witness of all, as your true nature as the 'Self'.

Do not ever swerve from that state by forgetting my words.

Rama! You are the moon shining in the sky of your family!

If you attain that state, which is your natural state of being, and remain in that state alone, throughout your life here as the prince of Ayodhya, then be freed of the joy, sadness, likes and dislikes; and go through your life by facing all the events in a proper manner without any agitation.