

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART THIRTY

[THE STATE OF 'BRAHMAN KNOWLEDGE']

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India

वसिष्ठोवाच
Vasishta spoke

परिपुष्टविवेकानां वासनामलमुञ्जतां महत्ता महतामन्तः काप्यपूर्वेव जायते। औदार्योदारमर्यादां मतिं
गाम्भीर्यसुन्दरीं महतां नावगाहन्ते भुवनानि चतुर्दश।

Some excellent state of unique calmness rises in those noble ones, who are enriched by Viveka and who have thrown off the Vaasanaa-dirt. The intellects of the noble ones, shine beautiful like the majestic expansive Ocean, which engulfs the entire perceived phenomenon; not even the fourteen worlds joined together can equal a drop of that even.

(Ignorant have limited space idea of their own surroundings that enclose the body-identity. The Knower's mind spreads out as the limitless perceived phenomenon and encompasses all the space concepts that can be there. Fourteen or hundred worlds, everything turns into emptiness in the presence of a Knower, who is the Brahman-state endowed with a pure mind.)

चित्तभ्रान्तिर्जगदिति प्ररुढे प्रत्यये सतां बाह्यश्चान्तश्चरन्नक्रग्रहो मोहश्च शाम्यति।

The noble ones have the rationally proved ascertainment that any world is just the false conception of some mind only. 'Delusion' is like crocodile that is wandering inside and outside as conceptions and perceptions, and preys on the ignorant; but vanishes in the presence of the Knower.

द्वीन्दुवत्तापजलवत्केशोण्ड्रकवदम्बरे विस्फुरन्त्यां जगद्भ्रान्तौ वासनाप्रत्ययः कुतः।

वासनाप्रत्यये शून्ये शून्यं व्योमैव शिष्यते साप्यवस्था मनोऽसत्त्वे कुतस्त्याज्या विवेकिना।

The Jagat is non-existent; yet gets perceived as really existing, like the double-moon for the infected eye, or a mirage river in the desert, or the hair-fluffs in the empty space.

How can a Knower entertain the Vaasanaa for the world to be real?

When the 'Vaasanaa for the world to exist as real' is not there, then there is only the emptiness left back!

Such a state can exist, only if the mind is non-existent. What is there to renounce at all, for a Knower?

त्रयमेतत्तु याऽवस्थात्रयेणानेन वर्जिता पश्यन्तीवाप्यपश्यन्ती सावस्था परमोच्यते।

The ignorant keep rolling in the three states of the mind as Jaagrata, Svapna and Sushupti.

When the mind is dead for the Knower, how can he roll in these three states that belong only to the ignorant?

He is beyond these three states; and stands above these three states.

He also goes through these three states like others and perceives the world; but sees also the emptiness that the world is made of. This state is said to be the Supreme.

विचित्ररत्नरश्म्योघ इव नानात्मकं जगत् आभासमात्रं न त्वात्मा न घनं न च पार्थिवम्। रूपालोकनमात्रं हि
शून्यमेव जगत्स्थितं खे विचित्रमणिव्यूहकरजालमिवोत्थितम्। नेह सत्यानि भूतानि न जगता न शून्यता इदं
ब्रह्माख्यरत्नेशप्रभाजालं विजृम्भितम्। सृष्टयोऽसृष्टयो ब्राह्म्यो नानाता च न नाशताः अमूर्ता एव भासन्ते
कल्पनार्कगणा घनाः। एवं तावद्धनीभूतः पिण्डग्राहो न विद्यते संकल्पिते च व्योम्नीव शून्यतैवावगम्यते।

Jagat shines in various forms for various minds, like the different lusters emanating from a magical gem. It is just appearance only, and not solid, not made of elements, and not the Self also.

What you see as the Jagat is a world-scene made of many shapes (like the sky filled with clouds of various shapes), which are differently identified by some sound-modifications as names.

Only with your touch, the image solidifies. The Jagat is just emptiness alone. Like the mixed lusters of a magical gem seen in the empty space, the Jagat is also seen as made of different objects.

In this world phenomenon, the people you see are not real; there is nothinisg that is there as some Jagat-reality; it is not sheer emptiness also; it is just the many colored luster of the Brahman-gem that gives the appearance of some Jagat. Conceptions alone shine forth as the rays of many suns intermingled, and do not exist at all, except as illusions; yet are given the name of Jagat which appears solid and real.

Therefore, nothing at all happens like the 'creation and destruction phases of Brahmaa's cosmic eggs'.

What is created or destroyed in this entwined shine of sunrays?
 There is only the dense state of the shine of 'Awareness' (It is not like the shine of ordinary light).
 There is nothing to hold on to, as some solid phenomenon.
 The 'imagined objects in emptiness' are made of 'emptiness' alone.

तस्यामवस्तुभूतायां कथं भावनिबन्धनं भविष्यदाकाशतरौ विश्रान्तः को विहंगमः।

When the world does not exist at all as some solid diamond-like reality, what need is there to get attached to objects and people as if they are real? Which bird will rest on a 'tree in the sky' which will be in the future? The world you experience is as non-existent as the tree in the sky, and as illusory as the tree which will grow in the empty sky in the future.

पिण्डत्वं नास्ति भूतानां शून्यता न विद्यते चित्तमप्यत एवास्तं शेषं सत्तन्न चास्थितिः।

There is no solidity in beings; there is no emptiness also. The mind (which sees solidity) is also gone as such. What is left back is Sat (the Reality)! That never is 'is not'!

अनानासममेवास्ते नानारूपो विबोधवानन्तरालीननानार्थो यथा कनकपिण्डकः।

A lump of gold is conceived as so many ornaments though it does not become those ornaments. A lump of gold exists as the 'potential state', which can exist as all those ornaments; but it does not change into those ornaments. The ornaments cannot be conceived if the gold was not there. A Knower stays as the 'lump of gold', which has withdrawn all its manifoldness within itself. Though perceiving manifold forms, a realized person remains as if there is no manifoldness at all.

यथास्थितस्य साहंत्वं विश्वं चित्तं विलीयते ज्ञस्यावाच्यमचित्तं सत्स्वरूपमवशिष्यते।

As it is, the mind dissolves along with the 'Vishva' and the 'I-ness' for the Knower, and only the true nature of Reality remains left back. Such a mind-less state of the Knower is beyond description. How can you explain with words, the state where words have no existence at all?

क्लिश्यते केवलं बुद्धिरुत्तराधरदर्शनैः स्तोकयाभ्यस्तया युक्त्या सत्योऽर्थो ह्यवगम्यते विराडोजोविरहितम्।

कार्यकारणतादिभिः भूतभव्यभविष्यस्य जगदङ्गस्य संभवं येन बोधात्मना बुद्धं स ज्ञ इत्यभिधीयते।

अद्वैतस्योपशान्तस्य तस्य विश्वं न विद्यते।

The ignorant can never imagine what it is to be without conceptions. Their minds are always in the tortured state of seeing upwards and downwards (joys and sorrows). If they take some time to stop their brainless activities and spend some time in rational analysis of the world-existence, then the Truth which is removed of the Viraat-splendour (totality state of the world), will reveal itself to their intellects also. One should analyze the existence of the Jagat as to whether it is some effect of a cause, and analyze also as to how the 'past, present and future time modes' appear in the mind, through his 'purified intellect'. When he reaches the 'end of his Vichaara', the truth reveals by itself, and he stays as a Knower. He transcends the duality-sense, and remains as the quiet state of knowledge itself. The Vishva no more exists for him.

पूर्वोक्ताः सर्व एवैते उपदेशा विशेषणाः ज्ञस्यानुभवमायान्ति स्वतः साधुकथा इव।

All these instructions given previously about the Knower's state are just descriptions, like a beautiful story; and have to be proved by one's own experience.

पिण्डत्वं नास्ति भूतानां शून्यत्वं चाप्यसंभवात् अत एव मनो नास्ति शेषं सत्तत्त्व स्थितिः।

Mind can exist as the conception of the solid world of solid beings only; but through Vichaara it gets proved that the solidity is just a conception.

(When you see an image of some one moving in front of you, you conceive solidness in that image; and the mind itself manages to prove the solidity through another sense, namely the touch.)

There is something that is holding the sense perceptions; therefore it is not sheer emptiness also.
That left-over state where the mind is absent, and emptiness also is not there; that is you state of Aatman.

चेत्योन्मुखत्वमेवान्तश्चेतनस्यास्य चेतनं उदितं तदनर्थाय श्रेयसेऽनुदितं भवेत्। उदितं बाह्यतामेति तत्र गच्छति
पिण्डतां स्वयं संवेदनादेव जाड्यादम्बिव शैलताम्। स्वप्नाद्यर्थवदातते बोधोऽवबोधेन पिण्डताम्। तद्ग्राहकतया
चित्तं भूत्वा बध्नाति देहकम्। एतावतीष्ववस्थासु बोधस्योदेति नान्यता शब्दकल्पनया भेदः केवलं परिकल्पितः।
The world is perceived, only when the mind is turned towards the perception state.
Each mind conceives a world of its own experience, and is absorbed in the experiences as real.
The world that you imagine as huge, is mostly by the exchange of ideas with the other minds.
The 'totality of all the conceptions of all the minds' is understood as Jagat.
This outward absorption is binding, like a man getting trapped in some mirage-world.
If such an outward tendency to see the world is not there, then it leads to the auspicious state of liberation.
The mind which rises as the outward perception, solidifies as the world by its own conception, like the water
turning into a hailstone because of the cold.
Like the solidity observed in the dream objects, the Self-awareness becomes the world-awareness, and
solidity gets experienced as real. The mind needs to be a part of the conceived world, like you need a mirage
body to wander in a mirage-city; and it conceives a suitable body and holds it as a constant conception.
The 'body conception' becomes the center of all experiences, and exists as a separate 'I'.
Whatever state is experienced by the mind, the 'inner state of the Self' is not affected.
The differences exist only as the 'sound-forms superimposed on images' (like a child naming different clay
lumps as lions, tigers etc).

बहिरन्तस्य बोधस्य भात्यात्मैवार्थदृष्टिभिः अन्तस्त्वेन बहिष्ट्वेन नैवास्य मनसो यथा।

Mind alone stays as the 'inside and outside' in the dream-state, as the dreamer and the dream-world.
Mind alone stays as the 'inside and outside' in the waking state also, as the 'I' which experiences a world
outside of it. The Self (Aatman) is not affected by these divisions, for the Aatman itself which is the
'knowing state', shines forth as the 'knowledge of the inside and outside' (conceptions and perceptions), and
is not affected by these divisions that are perceived in the dream or the waking state.

बोधस्याकाशकल्पत्वात्कालाकाशादि तद्रूपुः पदार्थाश्चैव स्वात्मानः स्वप्नवन्नार्थरूपि खम्।

The 'awareness of oneself' (Bodha) rises as the 'limitless expanse of space and time', which can hold the
conceptions as objects. 'Knowledge of oneself' rises as the 'knowledge of the world', through conceptions.
Like the objects of the dream, the objects of the waking state are also made of emptiness only.
*(In the dream, the objects appear and disappear again and again, moment to moment.
Where do they disappear into and where do they rise from? Into the emptiness alone!
Similarly, when an object is out of your view, where does it go off? Into the emptiness alone!
At each and every moment, the objects rise anew from the emptiness, and dissolve off when they are not
perceived by you.)*

बाह्यार्थता नान्तरत्वं तद्बोधवशाद्ब्रजेत् नासादृश्यं हि बोधत्वं गन्तुं शक्तं जडं क्वचित्।

बोधो दृश्यदशां नैति प्राप्तो वापि च तां स्थितिं स यथास्थितमेवास्ते मनागप्येति नान्यताम्।

The 'awareness of oneself' (Bodha) within, does not 'change' into the 'outside perceived world'.
The conscious cannot turn into the inert state of the world ever.
The inertness is 'known'. Knowledge cannot become 'inert' by knowing the inert.
Bodha (Self-state) does not turn into the inert perceived state, though it experiences the inert state as the inert
body. It stays as it is, changeless and limitless. It does not become the other one in the least.

अत्यर्थं शुद्धबोधैकपरिणामे कृतोदये बोधाबोधार्थशब्दानां श्रुतिरप्यमस्तमेप्यति।

The Knower sees the inert state of the world also, as the conscious self alone.

He sees no division of the 'Self and the world'. Nothing is inert or non-conscious for him.

The words like 'Knowledge' and 'ignorance', which were taught to him previously, lose their meaning in his Supreme state.

आतिवाहिकदेहानां चित्तानामेव जायते आधिभौतिकताबोधो दृढभावनया स्वया।

आकाशविशदैश्वितैर्भावितैरातिवाहिकैः आधिभौतिकता मिथ्या नटैरिव पिशाचता।

भ्रान्तिरभ्रमणाभ्यासात्प्रज्ञातैषोपशाम्यति नोन्मत्तोऽस्मीति संबोधाच्छाम्यत्युत्तमन्तता किल।

भ्रान्तेः स्वयं परिज्ञानाद्वासना विनिवर्तते स्वप्ने स्वप्नतया बुद्धे कस्य स्यात्किल भावना।

वासनातानवेनैव संसार उपशाम्यति वासनैव महायक्षिण्येतच्छेदपरा बुधाः।

Everyone is actually made of the conceiving mind only (Aativaahika).

The differences in conceiving rises as the different world-experiences for each mind.

The physical body is the basic conception, which acts as the support for other conceptions. Because it is constantly there as a permanent conception of 'I', the mind identifies with the body and feels itself as located in a place and time (Aadhibhautika).

(Mind is just a conceiving function, and not a limb inside the body.)

The Knowers have a mind-expanse that is limitless, are not connected to the 'Aadhibhautika bodies' at all.

They are not located in any space or time point. They do not have Aadhibhautika bodies.

They don the costume of the physical bodies like an actor donning the costume of a ghost.

(Aativaahika body means the mind-data that can be carried over many life-existences, as memories,

Vaasanaas etc. Aadhibhautika body means that which is made of elements and is located at some place at some time. It cannot be carried over to other life-existences. It is just the location point for the mind-data collection.)

The Knower has no mind-data, and no physical location also.

Yet he moves like a ghost among others, without any form or identity.

He is like sane person moving among the insane.

If one is deluded, he must understand that he deluded; then the delusion goes off instantly.

If the delusion is analyzed, the delusion of the physical body gets destroyed.

If you understand that you are insane, instantly, the insanity vanishes indeed.

If the delusion is understood as delusion, delusion is removed.

If the dream is understood as a dream, who will have attraction for the dream objects?

When there is no attraction, the Vaasanaas fall off by themselves.

Like you never want the dream-world to be really there, you will not have the Vaasanaa for the realness of the world also. When all the Vaasanaas are gone, the world dissolves by itself.

Vaasanaa is a powerful fiend; the wise ones are always engaged in destroying her.

अज्ञानोन्मत्तता पुंसां यथाभ्यासेन भाविता तथैव बोधात्स्वभ्यासात्सा कालेनोपशाम्यति।

The ignorant suffer by the insanity named ignorance.

Their intellects remain stagnant, and they do not allow the intellect to function at all.

They are habituated to non-thinking. That is why they are plagued by the insanity of ignorance.

If they train their intellects to think, the ignorance vanishes by itself.

If they habituate themselves to do Vichaara always, they slowly get cured of their insanity, and attain

knowledge. Each and every moment spent in Vichaara, destroys some amount of ignorance, and they will slowly get addicted to the bliss of the knowledge.

आतिवाहिकदेहोऽयममाधिभौतिकतां यथा नीयते भावनां तज्ज्ञैर्बोधसत्ताप्रसादतः आतिवाहिकदेहोऽपि नीत्वा

जीवपदं तथा दृडेन बोधाभ्यासेन नेतव्यो ब्रह्मतामपि।स्ववस्तुवच्चेदुत्पत्तिर्बुध्यते बोधरूपिणी तदातिवाहिकी बुद्धिः कथमित्यपि बुध्यते।

The 'mind-body' becomes the 'physical body' because of the strong belief in the realness of the physical body. Those who are in the path of realization should practice Vichaara, and by the knowledge obtained by such a sincere practice, should transcend the mind-body also (by freeing it of all conceptions and thoughts), and drag their Jeeva-state to the Brahman-state through the intense practice of Knowledge (by practicing Vichaara till the goal is reached).

If the origin of oneself and one's surrounding world-scene is analyzed and understood through Vichaara, then one will understand how the Aativaahika body also functions, and will be able to be rid of it.

(The Aativaahika body is usually referred to as a mind-body, the data-collection produced by the information processing system of Reality. But in the higher sense of a Yogi filled with dispassion, it is that which moves towards other objects through their attraction, like the iron filings moving towards a magnet. Who does not love the existence in the world, even if it is the worst life ever possible?)

Every being wants the world to be real, and wants oneself to be real.

He wants to exist as his wretched self only, for eternity. He just want to continue; but is little aware that the continuation of wretchedness is his curse actually. Death just gives a placebo effect that reboots the memory and offers another existence as some other identity.

Samsaara is a sliding river of dream existences, non-stop.

Rebirth is not for the identity; but is the cursed state of continuous identities, from a worm to a Deva.

What will be the next existence is decided by the intellectual-level of a being.

The lower the intelligence, the lower the life existences even extending towards the brainless existences as trees and plants or even as inert rocks.

Life does not happen as marked by the clock and calendar.

At every moment you could be experiencing a life existence with the illusion of many years already passed.

At the very next moment, where your intellect lowers itself to a worm level, you might actually be crawling as a worm inside some dirty canal. At the very next moment, where you intellect ascends to the dispassion level of a Shiva, you could be sitting in his world listening to his profound talks.

Your intellectual level and dispassion level decides your life-existence of the next moment.

It is as if the Reality is experiencing as all the beings from a worm to a Brahmaa, all the levels of existence as you, me, or any one, and filling the entire expanse of perception.

One alone in different levels of intellects!

Intellect is not the signals rising from the gooey flesh lump called the brain; but the ability to think outside of the brain.

The intellect which wants the world to be real, like wanting the mirage river to be real, will experience countless existences non-stop in various levels of worlds.

Time and place are not solid diamond-like; but are just conceived by the mind newly at every instance of its perception. At every moment a new world rises as if it existed for long.

This delusion is the amazing feat of Reality. This power alone is known as Maayaa, the wonderful magic which makes what is not real as not real, and shows something else as real.

Maayaa exists as the want of world-Reality. This want is the main Vaasanaa, a Jeeva is made up of.

This alone is known as the Aativaahika body in the real sense. It alone carries one through various experiences of various lives, non-stop. This alone is known as rebirth.

Rebirth does not happen to the form-identity; but the world-experience itself changes from second to second.

What guarantee is there that you were not the cow grazing in the field, a minute back? Now you are human may be; but only the brain-statistics at this moment narrates your story as birth and growth.

This 'story making capacity' is known as the mind.

This alone continues as various existences from a worm to a Deva, and is known as the Aativaahika body.

'I' is never reborn; but the world with a new 'I' is reborn. This is known as Punarjanma.

To escape from it, the stagnate intellect has to be made alert and awake.

This is possible, only if the intellect is continuously engaged in Vichaara (rational analysis of cause of the world existence and the cause of the existence of oneself as some one).

Intellectual analysis without dispassion, is no good, because the Aativaahika body will still exist as the want of the world to be real.

The problem with western thinking is the ascertained belief in the realness of the physical world and in the realness of oneself as the body-self.

Unless one is ready to drop off the 'body-I' as a worthless imagination, he cannot boast of a pure intellect.

He will be like a swimmer whose feet are chained to a heavy stone.

He cannot cross over the Ocean of ignorance.

You need Viveka, the courage to understand what is real and what is not real.

Vichaara accompanied by Viveka and Vairaagya will instantly change your level of the blind frog inside the well, to that of a bird which flies far above in the huge expanse of knowledge.)

नो चेतत्प्रतिवाक्यार्थात्तद्ग्रन्थिर्विनिवर्तते भूतोत्सादनसूत्रस्य प्रतिपत्तुपदं यथा।

If you are reluctant to analyze the mystery of your own existence, and do not want to stain your intellect, then the binding knot of the world holds on to you like a ghost imagined by the mind. You just go through the meanings of Knowledge-verses mechanically without the slightest stir in the intellect.

They will just be sounds without any meaning. Without even understanding what the terms 'Aham or Brahman' mean, if you are just going to chant 'Aham Brahmaasmi' regularly at Brahma Muhurta, it will be equal to hearing the 'meaningless chant-sounds' like 'Hm, Phad' etc recited when exorcising the non-existent ghost that possesses you. How can a misconception can get removed without intellectual effort?

जगद्धोधैकतां बुद्ध्वा बोद्धव्या तावद्व्रणं अत्यन्तपरिणामेन यावत्सापि न बुध्यते।

You have to make effort with your intellect and grasp the oneness of the 'Self-awareness' (Bodha) and the Jagat, (like understanding the same luster shining as the many colours). The understanding should not be some dry intellectual understanding; it should become part of your own nature, as your natural vision.

There should not be the slightest want of the world to be real.

There should not be the slightest want of the 'I' to be real.

'Knowledge of the Truth' is not going to destroy the world-picture you are experiencing; but you will jump back to the emperor's seat of 'witness' and will just watch the story of the 'I' as another person's dream.

The Vichaara practice should go on, the Scriptures have to be studied again and again, the Knowers have to questioned again and again, till all the doubts clear off, and you feel no pain when the already non-existing world along with the 'I', vanishes off without a trace.

(How will you know that you have reached the final state of knowledge?

Like you know by yourself that you have woken up from the dream!)

सबाह्याभ्यन्तरे चित्ते शान्ते भाति स्वभावता शीतलां व्योमनिर्भासां तामेवाश्रित्य शाम्यताम्।

When the mind becomes quiet inside and outside (conceptions and perceptions), then one's own nature shines forth, as the 'pure existence awareness' which never rises or sets like the 'I-sense'. You remain quiet, by taking shelter in that 'pure empty state', which is without the appearance of the world and the 'I'.

ज्ञानवान्ज्ञानयज्ञस्थो ध्यानयूपं विरोपयन् जगद्विजित्य जयति सर्वत्यागैकदक्षिणः।

The person who is endowed with knowledge performs the 'Yajna of Jnaana'.

He sets up the 'Yupa' (Sacrificial post) of contemplation (Nitya Samaadhi state) firmly, and sacrifices the 'I' as the animal. He gives off the entire perceived phenomenon as 'Dakshinaa' (gift to the priest, namely Scriptures); and conquers the entire Jagat and stands above all.

पतत्यङ्गारवर्षे च वाति वा प्रलयानिले भूतले व्रजति व्योम्नि सममास्ते ज्ञ आत्मनि।

Even if hot embers pour down as rains, or the Pralaya-winds blow non-stop, or the ground itself rises into the sky, the Knower remains equal in the state of the Self.

(No picture of the world can fool him into believing it as real. He stands always outside of the pictures, and is unaffected like a screen. Fear of death or fear of another identity is not there for him, for he owns no Aatvaahika body, and no Aadhibhautika body also.)

वैतृष्ण्यशान्तमनसो निरोधमलमीयुषः स्थितिर्वज्रसमाधानं विना नान्योपपद्यते।

Hi state is like 'Diamond-Samaadhi', which cannot be broken by even the dissolution winds willed by a Brahmaa, the Creator; because he has no 'Trshnaa' the thirst for the world to exist, his mind is completely free of conceptions, and all the 'attraction and repulsion concepts' are fully blocked. *(He is like the screen on which the pictures of the world flow; even if the picture is absent, he is not bothered.)*

यथा बाह्यार्थवैतृष्ण्ये नोपशाम्यत्यलं मनः न तथा शास्त्रसंदर्भैर्नोपदेशतपोदमैः।

This Samaadhaana state, where the mind is completely silent and is free of all wants, is not like the quietness of the mind that is experienced when studying the knowledge-Scriptures, or listening to the discourse on scriptures, or the performance of penance, or the practice ascetic disciplines.

(That which you remember as a peaceful experience is not the true Samaadhi-state. The Samaadhi state of the Knower is the very existence-state, and not a memory; it is not a temporary experience produced by some action.)

मनस्तृणस्य सर्वार्थवैतृष्याग्निर्विबोधतः सर्वत्यागानिलैः संपदत्यापदिति भावनात् बहिरन्तश्च मोहश्च
पिण्डग्राहोऽर्थवेदनं जसिरेवेति कचति ज्ञात्वा मणिरिवात्मनि।नरनागासुरागारगिरिगह्वरदृष्टिभिः चित्तिरेवेति विसृता
धूमोऽम्बुदतयेव खे।

Mind is like a dried up grass piece. It burns off easily by the ‘fire of knowledge’ that rises from the fuel of ‘Not having Trshnaa (thirst) for any object of the world to exist as real’. The fire blazes high, helped by the wind of ‘SarvaTyaaga’ (renunciation of the entire world-existence that is based on the ‘I-phenomenon’). This wind rises by the knowledge that ‘all the objects that are seen as real, are only harmful, since they drown one into countless existences’.

So what happens if the mind-grass is burnt off?

The things appear as they are, as the probable states that exist in the potential state of Reality.

The inside conceptions, the outside perceptions, the delusions of various levels, the belief in the solidity of objects, the belief in the existence of objects as real, everything shines as the knowledge alone!

(Even seeing a ghost is some sort of knowledge only.)

Like the lusters of various colours rising from the gem are understood as the same gem-luster, everything that is experienced as anything turns into knowledge only, for the Knower who has reached the extreme peak of Brahman-Knowledge. Whatever is seen, whoever is seen, is a shine of knowledge alone.

The tri-worlds filled with Naras, Naagas, Suras, Asuras, mountains and hollows are nothing but some knowledge-bits that rise as the collected shine of Chiti, like the smoke-lines rising from various sources become a single cloud in the sky.

वेपन्ते चिद्द्रवत्वेन ब्रह्माण्डजडभाण्डगाः खविवर्ततरग्निष्यो जीवशक्त्याऽऽपतद्रसाः।

The Brahmaandas are like the huge (inert) water vessels that are quivering with the waters of Chit (consciousness), and are made of the rolling waves of emptiness; they get different tastes by the power of conceptions rising from the various levels of ‘Jeeva-delusion states’.

जीवकाजीर्णशफरी व्योमवारिविहारिणी मोहजालेन वलिता न स्मरत्यात्मनि स्थितिम्।

The Jeeva has been living from long, and is very old (after going through countless existences), and is a fish swimming in the waters of emptiness (having imagined experiences); is caught in the net of delusion (Moha), and does not remember his true self.

(The fish is also imagined, and the waters are also imagined.)

If only the fish can revert back to its self-state through Vichaara, all the world existences of all the times turn into nothingness, and the Self alone is left back.)

घनीभूता घनत्वेन चिद्धना गगनाङ्गणे नानापदार्थरूपेण स्फुरति स्वात्मनात्मनि।

‘Chit-cloud’ becomes dense and huge through (conceptions), and appears as the varieties of forms and names in the emptiness-expanse, by itself, in itself. (No one is there; nothing else is there but the Chit!)

सर्व एव समा जीवा वासनामन्तरेण च शुष्कपर्णवदुड्डीना जडाः श्वसनवेणवः।

All the Jeevas are equal in all respects. Every Jeeva is a ‘delusion state’ that wants the world to be really existing, like the deer wishing for the mirage water to be real.

What makes them different? It is the ‘difference in the wants’!

Each Jeeva’s conceptions rise as the private world experiences belonging to that Jeeva alone, and the Jeeva wants that alone to be real (like you wanting your family alone to survive, if the world is flooded fully).

Vaasanaa-content differs; and the Jeevas also exist as different Vaasanaa-bundles.

They float in the empty sky like dried up leaves; have no thinking power as their essence.

They breathe, but are not alive actually. How can the inert body-entities be alive?

The air moves through the holes in the inert bodies, and the sounds come out like the whooshing sound of the hollow bamboos!

आहत्य पौरुषबलान्यवजित्य तन्द्रीमुत्थाय तर्जितसमर्जितवासनौघं संसारपाशघनपञ्जरमञ्जसैव
भङ्क्त्वाभ्युदेयमभितोऽज्ञसमेन न भाव्यम्।

Hey you Jeeva! You are lying down like an inert corpse; your intellect is dead and not functioning at all.

First, make yourself strong and muster all effort to get rid of the sleep of ignorance, through studies, through the company of the Knowers, through Vichaara, through dispassion, through Viveka and so on.

Stand up with the power of the intellect sharpened by all these.

Catch all the hosts of Vaasanaas that are pushing you down to the sleep-state again, and destroy them mercilessly without a trace.

Break open the cage of Samsaara made of the heavy bars of attachment and attraction.

Rise as the blissful state of the Aatman that encompasses all as its essence. Do not be like the ignorant who are asleep in delusion, and are dreaming a life-story of their own imagination!