

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

मुमुक्षुव्यवहारप्रकरणम् द्वितीयम्

## MUMUKSHU VYAVAHAARA PRAKARANAM

SECOND SECTION

'QUALITIES THAT BELONG TO A SEEKER OF LIBERATION'

CHAPTER ONE

[SHUKA'S STORY]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

based on

[PARAMAHAMSA SHREEMADANANDA BODHENDRA SARASVATEE PRANEETA  
VAASISHTA MAHAARAAMAAYANA TAATPARYA PRAKAASHA]

{परमहंसश्रीमदानन्दबोधेन्द्रसरस्वतीप्रणीतवासिष्ठमहारामायणतात्पर्यप्रकाश}

**DEDICATED**  
**TO**  
**ALL THE SEEKERS OF TRUTH**

**ABOUT THE AUTHOR**

Narayanalakshmi

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

परमहंसश्रीमदानन्दबोधेन्द्रसरस्वतीप्रणीतवासिष्ठमहारामायणतात्पर्यप्रकाशाख्यव्याख्यासंवलितः

पणशीकरोपाह्वलक्ष्मणशर्मतनुजनुषा वासुदेवशर्मणा सम्पादितः

आदिकविश्रीमद्वाल्मीकिमहामुनिप्रणीतो योगवासिष्ठः।

TRANSLATION AND EXPLANATION BY NARAYANALAKSHMI  
BASED ON THE 'TAATPARYAPRAKAASHA' BEGINS HERE:

मुमुक्षुव्यवहारप्रकरणम् द्वितीयम्

CHAPTER ONE

SHUKA'S STORY

वाल्मीकिरुवाच

Vaalmiki spoke

इति नादेन महता वचस्युक्ते सभागतैराममग्रगतं प्रीत्या विश्वामित्रोऽभ्यभाषत। (1.01)

When all those assembled in the court spoke aloud such words commending Rama, Vishvaamitra addressed 'Rama who was seated in front of him, and who was the best candidate to receive the instructions on Brahman'.

विश्वामित्रोवाच

Vishvaamitra spoke

न राघव तवास्त्यन्यज्ज्ञेयं ज्ञानवतां वर, स्वयैव सूक्ष्मया बुद्ध्या सर्वं विज्ञातवानसि। (1.02)

Hey Raaghava! You are the best of those who are endowed with intelligence.

You already are familiar with everything that is to be known, because of your subtle intellect which can see through everything and observe the real state of the world.

केवलं मार्जनामात्रं मनागेवोपयुज्यते स्वभावविमले नित्यं स्वबुद्धिमुकुरे तव। (1.03)

Your intellect stays pure always by its very nature like a mirror; it needs a slight rubbing, that is all!

भगवद्व्यासपुत्रस्य शुकस्येव मतिस्तव विश्रान्तिमात्रमेवान्तः ज्ञातज्ञेयाऽप्यपेक्षते। (1.04)

Your intellect resembles that of 'Shuka the son of Bhagavaan Vyaasa'.

Though the truth is already understood within, the 'want of proof from the Scriptures and the Knowers', is needed to remove the doubt about one's understanding.

रामोवाच

Rama spoke

भगवद्व्यासपुत्रस्य शुकस्य भगवन्कथं ज्ञेयेऽप्यादौ न विश्रान्तं, विश्रान्तं च धिया पुनः। (1.05)

Hey Bhagavan! How did Shuka, the son of Bhagavaan Vyaasa, found no satisfaction in his quest, though he had understood the truth, and how did he get the proof thereof for his own understanding?

विश्वामित्रोवाच

Vishvaamitra spoke

आत्मोदन्तसमं राम कथ्यमानमिदं मया शृणु व्यासात्मजोदन्तं जन्मनामन्तकारणम्। (1.06)

Hey Rama! Listen to the account of Vyaasa's son which I will relate to you presently, which will cause the cessation of births and which is quite similar to your own account (of analytical process).

योऽयमञ्जनशैलाभो निविष्टो हेमविष्टरे पार्श्वे तव पितुर्व्यासो भगवान्भास्करद्युतिः

अस्याभूदिन्दुवदनस्तनयो नयकोविदः शुको नाम महाप्राज्ञो यज्ञो मूर्त्येव सुस्थितः। (1.08)

That person, who is 'dark like the black hill (Neelaadri)' seated on the golden seat next to your father is, 'Bhagavaan Vyaasa shining with the lustre of the Sun'.

He had a son named Shuka, whose face shone like the 'Full-moon with utmost purity'.

He was well-versed in all the Scriptures, was extremely wise and was like the ‘Sacredness of Yajna personified’.

प्रविचारयतो लोकयात्रामलमिमां हृदि तवेव किल तस्यापि विवेकोदभूदयम्। (1.09)

Even as Shuka pondered in his mind about the nature of the world, discrimination rose up in him, similar to what happened to you.

तेनासौ स्वविवेकेन स्वयमेव महामनाः प्रविचार्य सुचिरं चारु यत्सत्यं तदासवान्। (1.10)

The wise Shuka (who was also very young and had not crossed his boy-hood state) analyzed in his mind, ‘the appearance of the world’ for long, by himself through his discriminating ability, for finding out what is real and what is unreal; and he understood the true essence of it all.

स्वयं प्राप्ते परे वस्तुन्यविश्रान्तमनाः स्थितः इदं वस्त्विति विश्वासं नासावात्मन्युपाययौ। (1.11)

Though the truth was understood, he could not believe that the truth could be as simple as that, which could be obtained just by thinking for a while.

केवलं विररामास्य चेतो विगतचापलं भोगेभ्यो भूरिभङ्गेभ्यो धाराभ्य इव चातकः। (1.12)

His mind had lost interest in all the enjoyments of the senses which he knew as momentary experiences only, and became peaceful in the silence of the Self, like a ‘Chaataka bird refrains from the various sources of water on the Earth, and seeks only the pure rain waters’.

एकदा सोऽमलप्रज्ञो मेरावेकान्तमास्थितं पप्रच्छ पितरं भक्त्या कृष्णद्वैपायनं मुनिम्, (13)

संसाराडंबरमिदं कथमभ्युत्थितं मुने कथं च प्रशमं याति कियत्कस्य कदेति वा। (1.14)

Shuka of taintless wisdom, once approached ‘Muni Krishna Dvaipaayana Vyaasa’, who was seated in solitude in the Meru Mountain and questioned him with devotion.

“Hey Muni!! How did this grand deception called the worldly-existence arise, how does it subside, wherefore it is, whose it is, when did it rise?”

*(Shuka had lost even the feeling of a son’s attachment towards his father. He wanted to just find out, whether what he knew was the right understanding or not; and put forth questions to his father, for which he already had found the answers.)*

इति पृष्टेन मुनिना व्यासेनाखिलमात्मजे यथावदमलं प्रोक्तं वक्तव्यं विदितात्मना। (1.15)

Questioned in this way, Muni Vyaasa, who was established in the ‘Knowledge of the Aatman’, explained to his son everything that needed to be told, without any fault.

आऽज्ञासिषं पूर्वमेतदहमित्यथ तत्पितुः स शुकः शुभया बुद्ध्या न वाक्यं बह्वमन्यत। (1.16)

‘Aa, I know this already’; thinking thus, ‘Shuka of pure intellect’, did not place much value to the words of his father. *(Shuka felt that his father had just repeated what he knew already, and was just humouring him because of his affectionate nature.)*

व्यासोऽपि भगवान्बुद्ध्वा पुत्राभिप्रायमीदृशं प्रत्युवाच पुत्रं, “नाहं जानामि तत्वतः।

जनको नाम भूपालो विद्यते वसुधातले यथावद्वेत्यसौ वेद्यं तस्मात्सर्वमवाप्स्यसि”। (1.18)

Vyaasa understood that his son did not get satisfied by his answers, and said to him,

“Son! I believe that I do not know how to explain this properly. There lives a king named Janaka, on the pedestal of the Earth. He knows everything that is to be known exactly as it is.

From him, you will be able to find the answers for your queries.”

*(When there is no faith in the student about his teacher, the truths cannot be grasped, even if it is Shiva who is imparting the knowledge.)*

पित्रेत्युक्ते शुकः प्रायात्सुमेरोर्वसुधातले विदेहनगरीं प्राप जनकेनाभिपालिताम्। (1.19)

Thus advised by his father, Shuka descended down to the base of the Meru Mountain.

He arrived at the ‘city of Videha ruled by King Janaka’ (who was well-established in the truth of Brahman).

आवेदितोऽसौ याष्टीकैर्जनकाय महात्मने द्वारि व्याससुतो राजञ्शुकोऽत्र स्थितवानिति। (1.20)

His arrival was reported to the great King Janaka by the soldiers armed with clubs thus,

“Hey Raajan! Shuka the son of Vyaasa is here at the gate.”

जिज्ञासार्थं शुकस्याज्ञायास्तामेवेत्यवज्ञयोक्त्वा बभूव जनकस्तूष्णीं सप्तदिनान्यथ। (1.21)

After his arrival was known (Ajnaaya), Janaka replied with contempt “Let him be there”,

and remained without taking notice of his arrival at all, for the next seven days, in order to test the level of understanding (and also equanimity) in Shuka.

ततः प्रवेशयामास जनकः शुकमङ्गणं तत्राहानि स ससैव तथैवावसदुन्मनाः। (1.22)

Later, Janaka allowed Shuka to enter just the courtyard inside the gate. Shuka, who was eager to see Janaka and find the answers for his quest, stayed there itself for seven days (waiting patiently).

ततः प्रवेशयामास जनकोऽन्तःपुरं शुकं राजा न दृश्यते तावदिति सप्तदिनानि च। (1.23)

Later, Janaka permitted him to enter the harem (AntahPura) and made him stay there for seven days, informing him through his servants that he was busy and could not see him immediately.

तत्रोन्मदाभिः कान्ताभिर्भोजनैः भोगसंचयैर्जनको लालयामास शुकं शशिसमाननम्। (1.24)

Janaka indulged 'Shuka shining with purity like the Full-moon' with hosts of enjoyments, intoxicating damsels and delicious feasts.

ते भोगास्तानि दुःखानि व्यासपुत्रस्य तन्मनः नाजहुर्मन्दपवना बद्धपीठमिवाचलम्। (1.25)

Neither the presence of those wonderful pleasures (from which he stayed unaffected), nor the pain of waiting patiently bearing all the humiliation, had any effect on the 'son of Vyaasa', like the mountain (stays unaffected) hit by the soft winds.

केवलं सुसमः स्वस्थो मौनी मुदितमानसोऽतिष्ठत्स शुकस्तत्र संपूर्णव चन्द्रमाः। (1.26)

He bore everything with an equal mind, remained absorbed in the silence within, and was naturally happy, and shone like the 'Full-moon with its nectar-like cool rays'.

परिज्ञातस्वभावं तं शुकं स जनको नृपोऽऽनीतं मुदितात्मानामवलोक्य ननाम ह। (1.27)

Shuka was in the realized state of his true essence. King Janaka got him brought to the court with all honour due to a Knower; saw him shining with the bliss of the Aatman; and saluted him with reverence.

निःशेषितजगत्कार्यं प्राप्ताखिलमनोरथ किमीहितं तवेत्याशु कृतस्वागतमाह तम्। (1.28)

Janaka welcomed him with due honour and spoke, "Whatever is do be done in this world for attaining the final goal of liberation has been already done by you. There is nothing more you have to try for. You have attained the fulfilment of your 'Quest for Knowledge'. What more do you want to know?"

शुकोवाच

Shuka spoke

संसाराडंबरमिदं कथमभ्युत्थितं गुरो कथं प्रशममायाति यथावत्कथयाशु मे। (1.29)

Hey Guru! How did this grandeur called the worldly-existence come to be there? How can it be made to subside? Please explain to me the truth as it is without delay!

विश्वामित्रोवाच

Vishvaamitra spoke

जनकेनेति पृष्टेन शुकस्य कथितं तदा तदेव यत्पुरा प्रोक्तं तस्य पित्रा महात्मना। (1.30)

The same explanation which was spoken by his noble father previously, was again related by Janaka to Shuka who questioned like this.

शुकोवाच

Shuka spoke

स्वयमेव मया पूर्वमेतज्ज्ञातं विवेकतः, एतदेव च पृष्टेन पित्रा मे समुदाहृतम्। (1.31)

I know this already through my own proper discrimination ability. This alone was explained in detail by my father when he was questioned by me.

भवताप्येषैवार्थः कथितो वाग्विदाम्बर, एषैव च वाक्यार्थः शास्त्रेषु परिदृश्यते। (1.32)

O Greatest among orators! You also have told the same truth!

Such words denoting the same truth are found in the Scriptures also.

यथायं स्वविकल्पोत्थः स्वविकल्पपरिक्षयात्क्षीयते दग्धसंसारो निःसारेति निश्चयः। (1.33)

It is a confirmed truth that this scorching mundane existence is without any essence and rises out of one's own conceptions, and dissolves by the cessation of one's own conceptions.

तत्किमेतन्महाबाहो सत्यं ब्रूहि ममाचलं त्वत्तो विश्रान्तिमाप्नोमि चेतसा भ्रमता जगत्। (1.34)

Tell me the immovable truth, hey Mighty-armed king, so that my confused state of 'whether I have really understood the truth or not' is set right, and I am at peace.

जनकोवाच

Janaka spoke

नातः परतरः कश्चिन्निश्चयोऽस्त्यपरो मुने स्वयमेव त्वया ज्ञातं गुरुतश्च पुनः श्रुतम्। (1.35)

Hey Muni! There is nothing more to be ascertained through any proof than that which you have already known through your own efforts and have heard the same again from your father.

अविच्छिन्नचिदात्मैकः पुमानस्तीह नेतररत्, स्वसंकल्पवशाद्बद्धो निःसंकल्पश्च मुच्यते। (1.36)

There is only one 'Pumaan', the 'totality perceiver-state of awareness' which is undivided; and nothing else! One is bound by one's own conception; one is free when he is without the conception.

तेन त्वया स्फुटं ज्ञातं ज्ञेयं यस्य महात्मनः भोगेभ्योऽप्यरतिर्जाता दृश्याद्वा सकलादिह। (1.37)

You do not have attraction towards any enjoyment that belongs to the perceived world; you are indeed a great person! You have understood perfectly that essence which is to be known!

तव बाल महावीर मतिर्विरतिमागता भोगेभ्यो दीर्घरोगेभ्यः किमन्यच्छ्रोतुमिच्छसि। (1.38)

You are still very young; yet you have conquered your senses like a valorous one.

Your mind is filled with true dispassion. You are not at all attracted by the sense pleasures which are nothing but prolonged ailments. What else do you want to hear about?

न तथा पूर्णता जाता सर्वज्ञानमहानिधेः तिष्ठतः तपसि स्फारे पितुस्तव यथा तव। (1.39)

Your father who is the 'treasure-house of all knowledge', is always absorbed in penance.

You have excelled him by attaining the completeness.

व्यासादधिकैवाहं व्यासशिष्योऽसि तत्सुतः भोगेच्छातानवेनेह मतोऽप्यत्यधिको भवान्। (1.40)

I am slightly better than Vyaasa maybe; but you are the disciple and the son of the Vyaasa.

Having discarded the desires for the world-enjoyments, you have excelled me also.

प्राप्तं प्राप्तव्यमखिलं भवता पूर्णचेतसा न दृश्ये पतसि ब्रह्मन्मुक्तस्त्वं भ्रान्तिमुत्सृज। (1.41)

Hey Brahman! All that has to be achieved has been achieved by you of a fulfilled mind!

You are not deluded by the perceptions! You are already liberated! Get rid of this confusion.

विश्वामित्रोवाच

Vishvaamitra spoke

अनुशिष्टः स इत्येवं जनकेन महात्मना विश्राम शुकस्तूर्ण्णी स्वस्थे परमवस्तुनि। (1.42)

Thus advised by the great soul Janaka in this way, Shuka rested in the silence of the Supreme Reality, in his own essence.

वीतशोकभयायासो निरीहश्छिन्नसम्शयो जगाम शिखरं मेरोः समाध्यर्थमनिन्दितम्। (1.43)

Free of any pain, fear, or strain; free of desires; with all his doubts cleared; he went to the peak of the Meru Mountain to rest in the blameless tranquility forever.

तत्र वर्षसहस्राणि निर्विकल्पसमाधिना दश स्थित्वा शशामासावात्मन्यस्नेहदीपवत्। (1.44)

Having remained in that state of 'Nirvikalpa Samaadhi' for ten thousand years, he rested within the Self, like the lamp removed of oil.

*(To attain the level of the great Vyaasa who was always in the highest state of Brahman though engaged in the works of the world, Shuka had to practise the dry contemplation for a long time. After he understood the greatness of his own father, he was freed of even that smallest fault; and shone like a Full-moon bereft of any taint.)*

व्यपगतकलनाकलङ्कशुद्धः स्वयममलात्मनि पावनेपदेऽसौ

सलिलकणेषाम्बुधौ महात्मा विगलितवासनमेकतां जगाम। (1.45)

This noble person (Mahaatmaa) was in a pure-state without any stains called thoughts (agitations).

Being completely rid of all the Vaasanaas, he attained oneness in the sacred-state of his own

'taintless Self', like a water-drop merging in the ocean.

तस्य व्यासतनूजस्य मलमात्रोपमार्जनं यथोपयुक्तं ते राम तावदेवोपयुज्यते। (2.01)

For Shuka the son of Vyaasa, the need was only for the cleansing of a little dirt.  
Rama, for you also the same need is there.

ज्ञेयमेतेन विज्ञातमशेषेण मुनीश्वराः स्वदन्तेऽस्मै न यद्भोगा रोगा इव सुमेधसे। (2.02)

Hey Muneeshvaraas! This Rama has understood thoroughly what needs to be known. For a man of intelligence, the enjoyments do not provide any taste, as if they are diseases to be avoided.

ज्ञातज्ञेयस्य मनसो नूनमेतद्धि लक्षणं न स्वदन्ते समग्राणि भोगवृन्दानि यत्पुनः। (2.03)

The characteristic of the mind which has known the 'Reality which is to be known' is indeed this much alone: the hosts of the enjoyments in their entirety do not feel tasty again.

भोगभावनया याति बन्धो दाढर्यमवस्तुजः तयोपशान्तया याति बन्धो जगति तानवम्। (2.04)

The bondage arising out of unreal objects becomes firm by the desire for enjoyments; the bondage thins out by subduing them.

वासनातानवं राम मोक्षेत्युच्छते बुधैर्पदार्थवासनादाढर्यमवस्तुजः बन्धेत्यभिधीयते। (2.05)

Hey Rama! The 'reduction of Vaasanaas (latent tendencies)' is called 'liberation' by the wise; the 'thickening of Vaasanaas' produced by the attraction towards the objects, is known as 'bondage'.

स्वात्मतत्त्वाभिगमनं भवति प्रायशः नृणां मुने विषयवैरस्यं कदर्यादुपजायते। (2.06)

Usually, the 'disinterest towards the sense-objects', which leads to the 'Knowledge of the Aatman' raises in men through difficult methods of ascetic practices only. *(Not so in the case of Rama!)*

सम्यक्पश्यति यस्तज्ञो ज्ञातज्ञेयः स पण्डितः न स्वदन्ते बलादेव तस्मै भोगा महात्मने। (2.07)

He, who has the correct understanding of the true nature of objects is alone the true man of wisdom; and he is indeed a man of learning.

यशःप्रभृतिना यस्मै हेतुनैव विना पुनः भुवि भोगा न रोचन्ते स जीवन्मुक्तोच्यते। (2.08)

For such a noble one, the enjoyments fail to attract completely. He alone is called a JeevanMukta, 'liberated while living', for whom the enjoyments have no attraction at all; not due to any worldly reason, like the desire for fame (or as a form of pretence-asceticism).

ज्ञेयं यावन्न विज्ञातं तावतावन्न जायते विषयेष्वरतिर्जन्तोर्मरुभूमौ लता यथा। (2.09)

As long as 'That which is to be known' (the state of Reality) is not known, till then the dislike towards sense-pleasures does not rise in a person, like a creeper cannot grow in a desert.  
*(You need the fertile soil of Vichaara, for such a dispassion to develop.)*

अत एव हि विज्ञातं ज्ञेयं विद्धि रघूद्वहं येनेदं रञ्जयन्त्येता न रम्या भोगभूमयः। (2.10)

That is why, you must understand that Rama is already in the state of a Knower, for the main reason that these pleasure-fields which always attract any ordinary person do not affect his mind in the least.

रामो यदन्तर्जानाति तद्वस्त्वित्येव सन्मुखात् आकर्ण्य चित्तविश्रान्तिमाप्नोत्येव मुनीश्वराः। (2.11)

Hey Muneeshvaraas! Whatever Rama already understands by himself about the 'existence of the Supreme reality' will be ascertained well, by hearing the same as the truth from the 'mouth of Vasishtha' himself; and his mind will then indeed be put to rest.

केवलं केवलीभावविश्रान्तिं समपेक्षते रामबुद्धिर्शरल्लक्ष्मीः खलु विश्रमणं यथा। (2.12)

Just the tranquil state of 'that which alone remains' is needed by Rama's intellect, like the autumn season is waiting for the clouds to dissolve of, so that its taintless beauty can shine forth.  
*(Autumn-season has to be cloudless for sure! Rama's mind is also similarly very pure.)*

अत्रास्य चित्तविश्रान्त्यै राघवस्य महात्मनः युक्तिं कथयतु श्रीमान्वसिष्ठो भगवानयम्। (2.13)

Let this revered sage Bhagavaan Vasishtha, explain the 'method of attaining the mental tranquility' for this Rama who is indeed is 'excellent in wisdom'.

रघूणामेष सर्वेषां प्रभुः कुलगुरुः सदा सर्वज्ञः सर्वसाक्षी च त्रिकालामलदर्शनः। (2.14)

This Vasishtha has always been the 'Lord of all the Knowers', and the 'renowned family priest of Raghu dynasty'. He is an 'All-knower'; he is the witness of everything (as Brahman-state itself), and a 'Seer' who



can see the events of all the three modes of time fully well.

वसिष्ठ भगवन्पूर्वं कच्चित्स्मरसि यत्स्वयमावयोर्वैरशान्त्यर्थं श्रेयसे च महाधियां

निषधाद्रेर्मुनीनां च सानौ सरलसम्कुले उपदिष्टं भगवता ज्ञानं पद्मभुवा बहु

येन युक्तिमता ब्रह्मज्ञानेनेयं हि वासना सांसारी नूनमायति शमं श्यामेव भास्वता

तदेव युक्तिमज्जेयं रामायान्तेवासिने ब्रह्मन्नुपदिशाशु त्वं येन विश्रान्तिमेप्स्यति। (2.15) to (2.18)

Bhagavan Vasishta! Do you remember anything of the abundant instructions given to both of us, for removing the enmity between us (to settle an ‘argument about Reality’ that ensued between us), and for the good of the wise men (other Rishis and Devas who were there in the assembly), by ‘Lord Brahmaa the Lotus-born’, on the ‘summit land of the Nishadhaa Mountain filled with Sarala trees’?

By that wonderful knowledge, Hey Brahman, the Vaasanaa connected to the Samsaara will definitely disappear like the ‘dark night by the arrival of the Sun’.

That very instruction on knowledge which no one else is aware of, you please teach Rama your disciple, so that he will attain the ‘Supreme restful state’.

कदर्थना च नैवैषा रामो हि गतकल्मषः निर्मले मुकुरे वक्त्रमयत्नेनैव बिम्बति। (2.19)

It will not be a wasteful venture because, Rama is free of all the faults of the mind.

Any face will get reflected in the taintless mirror easily without much effort.

(His mind also is pure enough to absorb the ‘Supreme knowledge’.)

तज्ज्ञानं च स शास्त्रार्थस्त्वद्वैदग्ध्यमनिन्दितं सच्छिष्याय विरक्ताय यत्किंचिदुपदिश्यते। (2.20)

अशिष्यायविरक्ताय यत्किंचिदुपदिश्यते तत्प्रयात्यपवित्रत्वं गोक्षीरं श्वहताविव। (2.21)

That alone is considered as ‘True Knowledge, the essence of Scriptures and unbroken intelligence’, which is taught to a disciple who has dispassion.

Whatever is taught to an unworthy disciple who has no dispassion becomes unholy like the cow’s milk poured into a bag made of dog’s skin.

वीतरागभयक्रोधा निर्माणा गलितैनसः वदन्ति त्वादृशा यत्र तत्र विश्राम्यतीह धीः। (2.22)

When people like you, who are free of likes and dislikes and fear, who do not have any type of arrogance or vanity, who have never committed any sinful acts, give instructions, then any intellect will easily rest in the Supreme state.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्ते गाधिपुत्रेण व्यासनारदपूर्वकाः मुनयस्ते तमेवार्थं साधुसाध्वित्यपूजयन्। (2.23)

When Vishvaamitra the son of Gaadhi spoke like this, all the Sages along with Vyaasa and Naarada approved of the same with repeated exclamation of ‘Saadhu Saadhu’ (well-said, well-said).

अथोवाच महातेजा राज्ञः पार्श्वे व्यवस्थितः ब्रह्मेव ब्रह्मणःपुत्रो वसिष्ठो भगवान्मुनिः। (2.24)

Then, Bhagavaan Muni Vasishta of great lustre, the son of Lord Brahmaa, who was seated next to the king spoke, as if he was Brahmaa himself who was manifest there.

वसिष्ठोवाच

Vasishta spoke

मुने यदादिशसि मे तदविघ्नं करोम्यहं, को समर्थः समर्थोऽपि सतां लङ्घयितुं वचः। (2.25)

Hey Muni! Whatever you intend me to do, I will do the same without any objection.

Which capable man can dare to disobey the words of great people?

अहं हि राजपुत्राणां रामादीनां मनस्तमः ज्ञानेनापनयाम्याशु दीपेनेव निशातमः। (2.26)

I will remove the darkness enveloping the minds of Rama and other princes through ‘Knowledge’, like lighting a lamp to remove the darkness of the night.

स्मराम्यखण्डितं सर्वं संसारभ्रमशान्तये निषधाद्रौ पुरा प्रोक्तं यज्ज्ञानं पद्मजन्मना। (2.27)

I fully remember without missing anything, everything of that ‘Knowledge’, which was taught by the ‘Lotus-born Brahmaa’ long time ago on the ‘Hill of Nishaada’, for removing the delusion of Samsaara.

वाल्मीकिरुवाच

Vaalmiki spoke

इति निगदितवानसौ महात्मा परिकरबन्धगृहीतवक्तृतेजाः

अकथयदिदमज्ञतोपशान्त्यै परमपदैकविबोधनं वसिष्ठः। (2.28)

Having spoken like this, the 'Mahaatmaa Vasishta' explained 'that Knowledge which was the only means to attain the Supreme state of Brahman', for the 'cessation of ignorance'.

His face shone with divine lustre by accepting the lustrous words (of Vishvaamitra) that were addressed to him thus binding him to this task.

वसिष्ठोवाच

Vasishta spoke

पूर्वमुक्तं भगवता यज्ज्ञानं पद्मजन्मना सर्गादौ लोकशान्त्यर्थं तदिदं कथयाम्यहम्। (3.01)

I will now relate for the good of the world, the knowledge given to me in the past by Lord Brahmaa, at the beginning of the 'Creation process'.

रामोवाच

Rama spoke

SADEHA AND VIDEHA MUKTI

कथयिष्यसि विस्तीर्णा भगवन्मोक्षसंहितामिमं तावत्क्षणं जातं संशयं मे निवारय। (3.02)

Bhagavan, if you are going to explain in detail the 'Supreme Knowledge leading towards liberation', then please first clear this doubt of mine which I now have.

पिता शुकस्य सर्वज्ञो गुरुर्व्यासो महामतिर्विदेहमुक्तो न कथं, कथं मुक्तः सुतोऽस्य सः। (3.03)

Vyaasa the father of Shuka, was a Guru of the world; was an all-knower; was highly learned.

He did not attain the 'Bodiless-liberation' (Videha Mukti); but his son did! How is that so?

वसिष्ठोवाच

Vasishta spoke

(Vasishta does not give a direct answer to this question of Rama.

He diverts his mind to some other topic, and slowly clears his doubt.)

परमार्कप्रकाशान्तस्त्रिजगत्त्रसरेणवः उत्पत्योत्पत्य लीना ये, न संख्यामुपयान्ति ते। (3.04)

The 'countless dust particles of the Tri-worlds floating in the light of the Supreme Brahman' have risen again and again and vanished away; their number is beyond counting.

वर्तमानाश्च या सन्ति त्रैलोक्यगणकोटयः शक्यन्ते ताश्च संख्यातुं नैव काश्चन केनचित्। (3.05)

Billions and trillions of hosts of Tri-worlds exist at present; they are also beyond counting by anyone at anytime.

भविष्यन्ति पराम्भोधौ जगत्सर्गतरङ्गकाः तांश्च वै परिसंख्यातुं सा कथैव न विद्यते। (3.06)

The waves of created worlds will exist later also in the 'Ocean of Supreme Brahman'; there is no question of counting their number also.

रामोवाच

Rama spoke

या भूता या भविष्यन्त्यो जगत्सर्गपरंपराः तासां विचाराणाऽयुक्ता, वर्तमानास्तु का इव। (3.07)

The analysis about the succession of worlds which had been there or will be there is not worthy of discussion; however, what about the worlds that are at present?

वसिष्ठोवाच

Vasishta spoke

EACH JEEVA IS A WORLD MADE OF HIS OWN CONCEPTIONS

तिर्यक्पुरुषदेवादेर्यो नाम स विनश्यत्यस्मिन्नेव प्रदेशेऽसौ तदैवेदं प्रपश्यति। (3.08)

Whoever dies, whether he is a creature at the lower rung of the species, or a man of the Earth, or a Deva of the Heaven, he sees his world around him in that very place where he died.

*(Jeeva is just a dream-state dreaming the world-dreams again and again, with the illusion of births and deaths).*

आतिवाहिकनाम्नान्तः स्वहृद्येव जगत्त्रयं व्योम्नि चित्तशरीरेण व्योमात्मानुभवत्यजः। (3.09)

Each Jeeva is in essence, the ‘Unborn Self’, and is made of emptiness alone (and not of five elements). He has a body made of Chitta (mind-content) which is known as the ‘Aativaahika body’ (limited ‘information-collection’). He sees the three worlds in his own heart in the ‘empty expanse of nothingness’.

एवं मृता म्रियन्ते च मरिष्यन्ति च कोटयः भूतानां यां जगन्त्याशामुदितानि पृथक्पृथक्। (3.10)

In this manner, crores of beings have died, are dying and will die; and for them, the worlds rise up separately for each one. *(Can you count them all?)*

WHAT IS THE REALNESS OF THE WORLD THAT YOU EXPERIENCE?

[A Jeeva is just a collection of unfulfilled wants, memories, learning etc; and is just a ‘data-ghost’.

Jeeva is just a dreamer inside a dream-world that is made of his own ideas and conceptions.

When anyone dies, one dream ends, and instantly another dream begins as per the dominant data-content.

One identity is lost and another identity begins. Jeeva is not a person with identity; he or it is just a dream-state recurring again and again non-stop till true knowledge rises to end the dream-state once and for all. That alone is termed as Moksha. The mind of a dead person does not die with the body: but continues dreaming another life-story instantly.]

संकल्पनिर्माणमिव

Like a ‘city conceived by ideas’;

मनोराज्यविलासवत्

like a ‘scene imagined in the kingdom of the mind’;

इन्द्रजालामालेव

like ‘a series of magical performances’;

कथार्थप्रतिभासवत्

like ‘a narration in a story’;

दुर्वातभूकंपेव

like ‘the illusion of an earthquake felt when afflicted by the gas in the body’;

त्रस्तबालपिशाचवत्

like ‘a harassing ghost imagined by a child’;

मुक्तालीवामले व्योम्नि

like ‘a garland of pearls seen in the empty sky’;

नौस्पन्दतरुयानवत्

like ‘the movement of trees on land when travelling by boat’;

स्वप्नसंवित्तिपुरवत्

like ‘a city seen in a dream’;

स्मृतिजातखपुष्पवत्

like ‘a memory of a flower seen in the empty sky’,

जगत्संसरणं स्वान्तर्मृतोऽनुभवति स्वयम्। (3.13)

the dead person experiences the ‘moving pattern of the world’ within his own mind.

[The world of any Jeeva is just a mind-experience as per its intellectual level. You as a Jeeva are one dream-state reading this great text of Vaasishtam (by evolving to a better intellectual level). The people around you are other dream-states with their own conceptions and ideas. The people in their dreams are again other dream-states. The world that you perceive is just a huge dream-state made of countless dream-states of countless Jeevas, all entwined as one.]

तत्रातिपरिणामेन तदेवं घनतां गतमिहलोकोऽयमित्येव जीवाकाशे विजृम्भते। (3.14)

By constant rumination, that alone becomes dense, and shines as this world in the ‘Jeeva-space’ (of experiences).

पुनस्तत्रैव जन्मेहामरणाद्यनुभूतिमान्परं लोकं कल्पयति मृतस्तत्र तथा पुनः। (3.15)

Having experienced the birth, desire fulfilment (dream of life) and death, he dies; and again conceives another world after death, there itself.

तदन्तरन्ये पुरुषास्तेषामन्तस्तथा परे संसार इति भान्तीमे कदलीदलपीठवत्। (3.16)

Inside that world, other people exist who again see the world as their own conception; in those worlds again more people and animals exist conceiving their own worlds; so it shines like the ‘many layered plantain trunk’.

न पृथ्व्यादि महाभूतगणा न च जगत्क्रमाः मृतानां सन्ति तत्रापि तथाप्येषां जगद्भ्रमाः। (3.17)

There are no elements like earth, water etc; there are no methodical Creations and destruction of the worlds for the dead ones; the worlds are just ‘delusory perceptions of worlds’ with similar activities and life experiences. (*These world-dreams exist because of the absence of true knowledge.*)

अविद्यैव ह्यनन्तेयं नानाप्रसरशालिनी जडानां सरिदादीर्घा तरत्सर्गतरङ्गिणी। (3.18)

All that is perceived is because of Avidyaa (absence of true knowledge) which has no end; which is a very long river with the waves of Created-worlds rising and vanishing continuously; it branches over through many streams; it is the endless expansive stretch of waters, and the fools can never cross it ever.

परमार्थाम्बुधौ स्फारे राम सर्गतरङ्गकाः भूयोभूयोऽनुवर्तन्ते त एवान्ये च भूरिशः। (3.19)

Rama, the ‘waves of the worlds’ repeatedly rise and fall in the ‘expansive ocean of the Supreme’.

More also follow in abundance with the same Jeevas again and again.

[Jeevas are just collections of conceptions of various sorts; and can be repeated again and again.

‘Dreams of worlds after death’ can be the same or different. Same Jeevas can appear again and again also.]

सर्वतः सदृशाः केचित्कुलक्रममनोगुणैर्केचिदर्धेन सदृशाः केचिच्चातिविलक्षणाः। (3.20)

Sometimes the Jeevas rise as the same identities with the same family, same culture, same mental processes; some are only half-identical; some are completely different.

इमं व्यासमुनिं तत्र द्वात्रिंशं संस्मराम्यहं यथासंभवविज्ञानदृशा संदृश्यमानया। (3.21)

I remember this Sage Vyaasa as the thirty second in line, with the ‘natural state of the vision of understanding’, and his works composed in the same manner.

द्वादशाल्पधियस्तत्र कुलाकारेहितैः समाः दश सर्वे समाकाराः शिष्टाः कुलविलक्षणाः। (3.22)

When scrutinizing the wisdom-level of all his lives, twelve are of low intelligence, though equal in family and form etc; ten are of the same level, learned and of different families.

अद्याप्यन्ये भविष्यन्ति व्यासवाल्मीकयस्तथा भृग्वङ्गिरःपुलस्त्याश्च तथैवाप्यन्यथैव च। (3.23)

Even now other Vyaasas and Vaalmikis will arise again; so will Bhrghu, Angirasa and Pulastya; in the same manner and as other types too (of different families, different levels of understanding etc).

[Moksha is to stay without any world-dream of birth and death. The BrahmaJnaanis like Vasishtha, Vyaasa, Vaalmiki and others are no more Vasishtas or Vyaasas or Vaalmikis. They are identityless actually. They have ceased to be the dream-states. Imagine the Reality (Brahman) as a canvas on which countless identities appear as pictures. Those ‘pictures’ which have understood that they are the canvas only and not the pictures, are the realized ones; but again, the same pictures can appear in the canvas. Since there are no Jeevas but just the collection of conceptions only, why not the same collections appear again and again?]

नराः सुरर्षिदेवानां गणाः संभूय भूरिशः उत्पद्यन्ते विलीयन्ते कदाचिच्च पृथक्पृथक्। (3.24)

All the humans, all the groups of divine Sages and Devas will appear abundant times and disappear; may be at the same time; may be at separate times.

ब्राह्मी द्वासप्ततिस्त्रेता आसीदस्ति भविष्यति स एवान्याश्च लोकाश्च त्वं चाहं चेति वेद्म्यहम्। (3.25)

In this Creation of Brahmaa, so far seventy two Tretaa Yugas have occurred; more are there now; will be more in the future too; he too will occur many more times; his worlds too; you and me too; I do know this.

क्रमेणास्य मुनेरित्थं व्यासस्याद्भुतकर्मणः सम्लक्ष्यतेऽवतारोऽयं दशमो दीर्घदर्शिनः। (3.26)

If you sort out the occurrences of ‘Vyaasa of amazing works, who is the far-seeing one’, this appears to be his tenth incarnation.

अभूम व्यासवाल्मीकियुक्ता वयमनेकशः, अभूम वयमेवेमे बहुशश्च पृथक्पृथक्,

अभूम वयमेवेमे सदृशा इतरे विदः, अभूम वयमेवेमे नानाकाराः समाशयाः। (3.28)

All of us including Vyaasas and Vaalmikis occurred many a times.

We alone occurred differently also many more times.

We alone occurred in a similar manner and differently as other Knowers too.

We alone occurred with same ideas but in different forms.

भाट्यमद्याप्यनेनेह ननु वाराष्टकं पुनः भूयोऽपि भारतं नाम सेतिहासं करिष्यति। (3.29)

कृत्वा वेदविभागं च नीत्वानेन कुलप्रथां ब्रह्मत्वं च तथा कृत्वा भाट्यं वैदेहमोक्षणम्। (3.30)

This Vyaasa will again redo the eight-fold scripture; again he will write the history of Bhaarata; again he will sort out the Vedas; again will make his family name glow; then later he will perform the duties of Brahmaa and then in the last, attain the liberation without the body.

वीतशोकभयः शान्तनिर्वाणो गतकल्पनः जीवन्मुक्तो जितमना व्यासोऽयमिति वर्णितः। (3.31)

This present Vyaasa is described as free of grief and fear; resting in the 'Quiescent state of the Supreme'; with all his conceptions annihilated; liberated while living; his mind fully under control.

[Rama! Your question about Vyaasa is baseless, since this Vyaasa is not Vyaasa at all but the Reality state of Brahman itself existing as the canvas with the picture of Vyaasa. Any identity of any Jeeva can be repeated again and again.]

वितबन्धुवयःकर्मविद्याविज्ञानचेष्टितैः समानि सन्ति भूतानि, कदाचिन्नतु तानि तु। (3.32)

The beings which occur might be similar in lives by wealth, relations, age, duties, learning and understanding; or sometimes not similar too.

क्वचित्सर्गशतैस्तानि भवन्ति न भवन्ति वा कदाचिदपि मायेयमित्थमन्तविवर्जिता। (3.33)

Sometime they just occur for once; sometimes even in hundreds of Creations they may occur, or not occur too sometimes. This delusory Maayaa is endless in this manner;

गच्छतीयं विपर्यासं भूरिभूतपरंपरा बीजराशिरिवाजस्रं पूर्यमाणः पुनःपुनः। (3.34)

Like the heap of seeds which perpetually keep on increasing (by producing more seeds in turn), these hosts of beings also keep on changing endlessly.

तेनैव संनिवेशेन तथान्येन पुनःपुनः सर्गाकाराः प्रवर्तन्ते तरङ्गाः कालवारिधेः। (3.35)

With the same contexts or different ones, the Creations occur again and again in the ocean of Kaala. A KNOWER ALONE IS FREE OF ALL THESE DREAM-DELUSIONS

आश्वास्तान्तःकरणः शान्तविकल्पः स्वरूपसारमयः परमशमामृततृप्तस्तिष्ठति विद्वान्निरावरणः। (3.36)

Only a 'Knower of Brahman' remains without any veiling; his mind is in complete rest.

He exists with subdued conceptions; is established in his inner essence alone; is fully satisfied in the nectar of the Supreme Bliss.

WHAT IS THERE AS 'SADEHA' OR 'VIDEHA' FOR A KNOWER WHO IS ALWAYS FORMLESS?

सौम्याम्बुत्वे तरङ्गत्वे सलिलस्याम्बुता यथा समैवाब्धौ तथाऽदेहसदेहमुनिमुक्ता। (4.01)

Hey Saumya (of calm disposition)! The water is the same whether it remains as water or rises as the waves; 'Sadeha (with form) and Videha (without form) liberation-states' likewise are of the same nature for the realized Sages.

सदेहा वास्त्वदेहा वा मुक्ता विषये न च, अनास्वादितभोगस्य कुतो भोज्यानुभूतयः। (4.02)

Whether endowed with (the idea of) a body or without a body, the liberation is not concerned with enjoying anything externally. When there is nothing to enjoy as a pleasure as situated outside, where is the experience of enjoying something else as another thing?

(Moksha is the realized knowledge of oneself as Brahman-state; there exists no enjoyer or enjoyed in that state.)

[What you see as Vyaasa (as having a form) is actually formless and nameless and is the pure Brahman-state itself existing as a form (as an excellent state of knowledge); what is Videha or Sadeha for such a formless state of knowledge?

We see a particular body-shape as him; but he does not see that body s his identity.

He maintains the image-appearance for communication purposes only.]

जीवन्मुक्तं मुनिश्रेष्ठं केवलं हि पदार्थवत्पश्यामः पुरतो, नास्य पुनर्विघ्नोऽन्तराशयम्। (4.03)

We are seeing Sage Vyaasa who lives as a liberated man, as our 'object of perception' seated in front of us; but he is not disturbed in his mind by the perception of the body. (He is bodiless only always).

सदेहादेहमुक्तानां भेदः को बोधरूपिणां यदेवाम्बुतरङ्गत्वे सौम्यत्वेऽपि तदेव तत्। (4.04)

Where is the difference of body-ness or bodylessness felt by the enlightened ones?

The same water is there (for the ocean) whether it rises as a wave or stays subdued.

न मनागपि भेदोऽस्ति सदेहादेहमुक्तयोः सस्पन्दोऽप्यथवाऽस्पन्दो वायुरेव यथानिलः। (4.05)

There is not the least difference in the 'with-body' or 'without-body' liberation-states; whether moving or not moving, the blowing wind is the same as the still air.

सदेहा वा विदेहा वा मुक्तता न प्रमास्पदं, अस्माकमपि तस्यास्ति स्वैकतास्त्यविभागिनी। (4.06)

With body or without body, the liberation is not going to be affected in any way. The undifferentiated Self-state alone is there for him (Vyaasa) and for us too (myself, Vishvaamitra and others like us).

*(We always exist as formless states of Knowledge only, and appear as if with forms to communicate with you people, who are identified with forms).*