

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# **BRAHADYOGAVAASISHTA**

## **JNAANA RAAMAAYANAM**

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

**VAALMIKI MAHARSHI**

निर्वाणप्रकरणस्य पूर्वार्धम्

## **FIRST HALF OF NIRVAANA PRAKARANAM**

SIXTH SECTION

'THE NIRVAANA STATE'

PART FIFTEEN

(SAGE BHUSHUNDA, THE CROW - 11)

[RAMA WAKES UP FROM THE DREAM OF RAMA]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

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

**ABOUT THE AUTHOR**

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life 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  
Vasishtha spoke

एवं भुशुण्डवृत्तान्तः कथितस्ते मयानघ अनया प्रज्ञया तीर्णो भुशुण्डो मोहसंकटात्। एतां दृष्टिमवष्टभ्य स्वप्राणाभ्यासपूर्विकां भुशुण्डवन्महाबाहो भव तीर्णमहार्णवः। यथा ज्ञानेन योगेन संतताभ्यासजन्मना भुशुण्डः प्राप्तवान्प्राप्यं तथासादय तत्पदम्। असक्तबुद्धयः सर्वे भुशुण्डवदवस्थितिं प्राप्नुवन्ति परे तत्त्वे प्राणापानावलीकिनः।

एता विचित्रा भवता श्रुता विज्ञानदृष्टयः, इदानीं धियमालम्ब्य यथेच्छसि तथा कुरु।

Thus I have related to you the story of Bhushunda hey Rama!

With this understanding alone, Bhushunda crossed over the misery of delusion.

You also can practice the control of the Praana of yours; attain such an understanding like Bhushunda and cross over the huge ocean of worldly existence.

Just like Bhushunda who practised Yoga incessantly and attained the Supreme state, you also do attain that state through Knowledge. All those who have rid themselves of attachments will observe the paths of Praana and Apaana and reach the Supreme state.

You have heard the different methods leading towards the Supreme state (of Vichaara, and of Praana/Apaana control). Use your intellect and do whatever you deem fit.

(Choose the method that suits you; or follow both the methods at the same time.)

रामोवाच  
Rama spoke

भगवन्भवता भूमिभास्वता ज्ञानरश्मिभिः हार्दमुद्ग्रामदौरात्म्यं प्रमृष्टमखिलं तमः। प्रबुद्धाः स्म प्रहृष्टाः स्म प्रविष्टाः स्म स्वमास्पदं स्थिताः स्मो ज्ञातविज्ञेया भवन्तो ह्यपरा इव । अहो भुशुण्डचरितं परं विस्मयकारकं भगवन्भवता प्रोक्तमुत्तमार्थावबोधनम्। भुशुण्डचरिते ब्रह्मज्ञेयस्मिन्कथिते त्वया यच्छरीरगृहं प्रोक्तं मांसचर्मास्थिनिर्मितं , तत्केन नाम रचितं कृतो वा तत्समुत्थितं , कथं वा स्थितिमायातं को वा तत्रावतिष्ठते।

Bhagavan! You are the Sun emanating rays of Knowledge; all the darkness enveloping the heart has been destroyed now. We are now awakened; happy; and established in the Self-state.

We now have understood the Supreme Knowledge and are like another 'You'.

Bhagavan! Aha!

The amazing story of Bhushunda explained by you is highly amazing and reveals the excellent truth of the self.

Brahman! In that context of relating the story of Bhushunda, you had mentioned about the body-house made of flesh and skin. Whoever made it? How did it arise? How did it come to stay? Who is inside it?

वसिष्ठोवाच  
Vasishtha spoke

परमार्थावबोधाय दोषापाकरणाय च शृणु राघव तत्त्वेन वक्ष्यमाणमिदं मया।

Raaghava! To understand the Supreme truth and to remove all the doubts of the mind, listen to this explanation given by me.

*(Body is not created by any god or any supernatural entity, as a special talent of his.*

*It is a sensed object and is the centre for all the perception-acts of a Jeeva.*

*It rises again and again as a perceived object only, as only a picture painted by the senses.*

*It does not stay as a permanent solid entity at all, except as a concept produced by the mind and is just stored as a remembered idea.*

*No one is inside it, for it is just an inert object like a rock or a log of wood; but is made of flesh and bones and blood, and moves by the power of the wind. Body is a perceived object that rises along with the idea of the inside and outside, though there is no inside and outside in actuality.*

*Therefore, the self is not inside the body; is the common essence that empowers all the bodies everywhere. Self is like the space that is contained inside the body-pot, though the space remains undivided in actuality.*

*The perceived world centered on the body-concept, rises through the taint of delusion, by the mere presence of the self , the Reality state of Brahman.*

*Minds are many according to the varied nature of taints; but the Reality is the same.*

*Body is inert and is non-conscious; self alone 'knows' the experiences, but it is not the inert body.*

*Body and the self are as different and unconnected, like the darkness and light.*

*Then who is the one moving as the body?*

*Self is like the light and does not do anything; body is inert and cannot do anything by itself.*

*No one is there; but a ghost named ego which is non-existent like the snake in the rope.*

*Ghost is a product of illusion and stupidity; so is the ego too, a product of delusion and ignorance. This ego-conception which is just the basic mind-process for all the other processes of the mind, is founded on the belief of the body as real; and so identifies with it; and the self remains possessed as it were by this ego-ghost inside the body-house.*

*'I' the ego-ghost takes its form as 'I was born' 'I have parents' 'I have a family' 'this is the city I was born in' 'I will die some day' etc etc. The ideas that make you a 'you' as connected to the body is the vampire that haunts your rotting body-house. Unless it is got rid of, there is no peace for the self that is possessed by the ghost of 'I'.)*

### WHAT IS THE BODY?

#### BODY IS LIKE THE TWO-MOON ILLUSION

अस्थिस्थूणं नवद्वारं रक्तमांसावलेपनं शरीरसदनं राम न केनचिदिदं कृतम्। आभासमात्रमेवेदमित्थमेवावभासते द्विचन्द्रविभ्रमाकारं सदसच्च व्यवस्थितम्। द्विचन्द्रदर्शनविधौ चन्द्रद्वित्वं सदैव हि वस्तुतश्चैक एवेन्दुः देहस्तथैव हि।

This body-house that is supported by the pillars of bones, and endowed with nine doors, and painted by blood and flesh, has not been made by anyone whosoever! (*No god or devil created it.*)

It is only an appearance that shines like this (like a shape that is drawn on the emptiness).

It is like the illusory perception of the two moons existing as both real and unreal. In the ailment of the eye where two moons are seen, the second moon is always perceived as existing for the ailing person, though in actuality, there is only one single moon as seen by all the others who are not infected in the eye.

Body is a similar illusory perception; is real for the person who is identified with the body (and also for the others who are also identified with the body only).

*(There is no maker of the second moon. Darkness alone causes such an illusion.*

*Ignorance alone results in the appearance of a Jeeva and a body. )*

#### BODY IS JUST A CONVICTION IN THE MIND

देहप्रत्ययकाले हि देहोऽयं समवस्थितः असन्नेव च सत्तस्मात्प्रोक्तः सदसदात्मकः ।

Only when there is the conviction in the body's existence that this body seems to exist.

Though it is unreal, it is seen as existing. That is why it is said to be both real and unreal.

*(The body is not always there as a permanent experience. It is there only as a perceived object at the perceived time, and gets experienced only when discomfort or pain gets experienced.*

*Body experience is synonymous with the experience of pain and discomfort.*

*The conviction in one's own body as real is carried on from the beginning of the creation as a virus stuck to the mind; and is ascertained by seeing other names and forms; and is ascertained again and again by looking at a mirror image, or by looking at one's own body again and again, or by wearing tight garments even so that the body is remembered at all times, lest it is forgotten and vanishes off for the mind.*

*The physical body is a perceived object that forms the central point for all other experiences.*

*It is a perceived sense perception only, and not the self.)*

#### BODY IS AS UNREAL AS THE DREAM BODY

स्वप्ने स्वप्नावबोधः संस्त्वन्यदा स मुधैव हि, बुद्बुदो बुद्बुदविधौ सत्यौ मिथ्यैव चान्यदा, देहो देहविधौ सत्यो ह्यस्य इतरद्विधौ ।

While dreaming, the dream is experienced as real; but it gets proved as unreal when one wakes up.

(Body is like a bubble, made of emptiness only.) When the bubbles are seen as real also, still one knows them as unreal (since they vanish off as soon as they are touched).

The body gets perceived as real of course like the bubble, yet it gets understood as unreal when the Self-state is attained.

#### BODY IS AS UNREAL LIKE THE MIRAGE WATER

प्रतिभासविधौ तावज्जलं सदसदन्यदा प्रतिभासविधौ देहः सन्नसंश्रान्यदा स्मृतः।

When the water is seen in the mirage-river, it is not really there though it is seen as real.

*(Perception of the mirage alone is there as an experience, but what is seen as the mirage is not real.)*

When the body gets perceived, the perception of the body is real, like seeing a mirage; but the body is not a real solid entity as 'you'. Its unreal nature gets proved when the Truth of the self is realized.

#### BODY IS JUST AN APPEARANCE

आभासमात्रमेवेदमित्थं संप्रति भासते अयं नामाहमित्यन्तर्गृहीतमननं स्थितम्। मांसास्थित्मयनिर्माणदेहोहमिति विभ्रमं त्यज, संकल्पनिर्माणदेहाः सन्ति सहस्रशः।

The body is just an appearance shining forth like this ; (because) 'I am of such and such a name'; the firm conviction of such a limited identity rises within, and produces the appearance of the body.

Renounce the delusion that 'I am the body made of flesh and bones'.

There are thousands of bodies of yours that exist because of your own conception.

## OTHER BODIES OF YOURS

सुखतल्पगतो येन स्वप्नदेहेन दिक्तटान्परिभ्रमसि हे राम स देहस्ते क्व संस्थितः।

Hey Rama! Where is that body situated through which you are wandering all over the ends of the quarters with the dream-body, even as you recline on the comfortable bed?

जागरायां मनोराज्ये येन स्वर्गपुरान्तरं परिभ्रमसि मेरुं वा स देहस्ते क्व संस्थितः।

Where is that body of yours situated through which you wander in the heavenly city, in your mental kingdom, in the waking state?

स्वप्नेष्वपि च यः स्वप्नस्तत्र येन महीतटान् परिभ्रमसि हे राम स देहस्ते क्व संस्थितः।

Hey Rama! Where is that body situated through which you wander to the ends of the world in the dream within the dream (of the world)?

मनोराज्यं मनोराज्ये महद्विभवभूमिषु परिभ्रमसि येनेह स देहस्ते क्व संस्थितः।

Where is that body situated through which you wander in wonderful rich lands in the mental kingdom within the mental kingdom (of the perceived world)?

गतैर्देहेर्मनोराज्ये या विचित्रा जगत्क्रियाः प्रकरोषि महाबाहो ते देहास्ते क्व संस्थिताः।

Where are those (imagined) bodies situated, hey Mighty armed Rama, through which you perform all the various actions of the world in your mental kingdom, and which are not there now?

विलासिन्यानुरागिण्या येन संकल्पकान्तया निर्वृतिं यासि देहेन स देहस्ते क्व संस्थितः।

You become happy by the union of the beloved conceived by you, who charms you and is loved by you (in imagination)! Where is that body situated?

## BODY IS THE CREATION OF THE MIND

एते राम यथा देहा मनसः सदसन्मयाः तथैव तादृशाचारो देहोऽयं मनसः स्मृतः।

Rama! These bodies rise from the mind and are true yet untrue.

This body also in the same way is of the same nature and said to rise from the mind alone.

इदं धनमयं देहो देशोऽयमिति विभ्रमः तत्सर्वं चित्तवीर्यस्य संकल्पस्य विजृम्भितम् ।

‘This is wealth’ ‘This is the body’ ‘This is the country’; all these delusions extend forth by the conceptions of the powerful mind.

दीर्घस्वप्नमिदं विद्धि दीर्घं वा चित्तविभ्रमं दीर्घं वापि मनोराज्यं संसारं रघुनन्दन ।

Hey RaghuNandana! Understand this worldly existence as a prolonged dream or a long span of mental delusion, or a long span of mental kingdom.

प्रबोधमेष्यसि यदा परमात्मेच्छया स्वया द्रक्ष्यसि त्वं तदा सम्यगर्कोदये यथा ।

When you get the ‘Awakening’ by desiring the Supreme Self by yourself, then you will have the clear vision as at the rise of the Sun (where you wake up and know that the dream body is not real).

स्वप्नसंकल्पजालेन यथान्यैव जगत्स्थितिः तथैवेयं संकल्पकलना काचिदेव हि ।

Just like you experience another world by the power of your own imagination, this world perception is also something (unexplainable) like that rising out of a mere conception.

## WHAT EVER GETS CONCEIVED, THAT ALONE IS SEEN AS THE BODY

यथा पूर्वं मयोत्पत्तिः प्रोक्ता कमलजन्मनः मनसः स्वयमेवान्तःसंकल्पकलनोद्भवा। विचित्ररचनोपेतं मनस्तत्रात्तविभ्रमं संकल्पकलनामात्रं तथेदमवभासनम्। यथा कल्पित आभासो मनसोऽब्जजातं गतः, देहाद्विचिन्तितो देहः स्थितोऽन्यस्तद्भवे हि।

I had mentioned previously how Brahmaa was produced by the mind itself by himself through the act of conceiving. The mind alone creates the varied bodies seized by delusion. It is produced by just the agitation of conception only, and shines like a real and solid entity acting independently.

Whatever one conceives as the body, that alone rises as one’s body as shown in the Aeindava story where their bodies became that of the Lotus-born.

The body-idea is the basic Vaasanaa that is carried on by every Jeeva from birth to death in the life made of Vaasanaa-fulfilment only of various types; and when one life ends, another Vaasanaa-fulfilment process starts with another identity, and produces another body of a similar type in the next Vaasanaa field called life.

## HABITUATED VAASANA OF THE BODY

प्राक्प्रवाहचिराभ्यस्तो वासनातिशये यः तथैव दृश्यते देहस्तथाऽऽकृत्युदयेन सः।

That idea which has attained the state of a dominant Vaasanaa, rising out of the previous existences, that alone is perceived as a body and appears with a particular shape.

(The first and foremost Vaasanaa for any Jeeva is the want of a form, so that it can experience the world of senses. Therefore, any other Vaasanaa that needs to be fulfilled is dependent of the body-Vaasanaa alone.)

पौरुषेण प्रयत्नेन संकल्पो ह्ययमेव चित् अन्यथा भाव्यते राम भूयते तदिहान्यया ।

This Chit itself conceiving with effort as an embodied person thinks of itself as different Rama, and appears as a different person here.

(Chit alone takes on so many forms for the fulfilment of various Vaasanaas, and the total effect of these various fields alone is understood as a world that is populated by many beings.)

अयं सोऽयं ममायं च संसार इति भाविते सत्यो यो भाव्यते राम भावनादाढ्यसंभवः ।

'That is such and such a person.' 'This is mine'. 'This is the world.' When such ideas are conceived and believed as real Rama, all the objects come into existence by the firmness of these ideas.

(What you believe, that alone continues as your existence.

You believe that you had a birth, you have parents, you have a spouse, you have children, you are of such and such an age, you will die some day; and so on. All that you see is the mirage-manifestation of your own beliefs taking shape as the objects and people, based on the degree of your ignorance level.)

भावितं तीव्रवेगेन यदेवाशु तदेव हि सर्वत्र दृश्यते राम कान्तेवात्यन्तवल्लभा ।

Whatever is conceived intensely, that alone gets seen everywhere Rama, like the beloved who is very much loved.

(When you are young and are in love, you have no thoughts of the parents, house, future, past or anything.

You see your own beloved at all places at all times. This is how the Vaasanaa functions.

If you love the body, you see the body alone as you, and feel happy when surrounded by the other bodies as your relatives and friends; since your own body-existence gets proved as real for you, by seeing the other bodies that are real for those others. Like attracts like; and so, the ignorant feel more secure with the other ignorant.

If you love the true self also intensely through the arrival of the truth brought about by reasoning, then you will see the same undivided formless self everywhere.)

अहर्व्यावृत्तिरभ्यस्ता यथा स्वप्नेषु दृश्यते तथायं भावनाभ्यस्तः संसारोऽप्यवलोक्यते ।

Just like one sees the various morning activities in the dreams, so does the world also gets perceived just by the repetition of conceptions. (Unless you wake up from the dream, the dream will continue to look real and logical only, like this waking state of dream looks real and logical till you wake up to the truth.)

यथा स्वप्नावनौ क्षिप्रमहर्षदवभासते तथेदमल्पकालस्थमपि संलक्ष्यते स्थिरम् ।

In the dream world, the time -span of a single day is experienced in a short-span of few minutes; but no one is aware of this fact, while dreaming.

So also, this world appears stable and real now in the waking state, though it also remains for a very short span of time. (The world is experienced by the humans for only a short time; the time looks prolonged for them, because their minds experience the short time-span itself as the long time.

The human life is like a flash of lightning, that is already gone by the time it is produced.

Birth already is a death experience! Belief in the birth is synonymous with the belief in the death.

Can you look at the child which is born newly as already dead?

Well this is life, the illusion that is carried on between the illusions of birth and death!

The life-experience is an elongated illusion of experience that is stretched out from the birth to the death, like a lightning flash displayed in slow-motion.)

व्योमन्येव यथा तापतप्ते संदृश्यते सरित् धराप्यविद्यमानापि संकल्पाद्दृश्यते तथा ।

A river (mirage) is seen in the empty sky when there is extreme heat.

Similarly though the earth (including heaven and nether world) does not exist, it is perceived through conception.

(The world stays in the mind as a store of ideas only, though it perceives very little at a given time.

When inside a room, the outside world is just a set of ideas stored and remembered in the mind.

When outside of the house, the inside of the house also is a set of ideas stored and remembered in the mind. What you experience at the tiny-span of perception is alone there for you as an immediate experience; rest of the world is just a store of ideas only.)

दृश्यते दृष्टिवैरूप्याद्यथा व्योमनि पिच्छिका तथैवेयं जगल्लक्ष्मीर्दुर्ज्ञानादवभासते । दृश्यते समया दृष्ट्या न यथा व्योमनि पिच्छिका सम्यग्दृष्ट्या जगल्लक्ष्मीस्तथेयं नावभासते ।

Just like the bunch of feathers is seen in the sky by the fault of the eye, similarly this splendid world is seen through incorrect knowledge (delusion). (This belief in something which is not at all there is known as delusion.)

If one has the proper vision, the bunch of feathers is not seen in the sky.

Similarly if there is proper understanding, this splendid world does not shine forth (as real).

भीरुरभ्येति न यथा स्वसंकल्पेषु संभ्रमं स्वसंकल्पे हि सम्सारे न तथैति भयं सुधीः । स्व एव हि स्वभावोऽयमित्थं संप्रति भासते संसारसरणिस्थित्यां कस्मात्कोऽत्र बिभेति किम् । स एव किञ्चित्संशोधः शुद्ध्या विमलतां गते तस्मिन् दृश्यते राम मोहोऽयं जगतः स्थितः ।

Even a coward is not frightened of the objects (tiger etc) of his own imagination. (That much sense he will have!)  
A knower of the Self is also not frightened of a world-appearance conceived by his own mind. (That much sense he will indeed have!) This Self alone by its very nature shines forth as an external world in this manner (as the manifestation of the mind-agitation) .

In this flow of world appearances made of changing sense-patterns, who has to fear what from whom?  
When 'that one who is frightened' is analyzed as to who he is, and when he is known as the taintless state of the pure self (who shines as the knowledge supreme), then this delusion rising as the world does not get seen (as real) Rama!

सम्यगालोकमात्रेण स्वभावः शुद्धिमृच्छति न गृह्णाति मलं भूयस्ताम्रतामिव काञ्चनम्।

(How to get that purity of the self which makes one not affected by the world-appearance?)

By proper understanding alone (through Vichaara-fire), one's nature gets purified.

The gold (misunderstood as copper) once purified by the fire, does not absorb dirt like the copper again.

WHAT IS THE CORRECT UNDERSTANDING?

(As Bhushunda explained, the world is the manifestation of one's own agitation-content.

Chit as the Praana-quiver shining through the mind-agitation appears as the world you experience.

And what you experience is real for you alone, like a dream event of your dream.)

आभासमात्रमेवेदं न सन्नासज्जगत्त्रयं इत्यन्यकलनात्यागः सम्यगालोचनं विदुः। मरणं जीवितं स्वर्गो ज्ञानमज्ञानमेव च चिदाभासादृते नास्तीत्येकता सम्यगीक्षणम्। त्वमहन्तादिसंसार इति मे दिशो दश सर्वं स्वभासमेवेति सम्यगालोचनं विदुः।

'The entire tri-world phenomenon is just an appearance only. It is neither real nor unreal.'

This renouncement of the belief in the reality of the world is known as the correct understanding.

'Death, life, heaven, knowledge and ignorance do not exist except as the appearance arising from the Chit.'

This understanding of the oneness alone is known as the correct vision.

'You, I and mine, world' such things that are seen in all the ten directions, all that is the shine of the Self'.

This is known as the correct understanding.

सदसन्मयसंसारे यथा भूतार्थदर्शनात् नास्तमेति न चोदेति सम्यगालोचनान्मनः। निर्णीय सर्वभावानामसत्त्वं सत्त्वमेव च निष्कामं शान्तिमभ्येति सम्यगालोचनान्मनः। न नन्दति न स्तौति न हृष्यति न शोचति शीतलां सत्यतामेति सम्यगालोचनान्मनः।

Through the correct understanding, the mind does not rise and fall in this world-phenomenon made of real (Chit) and unreal (Maayaa), because of the knowledge of the exact truth.

Through the correct understanding, the mind attains complete peace, discarding all the desires by ascertaining the real (Self) and unreal (as delusion) nature of all objects.

Through the correct understanding, the mind becomes cool by the removal of all the three scorching torments ('TaapaTraya' namely the ailments that are personal, the ailments that are produced by the environment, and the suffering that is brought about by one's own actions). The mind cleansed with the proper understanding does not blame or praise anything (has no complaints or wants); it never feels joyous or miserable when met with any experience.

WHY DO YOU LAMENT FOR DEAD PEOPLE?

अवश्यमेव मर्तव्यं सर्वैरिह हि बन्धुभिः इति बन्धुवियोगेषु किं वृथा परितप्यसे। अवश्यमेव च मया मर्तव्यमिति निश्चयः इत्यात्ममरणप्राप्तौ किं मुधा परितप्यसे। अवश्यमेव जातेन किञ्चित्सुविभवादिकं प्राप्तव्यं पुरुषेणेति हर्षस्यावसरो हि कः। सर्वस्यैव हि सम्सारे नरस्य व्यवहारिणः अर्थायाता भवत्यापच्छोकस्यावसरो हि कः। बृहन्नुदेति स्फुरति बुद्धदौघ इवार्णवे इदं हि जगतां जालं किमत्र परिदेवना।

All the relatives have to definitely die some day or other.

(They are born as bodies, and will die as the bodies. Body is born, means it has to die also.

See the birth of anything as death only. It is the irrevocable rule of the world that governs the bodies made of elements.

Self is deathless and is not made of elements; so it cannot die, for it was never born at all.

This already you know! So be prepared for it, than breaking down in grief at every death.

Your body is also moving towards death only slowly! What right have you to cry over the deaths of other bodies, when you as the body will also have to face the same cessation of the body of yours?

Either you will see their bodies as dying, or they will see your body as dying!

Who has the power to transgress the laws of creation?

What cannot be prevented cannot be lamented for!)

Why do you feel sad when the relatives get separated through death?

(What can you do to prevent anything that is part of the world-life itself?

Any one born has to die some day, including your own body which you cherish as your identity.)



'I' (as the body) also have to die some day.' If you have ascertained this fact in the mind, why then do you feel miserable about your death also?

*(What is there to feel so overly joyous at some event or collapse with grief at another event?  
Is not the life made up only of ups and downs? Why should you overly react to these common occurrences of life?)*

When some good things have to get experienced for sure by anyone born here with a body, what is there to gloat about it? For each and every man who is living in this world, some or other difficulty has to be experienced for sure. What is there to feel gloomy about that?

*(Understand that the world is just a pattern of splashing information, rising like bubbles in the ocean. That is how it is!  
You cannot spend your entire life crying for some loss, and again jumping in joy for some gain.)*

The network of the world expands and rises like countless bubbles in the ocean. What is there to grieve about?

*(You have come into this world as a Jeeva with a life-story. Bear with it.  
Forbearance is a quality you should hold on to at all times. Instead of crying for these meaningless events of your imagined life-story, cry for some real things that I explain to you.)*

LAMENT FOR THIS INSTEAD!

सत्सदेव सदैवैतदसदेवासदेव हि क्रियावैचित्र्यमात्रे तु किमन्यत्परिदेव्यते। नाहमस्मि न चाभूवं भविष्यामि न सोऽधुना देहोऽयं चित्रदोषोत्थः किमन्यत्परिदेव्यते।

Reality is at all times real. The unreal is unreal at all times. It is just a misconception that makes it look different. *(Reality is always blocked for you by the sense-information; and you live an unreal existence only like that of a dream. Is it not enough to lament about?)* What other thing is there that one should feel sad?

I (the limited ego) am not there; was never there; will not be there also. I am not this identity now.

This body has risen out of various faults like desire, Vaasanaa, Avidyaa etc.

*(What I imagine as myself is not me at all. This body is inert and is there only for the Vaasanaa-fulfilment.*

*I am caught with its identity as me, like by a crocodile when in waters.)*

What other thing is there that one should feel sad?

CORRECT UNDERSTANDING DESTROYS THE DELUSION

देहाच्चेदन्य एवाहं चिदाभासस्तदङ्ग हे कौ तौ मे सदसद्भावौ यन्निष्ठं परितप्यते। इति निश्चयवत्त्वान्तं सम्यग्ज्ञानात्मनो मुनेः नास्तमेति न चोदेति न चान्तं परितप्यते। परतामेव नाशान्तामनुत्तमपदे स्थितः आदत्ते तित्तिरी मृद्धीं तृणकोटिमिवामलाम्।

My dear Rama! *(Think and analyze how the real self is forgotten and only the body is considered as the self.)*

If 'I' as the self am different from the body which is just an appearance shining forth from Chit, what are these ideas of real and unreal, bound by which one suffers? *(How was I caught in this delusion?)*

A man of quiescent self-state (Muni) with correct understanding, who has such an ascertainment within, does not feel depressed or joyous and suffer in the mind. Remaining in the excellent state, the knower always holds on to the Supreme alone that never perishes; like the Tittiri bird which selects only the soft unbroken grass pieces that are not thorny (to build a nest), and is never injured.

एतदर्थमसत्येऽस्मिन्नास्था कार्या मनागपि सुरज्ज्वेव बलीवर्दौ बध्यते जन्तुरास्थया। अतस्त्वया दृढमिदमिति निर्णय बुद्धितः आस्थारहितया बुद्ध्या विहर्तव्यमिहानघ। कर्तव्यमेव कर्तव्यमकर्तव्यमुपेक्ष्यते आस्थानास्थे परित्यज्य लीलयैव महाधिया। आभासमात्रमेवेदं यस्य च परिभासते सोऽन्तः शीतलतामेति दिनान्ते भुवनं यथा। प्रतिभासं परित्यज्य पदार्थपटलव्रजे आभासमात्रसामान्यमिदमालोकयानघ। आभासमात्रकं राम चित्तामर्शकलङ्कितं ततस्तदपि सन्त्यज्य निराभासो भवोत्तम। चिदाकाशमयो नित्यं सर्वगः सर्ववर्जितः आभासस्य परित्यागे भवस्येकान्तनिर्मलः।

Therefore, you should never feel attached to the unreal even in the least.

A man gets bound by attachment like the bullocks by the thick rope, and suffers.

That is why hey Taintless Rama, you must ascertain with your intellect that this state of the self alone is stable, and wander in this world with a mind freed of attachment.

*(This does not mean that you neglect the duties of the life-story you are a part of.)*

That which has to be done has to be done. That which should not be done should be ignored.

*(You should not transgress the rules ordained by the Scriptures, and should perform your duties in the proper manner.)*

A wise man should renounce both attachment and non-attachment and live with ease.

*(After all, the world you see as connected to your life, is just an appearance only. What is there to feel attached towards it or despise it?)*

The noble one for whom, this world shines forth only as an appearance, he attains coolness in the mind like the world becomes cool at the end of the day.

Hey Taintless Rama! Renouncing the idea of division in this appearance made of the array of objects which are just element-groupings, observe it all as just a single delusory appearance.

*(When the entire city is only a mirage, what is there to divide it as many?)*

*Everything inside is also false and unreal only, including the life you have to lead inside it!*

Hey Excellent one! This perceived world is just an appearance Rama, tainted only by the ideas of the mind.

Renounce that too and remain freed of the unreal appearances. When the appearance is completely renounced, you will be only the expanse of the Chit, alone, taintless, bereft of all, present in all, and eternal.

EITHER THINK 'NOTHING BUT THE SELF IS' OR THINK 'EVERYTHING IS THE SELF'; BOTH VISIONS LEAD TO THE SELF-STATE

नाहमस्मि न मे भोगाः सत्या इत्यभिभाविते नेदमाडंबरं व्यर्थमनर्थायावभासते। अहमेव हि वा सर्वं चिदित्येवं विभाविते नेदमाडंबरं व्यर्थमनर्थायावभासते। दर्शनद्वयमप्येतत्सत्यमत्यन्तसिद्धिदं यदेकमेतयोर्वेत्सि रम्यं तद्राम संश्रय। द्वाभ्यामेवाथ वै ताभ्यां दर्शनाभ्यामिहानघ विहरन्कुरु कल्याण रागद्वेषपरिक्षयम्।

'I am not there. These sense experiences which I have are not real.'

If this is realized, then this worthless pompous show will not shine forth fooling you.

If one realizes, 'I alone am everything', then also this worthless pompous show will not shine forth fooling you.

Both these visions are true and lead towards the Supreme state for sure.

Whichever pleases you between the two, take shelter in that contemplation.

Hey Rama! Hey auspicious one! Or, practice both these truths and destroy hatred and attachments.

ATTACHMENT AND HATRED

*(The main blockage in the path of a seeker of liberation is the two-sided conception called attachment and hatred. For the ordinary people, the attachment is towards wealth, lands, houses, gold, diamond, position, women etc. They hate all those who stand in the path of their acquirement of these possessions.*

*The seekers of liberation get attached to good people, good acts, kindness, conceit of goodness, surface discipline, dislike for those around them in the name of dispassion, have attachment to deities with forms, attachment to Gurus and so on. Any form with a name is just a play of Maayaa.*

*Do not turn away from anybody or anything.*

*Do not seek and want also anything or anyone.*

*Just be the divisionless river inside, but act like a water drop outside. Act ordinary like a water drop flowing along with the other water drops that surround you.*

*Do not seek anything, do not be averse to anything. Whatever patterns of life rise as sense-perceptions, react to them in the proper manner without any agitation. Keep the world away as the Rechaka state of Bhushunda Yoga.)*

यत्किंचिदुदितं लोके यन्नभस्यथ वा दिवि तत्सर्वं प्राप्यते राम रागद्वेषपरिक्षयात्।

Whatever has risen in the world Rama, in the sky or in the heaven, all that can be attained by the destruction of hatred and attachment.

रागादिहतया बुद्ध्या याद्ग्राम विचेष्टितं तत्तदेवप्रयात्याशु मूढानां विपरीतताम्।

Rama! Whatever gets done by the fools with their minds beset with attachment, that ends up only in a contradictory result.

द्वेषदोषोर्मिरुद्धासु न गुणाश्चित्तवृत्तिषु पदं कुर्वन्ति दग्धासु स्थलीषु हरिणा इव।

Virtues do not stay in the minds turbulent by the waves of hatred, like the deer do not seek the burnt lands.

रागो द्वेषश्च सर्पो द्वौ न विलीनौ मनोबिले यस्य कल्पतरोस्तस्मात्किं नामाङ्ग न लभ्यते।

Dear Rama! In whose mind-hollow of the Kalpa tree, the two serpents of hatred and attachment do not stay hidden, what cannot be obtained by that tree?

ये हि प्राज्ञा विनियताः विदग्धाः शास्त्रशालिनः रागद्वेषमयास्ते वै जम्बुकास्ते धिगस्तु तान्।

Those learned men, those who are highly disciplined in their day to day work, those talented men, those specialized in all sciences, if they still retain hatred and attachment, then they are not different from the deceitful foxes! Fie on them! मद्भनं भुक्तमन्येन धनं त्यक्तं मयाऽन्यतः इति संव्यवहारेहाः के रागद्वेषयोः क्रमाः।

Rama! What disgusting ways of killing, violence etc belong to those with attachment and hatred with ideas like 'my money has been eaten by him' 'I have lost my money because of the other one'!

धनानि बन्धवो मित्रं पुनरायान्ति यान्ति च किमेषु नरः प्राज्ञो रज्यते वा विरज्यते।

Wealth, relatives, friends come and go again and again. What is there for a wise man here to want or discard?

भावाभावभवाभोगा मायेयं पारमेश्वरी संसाररचना सर्वा संसक्तं पातयत्यलम्।

The entire created phenomenon of the world with its various wanted and unwanted objects is the Maayaa of the Supreme Lord. It ruins a man with attachment.

न धनं न जनो नात्मा सत्यं राघव वस्तुतः मिथ्यैव मिथ्यावसितमितीदं परिलक्ष्यते।

Raaghava! Money, people, the individual self - nothing of these is real in actuality.

Falsity alone is seen as adorned by falsity.

*(The egos also are mind-made; desires and dislikes also are mind-made.)*

आद्यन्तयोः सर्वमसन्मध्येऽप्यस्थिरमाधिमात् क्व बध्नाति रतिं प्राज्ञो ह्यन्यकल्पितखटुमे।

At the beginning and end also everything is unreal. In the middle also it is unstable and filled with anxieties.

Which wise man will get attracted to a tree in the sky, that too imagined by some one else (the mind)?

एकेन कल्पिता खे स्त्री भुङ्क्ते तां दूरगोऽपरः इतीयमङ्ग संसाररचना तेन मा भ्रम।

One person imagines a woman in the void. Another one at a distance enjoys her.

This world experience is like that Dear Rama! Do not get deluded by that.

भूताजवं जवीभावमिममाततमाकुलं गन्धर्वपुरनिर्माणविलासेन समं विदुः।

Dear Rama! All these hurried movements gone through excitedly by all beings (as the world activities) are said to equal the illusory city constructed by the Gandharvas, the experts of magic-science.

*(Understand that the entire panorama of the buzzing active world around you is just a mirage city, and you as a form are also a part of that mirage city, as long as the mirage body-form is seen by the other mirage-people in that mirage city.)*

*Just act the part of the mirage-story, like humouring the children by participating in their toy-world; but be an adult inside.)*

WAKE UP FROM THE DREAM

*(Are you still asleep Rama?*

*All this is just a dream you are having!*

*Your birth as a prince, the mission that awaits you as your future course of life on this earth, your depression-state of the past, the knowledge given by me, the liberation state; everything is just a dream only!*

*You are asleep in your own state of the self.*

*Wake up! All these events are just some dream-created illusions only! Nothing is real or unreal.*

*Just act the part of the dream, and be out of it, after your work is over with.*

*Be always awake to your true self, and ignore the patterns of life as unreal.)*

स्वप्नसंकल्पपुरवदसदेवेदमुत्थितं, सर्वत्र संस्थमेवेदं सुषुप्तमिव विच्युतं, परिपश्यसि संसारदीर्घस्वप्नपुरद्वमं अज्ञाननिद्रालुठनस्वभावात्मकमच्युतं, संसारस्वप्नसंभ्रान्तो भवानयमिह स्थितः तदेनां विततां निद्रां घनाज्ञानमयात्मिकां त्यजालक्ष्मीमिवावाप्तनिधानः पुरुषोत्तमः।

Like a city conceived in a dream, all that you see around you is false only, and rises as unreal only (as a mere network of conceptions superimposed on the array of sense-information).

Whatever you see wherever, is all part of this dream only, and is like a state of sleep which has slipped into a dream.

You are aware only of this dream of the Samsaara-tree which is growing taller and taller without an end.

It has no limits whatsoever, and you are moving here actually like moving your body when deep asleep; but here the sleep is the sleep of ignorance, the forgetfulness of the true self.

You are depressed and feeling restless because you are caught in the reality of the dream of Samsaara, which will vanish into nothingness when you wake up from this dream.

Therefore, discard this prolonged sleep of the nature of dense ignorance, like a wise man who has found the real treasure throws away all the worthless objects he owns (like the torn garments, broken pots etc).

*(All the objects that you own as possessions, all the people that you are attached to as your dear and near are not real, but are conceptions filling the world in your mind-field.*

*They are worthless like the broken vessels and torn clothes owned by a beggar.*

*When you now own the excellent treasure of the self-awareness, why are you still holding on to these worthless possessions? Discard them off and live like the emperor supreme who owns nothing, but is everything!*

*The world is that much only as the twelve inch distance of space of your agitation-breath, thrown out by you from inside to rise as the world perception.*

*What you see as your world is rising from you only, as your Praana-manifestation, the mind-experience.*

*If the agitation is gone, the dream made of the agitation inside you dissolves off immediately.*

*An agitation-less mind freed of the ego sees no world as real.*

*Just the same mirage city will be seen as the sense-created Bodha of the world; but you will be always alert to the fact that it is a mirage only; and will not be deceived by it any more.*

*This is how you wake up from the dream of Samsaara, through the practice of Bhushunda Yoga, where the agitation is destroyed as an illusion and never accepted back as the reality of the world.*

*The nothingness of the world you see is the true emptiness, and the excellent Yogi is always in this state of mirage-less emptiness, where he has woken up fully from the dream of Samsaara.)*

WAKE UP, WAKE UP, HEY RAMA!

प्रबोधमेहि पश्य स्वात्मानमुदितं सदा निर्विकल्पं चिदाभासं प्रातःपद्मं रविं यथा।प्रबुद्ध्यस्व प्रबुद्ध्यस्व पुनः पुनरयं मया प्रबोध्यसे महाबाहो पश्यात्मारकमनामयम्।

Wake up! See yourself without perturbations, and as always risen (never setting), and projecting this appearance of Chit, like the Sun who blooms up the lotus in the morning. *(The world like a lotus blooms up in your presence.)*

Hey Mighty armed Rama! Wake up! Wake up! You are woken up by me again and again! Wake up and know the sun of the Self which has no afflictions. *(The lotus may bloom or fade, but you are not dependent on the lotus for your existence. You are the lustre of the self that never sets.)*

मयैतेनाभिवृष्टेन शीतेन ज्ञानवारिणा सुशब्दशालिना राम ह्यनेनैवासि बोधितः।

I have poured the cold waters of Knowledge (like a cloud) with a loud (thundering) noise (of my voice rising from the self). That is why you are awake now.

*(I am the the same self that is lost in the dream as Rama, and is woken up by the same self as Vasishtha.*

*You are hearing your own voice and waking up.)*

बोधमासादय परं प्रबोधोऽद्यैव राघव सत्यमालोकयालीकं त्यक्त्वेमं जागतं भ्रमम्। न ते जन्म न ते दुःखं न दोषास्ते न ते भ्रमाः सर्वं संकल्पमुत्सृज्य तिष्ठात्मनि सुसंस्थितः। परिगलितविकल्पदोषजालस्त्वमसि सुसारसुषुप्तसौम्यदृष्टिः अतिविततमिदं सुशुद्धये त्वं समुपशमात्मनि तिष्ठ हे महात्मन्।

Raaghava! Understand and wake up fully at this very moment!

See the truth alone, by casting afar the false delusion of this world!

You have no birth! You have no suffering! You have no faults! You have no delusions!

Discard all conceptions and remain established in the Self.

You are now completely dissolved of all the faults of conceptions. You are now the state of Brahman itself as the true essence which is asleep to the world, and are in the vision of the quiescent state that fills the expanse of the perceived as its essence, and are fully pure.

*(The entire world is the essence of the Brahman rising as the agitation of the world.*

*This world is a dream of the world where Brahman is lost as a Jeeva (as the countless Jeevas of countless worlds)*

*Brahman has slipped off from the sleep of wakefulness and is seeing the dream of the world in the sleep of ignorance.*

*Hey Brahman! Now revert back to the quiescent state of the sleep where the world remains your subtle essence.*

*Be awake in your true state of sleep. Wake up! Wake up!)*

श्री वाल्मिकिरुवाच

Vaalmiki spoke

इत्याकर्णयति स्वस्थसमचेतसि राघवे, विश्रान्ते स्वात्मनि स्वैरं परमानन्दमागते, तत्रस्थेषु च सर्वेषु तेषूपशमशालिषु राघवस्यात्मविश्रान्तेः स्थित्यर्थं वचनामृतं विरराम मुनेर्वारि सस्येष्वम्बुधरादिव।

Rama remained absorbed in the self with his mind dissolved off in the equal-ness, even as he was listening to these words, and rested in the Self and attained the blissful state.

The others who were there remained silent.

In order to not disturb the restful self-state of Rama, the Sage stopped his discourse like the cloud ceasing to pour waters on the plants.

*(Rama now not only was awake to the self-state, but also remembered his original identity of Naaraayana, and his purpose of getting born as Dasharatha's son, his future tasks etc.*

*He was absorbed in Brahma-Samaadhi, where his Naaraayana identity also remained dissolved.*

*After a few minutes of the earth-time of Ayodhya, and after a limitless span of self-state beyond time-measure (which may equal to millions of years of the earth), he woke up and saw himself as Rama seated in front of Vasishtha, like the continuance of a dream that was broken when he woke up.*

*The others around him saw only his body-form as their part of the mirage-world of Ayodhya.*

*Rama's image was in their dream; but Rama of their conception as a prince of Ayodhya was not there any more.*

*Rama was now the Brahman-state rising as all those Jeevas.*

*He did not see them at all, and was asleep in the self-awareness only.*

*When Vasishtha-Brahman addressed him again after a few minutes of silence, Rama-Brahman woke up again to the dream world of Ayodhya and owned the Rama-image as his.*

*Rama was now in the equal level of Vasishtha and Bhushunda.*

*Thereafter, Brahman alone was there acting as Rama till the body was dissolved off, and later woke up on the snake-bed of Vaikuntha as Lord Naaraayana, to act another part of another dream as the caretaker of the Brahmaanda.*

*Here in Ayodhya, the scene of the discourse continued, for now.*

*Rama was now an excellent BrahmaJnaani. There was nothing more to know.*

*But others were there who needed more instructions from Vasishtha.*

*And Rama listened to his own self talking there as Vasishtha, and listening to him also as all the people assembled there. Yet he held on to the Rama's mind which was extremely pure and agitation-less, and listened to Vasishtha, his own self-state seated there as a teacher.)*