

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पुस्तकवासिष्ठः

# BRAHADYOGAVAASISHTA

**JNAANA RAAMAAYANAM**  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

**VAALMIKI MAHARSHI**

निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART THIRTY EIGHT  
[SVAPNA SHATA RUDREEYAM -3]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

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

**ABOUT THE AUTHOR**

Narayanalakshmi

Narayanalakshmi, an ascetic who 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

सुषुप्तमौनवान्भूत्वा त्यक्त्वा चित्तविलासितां कलनामलनिर्मुक्तस्तिष्ठावष्टब्धतत्पदः।

Remain as the person in 'Sushupta-silence' (deep-sleep silence). Renounce the idiotic play of the mind. Be Freed of the dirt of differentiation and remain established in that Supreme state.

रामोवाच  
Rama spoke

वाङ्मौनमक्षमौनं च काष्ठमौनं च वेद्यहं सुषुप्तमौनं मौनेश ब्रह्मन्ब्रूहि किमुच्यते।

I know about 'speech-silence', 'sense-silence' and 'wood-like silence'.  
Hey Master of silence! Brahman! What is known as 'deep-sleep silence'?

वसिष्ठोवाच  
Vasishta spoke

*(The three categories you mentioned come under the 'wood-like penance performers'.  
The JeevanMukta state is completely different from these three practices.*

*Kaashta-Maunam -wood silence -remaining like a log of wood, or silent and inactive like a piece of wood.*

*Kaashta-Tapasvi -Wood like ascetic:*

*There is no knowledge of the Self; there is no blissful experience of the Self; but the man sits like log of wood doing nothing; forcefully restrains the senses; outwardly looks like a man of penance.*

*He is (Kaashta-Tapasvi) 'wood like penance performer'.*

*His organs of action are kept in restraint; but his mind is still impure with desires and Vaasanaas.*

*Speech Silence: keeping the mouth shut; yet gesturing through signs or written communication; closing the eyes, yet thinking of objects in the mind; fasting, yet pouncing on food the moment the time of penance is over; reciting God's names, yet nurturing thoughts of hatred and attachments; all these are wasteful efforts of pretended asceticism.*

*Any effort in controlling the inert organs does not yield any result proper. Mind alone has to be kept under control. When the mind is under full control, it does not matter what work the inert body is engaged in.*

*JeevanMukta: There is no outward show of restraint; no intense practice of restraining the organs of actions; but the mind is completely subdued and is in the 'Sattva state'. Though doing all the actions of the world like an ordinary man, he is always in the state of the Self. Such a JeevanMukta state alone is enjoyed by the liberated.)*

द्विविधः प्रोच्यते राम मुनिर्मुनिवरैरिह एकः काष्ठतपस्वी स्याज्जीवन्मुक्तस्तथेतरः। अभावितायां शुष्कायां क्रियायां बद्धनिश्चयः हठाज्जितेन्द्रियग्रामो मुनिः स्यात्काष्ठतापसः। यथाभूतमिदं बुद्ध्वा भावितात्मनि स्थितः लोकोपमोऽपि तृप्तोन्तर्यः स मुक्तमुनिः स्मृतः। एतयोर्यो भवेद्भावः शान्तयोर्मुनिनाथयोः चित्तनिश्चयरूपात्मा मौनशब्देन स स्मृतः।

Two types of people are said to be there by the Great Sages, Rama!

One is a person who is a wood-ascetic and another is a JeevanMukta.

The ascetic who has no contemplation of the Self; is very firm in dry action of ascetic practices (without any experience of the Self-state or knowledge);and controls the group of senses through force outwardly; he is the (Kaashta-Tapasvi) 'wood like penance performer'. He, who understands the truth as it is and remains in the contemplation of the Self as a natural state; though behaving like an ordinary man of pious nature, is blissful in the state of the Self; such a person is known as a liberated Sage.

The state of mind in these two types of great Sages, namely of those who have quietened their minds and are in the quiet state of the self-awareness, and of those who have stabilized the mind in contemplation, is referred to by the term 'Silence' (Maunam)

*(In a Mukta, the mind stays dead; in the ascetic the mind remains silent, with dormant dirt.)*

चतुष्प्रकारमाहुस्तं मौनं मौनविदो जनाः वाङ्मौनमक्षमौनं च काष्ठं सौषुप्तमेव च। वाङ्मौनं वचसां रोधो बलादिन्द्रियनिग्रहः अक्षमौनं परित्यागश्चेष्टानां काष्ठसंज्ञकम्। मनोमौनं पञ्चमं च तन्मृतौ काष्ठतापसे भावे सुषुप्तमौनाख्यं जीवन्मुक्तोऽनुजीवति। त्रिषु मौनविशेषेषु विषयः काष्ठतापसः सुषुप्तमौनावस्थायां सा तुर्या सैव मुक्तधीः ।

Those who know the nature of 'Silence' divide that state of silence into four ways.

They are, the silence of the speech; the silence of the senses; the wood-silence and the deep-sleep silence. The control of speech is the speech-silence; the forceful control of senses outwardly and avoiding all sense objects that are supposed to be joy-giving, is sense-silence; the complete cessation of all actions is wood-silence. The fifth is the silence of the mind; that can happen only in a dead person or a wood-like state of an ascetic; both are similar in being silent, except for the Praana factor; where one is completely dead, and another is alive but dead only.

A JeevanMukta lives in the state known as 'deep sleep- silence' and remains absorbed in the Self.

The wood-Sage excels the first three silent states, since it is the most difficult.

The state of 'deep sleep- silence' is the 'Turyaa state' and that is the state of the JeevanMuktas.

वाङ्मौनं मौनमित्येतत्सिद्धं तच्च मनः किल मलिनं जीवबन्धाय तत्रस्थः काष्ठतापसः। अस्मत्स्मरणं वापि दृश्यं वाङ्मयमस्पृशन् अपश्यन्नेव पश्यन् हि काष्ठमौनी तु तिष्ठति। प्रस्फुरच्चित्तकलनमेतन्मौनत्रयं स्मृतं, भवन्ति मौनिनस्तत्र न तज्ज्ञानस्तस्थलीलया। नात्रोपादेयताज्ञानमेतन्मौनत्रये किल, लीलया कथितं, तेन तज्ज्ञाः कुप्यन्तु वा न वा।

Speech-silence is usually known as the silence, since the noise rising from the mouth is stopped forcefully; but here, mind is impure and leads to the bondage of the Jeeva. *(The noise of the mouth may burst out like a suppressed volcano after the silence session is over with. It does not serve any purpose, since the mind's noise is not silenced in this sort of mouth-silence.)* The wood-Sage is also in that state only.

Physical control is no-control at all.

What can you gain by not doing any action, while the mind is kept active always?

Not remembering the Self also; not perceiving the world of names and forms also; not understanding any truth of the Self also; the wood-Sage remains as if not perceiving anything for the outside people; yet stays perceiving with an active mind.

In these three silence-states, mind remains alive with agitations (after completing the discipline). Those who practice them are called 'Mounis' (the silent ones).

The Knowers on the other hand, do not engage in childish games of going and coming out of that state, or entering and breaking such silences. For them there is nothing special that needs to be attained by such 'silence' practices as the three mentioned above. These silence-practices are for just the ordinary people to maintain a low level of control at least; the Knowers may practice them, or not; detest them or not; it is their personal choice; but such silence-practices are meaningless for them.

इदं सुषुप्तमौनं तु जीवन्मुक्तमिति स्थितं अपुनर्जन्मनो जन्तोः शृणु श्रवणभूषणम्। नात्र संयम्यते प्राणस्त्रिविधो नापि योज्यते नोल्लस्यन्ते न ग्लायन्ते समस्तेन्द्रियसंविदः। '(मिति' means the peak state.)

This Sushupta-Mouna remains as the peak state experienced by the JeevanMuktas.

A person who is in that state will never be born again, for he knows that there are no births and deaths actually. Listen to this instruction, which will adorn your ear.

In this silence, Praanas of three types (above, below and middle) are not controlled, since this state transcends even the Praana level. These Knowers who are always in the awareness state never feel excited (by the need for any gain) or strain themselves (through ascetic disciplines for achieving something), and their perception is not the sense painted picture, but the very self-awareness shining as the perceived.

नानाकलनेयं च न वल्गति न शाम्यति चेतो न चेतो नाचेतो न सन्नासन्न चेतर्त् ।

The mind which produces the division-state of the objects does not jump from object to object like in the ignorant; nor does it die out fully. The mind they have is no more the mind that acts as a desire-fulfillment process; it is not completely non-existent, since they perceive the world through this mind-thing only, which is just a purity state through which Chit (self) itself shines forth, as the world-scenario. It is; is not; not any other thing also. (It is known as 'Sattva')

अविभागमनभ्यासं यदनाद्यन्तमास्थितं ध्यायतोऽध्यायतश्चैतत्सौषुप्तं मौनमुच्यते ।

That is known as the Sushupta-Mouna, where the division is not seen as the ego and the world; where nothing needs to be practiced for attaining some different thing; which is the undivided state of the Self and so is without beginning or end. Though there is always the absorbed awareness of the self, there is no contemplation practiced by getting seated in a lotus posture at certain hours. That alone is known as the 'deep sleep silence'

यथाभूतमिदं बुद्ध्वा जगन्नानात्वविभ्रमं यथास्थितमसंदेहं सौषुप्तं मौनमेव तत् ।

Understanding the principle of Self, in which rises this varied phenomenon of the world, when one remains without doubt in one's true nature, it is indeed the 'deep sleep-silence'.

अनेकसंविद्रूपात्म शिवेनैवेदमाततं इत्यास्थितमनन्तं यत्सौषुप्तं मौनमुच्यते।

This world is spread out by that most auspicious state only as 'Shivam' which exists as the knowing state of many as the self (the world of Knowers); this vision of the truth at all times is known as the 'deep sleep-silence'.

आकाशं नैव चाकाशं सर्वमस्ति च नास्ति च इति चित्तं समं शान्तं यत्तन्मौनं सुषुप्तवत्।

It is the emptiness (Aakaasha) which contains all; it is not the emptiness also which contains all; it alone is all, it is not also all because there is nothing else but that; when with this vision, the Chitta namely the world seeing process remains controlled, quiet and equal, then that silence where you do not react with likes and dislikes to the seen phenomenon as if asleep, is the 'deep sleep-silence'.

सर्वशून्यं निरालम्बं शान्तिविज्ञप्तिमात्रकं न सन्नासदिति यस्यामासितं मौनमुत्तमम्।

That alone is the excellent state of silence where one is established always in the vision of that Reality which is a void state of everything, which is not supported by the patterns of the world like the ego-entity, which is very quiet like the deep dense state of the inside of the rock, and which just presents the information of the world like the surface waves, which is beyond the concepts of non-existence and existence.

भावाभावदशादेशविशेषैर्वितथोत्थितैः संविदो यदनाभासस्तन्मौनं परमं विदुः।

That alone is the supreme state of silence where the appearance of the world with its variety of manifold conceptions of the presence and absence of objects limited by time and place locations are not seen as real and solid, but as the shine of the divisionless Reality alone as all.

अत्यन्तमसतैवान्तश्चेतसाऽवृत्तिरूपिणा यदनावर्तनं संविदृत्तेस्तन्मौनमक्षयम्।

That alone is the limitless state of silence where the world-appearance is seen as completely non-existent, and there is no reaction to it as the ego-entity, and where the waves of conceptions do not rise at all to create the reality of the world.

नाहमस्मि न चान्योऽस्ति न मनो न च मानसं इति संविदसंवित्तिरविच्छिन्नातिमौनिता।

That alone is the unbroken state of silence where I am not there, no other is also there, where there is no conceiving mind with attachment and hatred towards objects and people, where one sees nothing of the world, though it is seen as the very nature of Reality, namely the self that is the real you.

अहमस्मि जगत्यस्मिन्स्वस्ति शब्दार्थमात्रकं सतासामान्यमेवेति सौषुप्तं मौनमुच्यते।

That alone is the deep sleep state of silence where I as the real self alone am there (not as the ego-entity) and the world stays within me as made of words and meanings only, and I am the common essence in all as the self-shine.

यस्मात्संविदमेव स्यात्स्वान्यादि कलना कुतः अनन्तमेव सौषुप्तं सर्वं मौनमतस्ततम्।सुषुप्तमौनमेवेदं  
अनन्तत्वात् प्रबोधवत् तुर्यमेवामलं विद्धि तुर्यातीतमथापि च। सौषुप्तैकसमाधानस्तथा तुर्यसमाधिकः  
तुर्यातीतसमाधिर्वा जाग्रत्यपि भवन्ति वै।

The pure state of Knowing alone is there as the various probable states rising forth as experiences; how could there be the perception of differences?

‘Knowing’ cannot be divided, like the light cannot be divided by the objects it reveals.

Everything is deep asleep; so quiet with nothing to disturb it; that silence where the noise of the world cannot make a dent even, is the silence that prevails everywhere.

World is not seen as the world; but experienced as silence alone.

All this is the silence of the deep sleep, as if you are awake in the deep sleep and are enjoying that silence, instead of dreaming some nightmare called the world.

This sleep is not broken like the daily sleep session of the ignorant.

It is not the stupid state of the waking state also of the ignorant.

It is beyond the dream, waking state and sleep of the ignorant mind.

It is just the silence that rises by the knowledge of the self.

It is the stunned silence of the unique bliss felt when the truth reveals itself.

It is endless and the full awakening from all the three states of the mind.

It is the Turyaa state where one transcends the three delusory states of the mind, and stays as the ‘know’ behind it all. It is beyond Turyaa (Turyaateeta) also, since the Turyaa also becomes meaningless in that state.

No state exists at all, but some hitherto un-felt silence, which never vanishes ever.

This silence contains all the states within it.

It is the quietness of the deep sleep, it is the witness state of Turyaa, it is the Turyaateeta also where the world is non-existent completely, and is a ‘completely awake state’. The Knower is awake always to the truth and is never asleep; but is always asleep to the world as in deep sleep.

तुर्यस्थ एव सकलामलशान्तिवृत्तिर्जाग्रत्यपि व्यवहरन्निपुणं समन्तात्, नित्यं सदेह उत वापि विदेह एव,  
ब्रह्मन्नभो भवत एव किलास्ति साधो। ॐमित्युदस्तभववासनमेकमास्व, न त्वं न चाहमपि नान्यदिहास्ति  
सत्यं, सर्वं च विद्यत इतीह किलान्तराभं जस्तिष्ठ चिद्रगनकोशकलैकनिष्ठः।

Be always in the state of Turyaa, as an unconcerned witness (knowing alone) when engaged in the world-activities. Let your thoughts be untainted by likes and dislikes. Be awake to the truth of the self always; and from the state of the real self, act in the world to the best of your ability.

Of course, by not identifying with the body, the body will not vanish off and leave you as an invisible entity. Others will see you as some form only; and you have to perceive the world from the limitation of the mind produced body-image only; but remain without the body though acting through a body, like riding a chariot and moving along with it, knowing very well that you are not the chariot.

Though with the body, your body is non-existent for you always.

You are Brahman, the formless nameless Reality shining as the world seen by the mind called Rama.

There is also no subtle or causal bodies for you; you are just the emptiness shining as Chit through a mind called Rama which is Sattva in essence.

Hey noble one! You are empty expanse alone where no sort of body exists binding you.

Hey honoured one! Thou alone are all this. All this emptiness is yours only!

Thou art the expanse of Reality, the emptiness which supports all!

Hey great one; you are equal to the Siddhas who exist as the empty expanse only.

Just dissolve off in the vision of truth that is referred to by the term ‘Aum’; do not have any Vaasanaas at all good or bad; go beyond the Gunas of Sattva, Rajas and Tamas.

Be just you the single state of Reality; and be aware of the self always.

There is no division of ‘I’, you or others.

Everyone is you; everything is you (the Reality-state). This alone is the truth.

If Rama is one probable shine of the Reality, others also are some probable shine of the same Reality.

Reality alone is I you and others here, and all the others everywhere.

Whom can you love or hate? Be just quiet, enjoying the quietness called the world, like the sun absorbed in its own luster. Act as if everything is there, like moving through a dream.

Be always aware of the emptiness as the self which just 'knows' but is not tainted by any 'knowing'.