

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

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{THE PATH OF KNOWLEDGE}

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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वसिष्ठोवाच
Vasishta spoke

संसारभारसुश्रान्तः संकटेषु लुठतनुः योऽभिवाञ्छति विशान्तिं तस्य क्रममिमं शृणु।

A man who is exhausted by the burden of Samsaara and is wallowing in the rocky land of miseries, by chance gets a desire for attaining the restful state of Samaadhi. Listen to the method of how it gets mastered. (Herein, Sage Vasishta explains the realization -path taken by an ordinary Jeeva, who by chance gets pushed into the quest for Aatman-knowledge.)

पूर्वं विवेककणिका यदा स्वहृदि जायते संसारनिर्वेदमयी कारणाद्वाप्यकारणात्। तदा श्रयन्ति सच्छायान् साधुत्वसुविशालिनः अध्वश्रमहरांस्तापतप्ता मार्गतरूनिव। दूरे परिहरत्यज्ञान्यज्ञयूपानिवाध्वगः स्नानदानतपोयज्ञान् करोति विबुधानुगः। पेशलं चानुरूपं च व्यवहारमकृत्रिमं लोक्यमाह्लादनं धत्ते चन्द्रबिम्बमिवामृतम्। परप्रज्ञानुगो भव्यः परार्थपरिपूरकः पवित्रकर्मरसिकः कोऽपि सौम्यः प्रवर्तते। नवनीतस्थलीवाऽच्छा स्निग्धा मृद्धी मनोहरा जनं सुखयति स्वाद्वी तदीया नवसंगतिः। शीतलानि पवित्राणि चरितानि विवेकिनः इन्दोरिवांशुजालानि जनं शीतयन्ति अलम्।

At first, a tiny grain of Viveka suddenly falls in the mind in the form of disregard for worldly ways. There is no reason as to why such a state rises in the mind. It may be due to learning, or because of the thirst for solving the mystery of existence, or due to observing the tragic ways of the world, or whatever. Then, like the travelers exhausted by the heat of the sun taking shelter under the shady trees, these fortunate ones seek those noble ones who can offer them guidance. Like a traveler avoiding inauspicious sites of animal sacrifices, they stay away from the worldly crowd. As instructed by their teachers, they engage in the meritorious acts of sacred baths, charities, ascetic practices and Sacrificial rites. Their conduct towards other beings is tender, appropriate, straightforward, kind and pleasing, like the moon oozing nectar. They make effort to be helpful to others, act noble, solve the problems of others, are interested in auspicious acts, and are endowed with some unique calmness. Like the fresh buttery curd, their newly risen behavior is charming, tender, pleasing and attractive to all. The conduct of the man who is developing discrimination, is cool, auspicious, and pleases all like the rays of the moon.

न तथोद्यानखण्डेषु पुष्पप्रकरहारिषु विश्राम्यते वीतभयं यथा साधुसमागमे। मन्दाकिनीपयांसीव संगतानि विवेकिनां प्रक्षालयन्ति पापानि प्रयच्छन्ति विशुद्धताम्। विवेकिषु विरक्तेषु संसारोत्तरणार्थिषु जनः शीतलतामेति हिमहारगृहेष्विव।

The gardens covered by blossoming trees do not attract them anymore like the company of the noble Knowers, where there is no fear of Samsaara. Like the waters of the Ganges River, the company of the Knowers removes the sins and purifies the mind. The aspirant feels cool like in the houses adorned by the snow garlands in the company of the Knowers, who are endowed with Viveka and Vairaagya, and who are capable of taking one across the ocean of Samsaara,

ननु नामरतोदारा या विवेकिनि विद्यते सुरगन्धर्वकन्यासु मानवीषु न विद्यते। प्रज्ञा प्रसादमायाति क्रमात् उचितकर्मणः अन्तःकरोतिशास्त्रार्थमर्थं मुकुरभूरिव। सत्प्रज्ञोन्नतिमायाति शास्त्रार्थरसशालिनी विवेकिनि विलासेन कदलीव महावने। अन्तरेवानुभवति सर्वार्थान् प्रतिबिम्बितान् आदर्शवदशेषेण प्रज्ञा नैर्मल्यशालिनी। साधुसंगमशुद्धात्मा शास्त्रार्थपरिमार्जितः प्राज्ञो भात्युद्धृतं वह्नेरग्निशौचमिवांशुकम्। कचत्काञ्चनकान्तेन विमलालोककारिणा भुवनं भास्करेणैव भाति साधुः स्वतेजसा। तथानुगच्छति प्राज्ञः शास्त्रसाधुसमागमौ यथात्यन्तानुषङ्गेण तावेवानुभवत्यसौ।

The guileless tender conduct exhibited by the man endowed with Viveka, is not found even in the ladies belonging to the Deva clan, or Gandharva clan or human clan. Slowly his mind gets purified by the regular studies of Knowledge-Scriptures under the guidance of the Knowers. Slowly the intellect is able to grasp the abstract truths of the Scriptures, like reflections from mirrors. Slowly the intellect of the man with Viveka, is filled with knowledge through the understanding of the Scriptural statements and stands unique like a fruitful plantain tree in the wild jungle.

The intellect shines with purity like a mirror and reflects the truths obtained from the Scriptures within him, and he is able to grasp the truths as his own experience.

Purified by the company of the noble, cleansed by the truths flowing from the Scriptures, the intelligent one shines bright like the cloth that has been purified in the fire-flames.

With the increase of knowledge, his intellect shines forth like the purified gold and reveals the world as seen through the knowledge-eyes, like the sun lighting up the world. With great involvement and steadfastness the wise student holds on to the studies and the company of the Knowers; keeps churning the intellect with what he has learnt, and experiences them within. He pays less heed to his other activities of the world.

क्रमात्सज्जनतामेत्य शात्रार्थभरभावितः भाति भोगानधःकुर्वन्पञ्जरादिव निर्गतः।भोगाभिगमदौर्भाग्यं
दिनानुदिनमुञ्जता तेन तत्कुलमाभाति ताराचक्रमिवेन्दुना।अभोगकृपणा क्वापि न चैवास्य प्रवर्तते मुखे
कान्तिरपूर्वेव चन्द्रे राहुमृते यथा।तृणीकृतत्रिजगतां महतामभिधेयतां स याति कल्पविटपी नभसीव दिवौकसाम्।
Slowly he gets rid of all his faults and becomes noble and gets more involved in his studies. He disregards the enjoyments of the world and flies above like a bird flying away from the cage. Day by day, he gets rid of the misfortune of worldly enjoyments; and shines in the world like a moon in the midst of star constellations. Freed of the wretchedness of the worldly enjoyments, his face shines with a unique luster, like the moon freed of the Raahu. Disregarding the joys of the three worlds like worthless grass, praised by the noble teachers, he shines like the KalpaVrksha in the sky that is adored by the Devas.

भोगानां द्वेषणेनान्तर्लज्जमानो मनस्यपि भोगानामप्यसंपत्या परमं परितुष्यति।स्वा एवोपहसत्यन्तः

तरुणीस्तरलक्रियाः खेदस्मेरमुखो जातीर्जातिस्मर इवाधमः।

Outwardly resisting the lure of enjoyments, but inwardly still longing for them, he feels ashamed of himself. But slowly he feels happy that he is able to stay without getting attracted to the worldly joys.

Like a man of lowly caste remembering the past misdeeds of his clan, sweats by embarrassment, but smiles since he has come out of it all (like King Lavana), he remembers with distress his past misdeeds forced by desires of various sorts, yet smiles that he has at last come out of it all.

अथ तं द्रष्टुमायान्ति सौहार्देनैव साधवः भूमाविवोदितं चन्द्रं विस्मयोत्फुल्ललोचनाः।नित्यानादृतभोगोऽसौ
ततोऽप्युचितया धिया प्राप्तमप्युचितारम्भं भोगं न बहुमन्यते।पूर्वं संसृतिवैरस्यमन्तरेवोदितात्मनः जायते
जीर्णजाड्यस्य पाकादिव शरत्तरोः।ततः सज्जनसंपर्कमुदकश्रेयसे स्वयं करोति स्वस्थतागृधृर्भिषगाश्रयणं यथा।
तेनोदारमतिर्भूत्वा शास्त्रार्थेषु निमज्जति महान्महाप्रसन्नेषु सरःस्विव महागजः।सज्जनो हि समुत्तार्य विपद्भ्यो
निकटस्थितं नियोजयति संपत्सु स्वालोकेष्विव भास्करः।

Slowly the noble ones approach him with affection, and look at him with wonder, like seeing a moon that has risen on the earth. He now is completely without attraction for any sort of worldly enjoyments, and does not place much regard for the Siddhis that he may have access to. Already he is without any interest in the worldly enjoyments from the beginning itself, and is firmer in his dispassion like the dried up tree in the autumn. For increasing his own dispassion level, he devotes more time to the company of the noble, like the gluttonous fellow seeking the physician. His intellect increases in sharpness by discussing the Scriptural statements with the Knowers again and again. He drowns himself in the study, like a huge elephant sinking inside a huge lake with pristine waters. The noble teacher alone can lift him out of his wretched state, and lead him towards safety like the sun revealing the path with his rays.

परस्वादानविरतिः पूर्वमेव प्रवर्तते विवेकिनो निजार्थेषु संतोषश्चोपजायते।परस्वादानविरतः संतोषामृतनिर्भरः

विवेकी क्रमशः स्वार्थानप्युपेक्षितुमिच्छति।ददाति कणपिण्याकशाकाद्यपि हि याचते तेनैवाभ्यासयोगेन स्वमांसानि
ददात्यसौ।

Already the student shows disinterest towards the worldly things and is turned towards the studies with more vigor. He feels happy by the improvement he sees in himself. He is no more attracted towards any of the worldly gains, feels happy in the practice of knowledge; and shows disinterest towards things that belongs to him also. He is ready to give away anything that belongs to him, even to the extent of giving off his own flesh. His dispassion level makes him disregard his body also as an unwanted possession.

नूनं विलयचित्तनां विवेकमनुधावतां मौर्ख्यं लघुत्वमायाति धावतामिव गोष्पदम्।

The mind starts melting off slowly with all its faults slowly falling off by practice; the quest for knowledge is more intense; and the ignorance becomes lesser in quantity like a cow's foot-span for the one who is trying to cross a huge ocean.

परस्वादानविरतिं पूर्वमभ्यस्य यत्नतः आहर्तव्या विवेकेन ततः स्वार्थेष्वरक्ता। ततो भोगनिरासेन सह स्वार्थनिराकृतिः परमायै सुविश्रान्त्यै क्रियते कृतिभिः क्रमात्। न तादृशं जगत्यस्मिन्दुःखं नरककोटिषु यादृशं यावदायुष्कमर्थोपार्जनशासनम्। आसने शयने याने गमने रमणे जने अर्थचिन्तापरा एव ननु मूढा विदन्तु ताम्। नन्वर्था विततानर्थाः संपदः संततापदः भोगा भवमहारोगा विपरीतेन भाविताः। तावन्नायाति वैरस्यं चिन्ताविषयजृम्भणैः यावदर्थमहानर्थो न कदर्थार्थमर्थ्यते। अनुत्तमसुखं यस्मै चिराय परिरोचते जगत्तृष्णाशिखादृष्ट्या सोऽर्थं पश्यतु शाम्यतु। भूरिभावविकाराणां जरामरणकर्मणां दैन्यदौरात्म्यदाहानामर्थः सार्थ इति स्मृतः।

First one must stop desiring the objects belonging to others with effort, and should later on cultivate disregard towards one's own possessions, through discrimination.

Slowly the attraction towards worldly joys lessens, and the student develops dispassion towards his own possessions like the family, wealth etc, and slowly treads the path towards the supreme rest.

There is no other torture in all the hells like when one is punished for life to amass wealth.

Understand that these wretched fools who are desirous of amassing wealth are always worried about the gains and losses they face, whether they are sitting, or sleeping, or traveling, or walking, or getting entertained. They do not have a peaceful mind even for a second.

Objects of desire are the abodes of harms; riches are the other name for problems; enjoyments end up in ailments only; yet the fools are always after them!

One will not get disinterest in the possessions which cause worries, till he stops chasing the harms disguised as riches which make one fall into greater difficulties.

He, who is after the excellent bliss of the Aatman, let him disregard the wealth like the tip of the worthless grass shoot of Jagat, and be quiet in the mind.

Wealth alone is said to be the cause for all the emotional breakdowns, for all the ailments and deaths, for all the wretched states and wicked acts.

अस्मिञ्जगति जन्तूनां जरामरणशालिनां अजरामरणं कर्तुं संतोषोऽस्ति रसायनम्। वसन्तो नन्दनोद्यानं

इन्दुरप्सरसः स्मृताः इत्येकतः समुदितं संतोषामृतमेकतः। सरसः प्रावृषेवान्तः संतोषेणैव पूर्णता। गंभीरां शीतलां हृद्यां प्रसन्नां रसशालिनीं साधुरोजस्वितामेत्य संतोषेणैव राजते सुपुष्पितवनाकारो वसन्तेनेव पादपः।

For the beings of the world who are suffering by aging and deaths, there is only one medicine that can free them from aging and death; that is 'Santosha', the bliss that is felt within.

Think of the beauty of the spring, the Nandana garden of Indra, the full moon and all the divine damsels combined as the excellent joy, and yet the 'Santosha -nectar' of the discriminating man excels all these joys. Like the lake filled by the monsoon waters, the mind feels fulfilled by 'Santosha' only.

The aspirant owns this 'Santosha' which is magnificent, majestic, cool, loved, pleasing, and full of bliss; and shines forth like a tree fully covered by blossoms by the arrival of spring.

पादपीठपरामर्शपिष्टकीटवदीहते दीनप्रकृतिरर्थार्थी दुःखाद्दुःखतरं व्रजेत्। कल्लोलविकलाः क्षुब्धसमुद्रपतिता इव

नाप्नुवन्नि स्थितं स्वस्थां विकृताकृतयोऽर्थिनः। संपदः प्रमदाश्चैव तरङ्गोत्तुङ्गभङ्गुराः कस्तास्वहिफणच्छत्रछायासु रमते बुधः। अर्थोपार्जनरक्षाणां जानन्नपि कदर्थनां यः करोति स्पृहां मूढो नृपशुं तं न संस्पृशेत्।

The man after possessions, is like a worm that gets smashed under the foot wear, is wretched and begging always, and moves from miseries to miseries. Those who desire to possess wealth and lands are like the wretched beings thrown into the turbulent sea, and never reach the shore, and keep moving their limbs in various contours. The two objects that destroy a man are the wealth and the woman (family), which are as unstable as the tip of the wave. Which wise man will want to rest under the hoods of a snake?

The fool, who desires wealth though well aware of the harms of earning wealth and protecting it, is just a wretched animal in human form. Do not ever get close to that stinking human-shaped animal.

मनसो बाह्यमारम्भमान्तरं च लुनाति यः समं वैतृष्ण्यदात्रेण तस्य क्षेत्रं प्रकाशते।

He, who cleans the inside and outside of the mind-field with the sickle of 'No-Trshna', his field is fit for the tree of Samaadhaana.

जगत्त्वमज्ञसंबुद्धं ज्ञो विदन्नसदेव यत् सतीव तत्स्फुरति तदनभ्यासजृम्भितम्।

Though the student understands intellectually that the world-state experienced by the ignorant is unreal, if he still moves in the world as if it is real, then his surface-dispassion achieves nothing, and shows his lack of involvement in the path of Realization.

संसारनिर्वेददशामुपेत्य सत्संगमं शास्त्रमुपेत्य तेन शास्त्रार्थभावेन निरस्य भोगान्वैतृष्ण्यद्वादर्यात्परमार्थमेति।

At first, develop disinterest towards the perceived world through proper reasoning practice; study the knowledge-Scriptures under the guidance of the Knowers; by analyzing the truths of the Scriptures develop dispassion towards all enjoyments human and divine, and get stabilized in the 'Vaitrshna state' (absence of Trshnaa). Gradually one will ascend the seven levels of realization and attain the Supreme state.

रूढे संसारनिर्वेदे स्थिते साधुसमागमे शास्त्रार्थे भाविते बुद्ध्या भोगवैतृष्ण्य आगते जाते विषयवैरस्ये सज्जनत्वे तथोदिते प्रकाशे सोन्मुखीभूते हृदये कलितोदये धनानि नाभिवाञ्छन्ते तमांसीव विवेकिना त्यज्यन्ते विद्यमानानि संशुष्कामेध्यपर्णवत्।

When disinterest towards the Samsaara (sliding patterns of conceptions) becomes deep rooted, when the Knowledge-Scriptures are well-understood under the guidance of Knowers, when there is no thirst for any worldly pleasure anymore (like family, fame, wealth etc), when there is no taste felt in any sensed object, when the nobility of character rises by itself, when the intellect is able to understand everything with clarity, when the attraction is centered in the 'Aatman' alone, then the possessions (wealth, people etc) are not desired for as if they are dark deep pits; and, the 'student who is endowed with discrimination' renounces all that he belonged to him as 'mine' (including the body identity), like the 'dirty dried up worm-infested leaves'.

भाराय पान्थदृष्ट्येव दृश्यन्ते दारबन्धवः यथाशक्ति यथाकालमुपचर्यन्त एव च। इन्द्रियेष्वपि संलग्ना इन्द्रियार्थाः पुनःपुनः न भोगा अनुभूयन्ते नूनं शान्तमनस्तया।

The family and relatives connected to the body are regarded as some heavy burden carried by a traveller, and are treated in the suitable manner on the surface level only, without attachment.

Though the sense objects are forced on the senses again and again (because of living amidst the crowd of relatives and friends), the joy is not experienced as before in those objects, since the mind is no more hankering after these pleasures and is quiet.

एकान्तेषु दिगन्तेषु सरःसु विपिनेषु च उद्याने पुण्यदेशेषु निजेष्वेव गृहेषु वा सुहृत्केलिविलासेषु

शुभोद्यानाशनादिषु शास्त्रतर्कविचारेषु न तथा स्थीयते स्थिरं उपशान्तेन दान्तेन स्वात्मारामेण मौनिना।

जातैवान्विष्यते ज्ञेन विज्ञानैकान्तवादिना

The student is now more withdrawn into the quietness of the Self, and is silent within, and finds no attraction in anything, and is untouched by whatever is happening around him.

He is not bothered whether he has to be alone, or travel far.

He is not bothered whether it is a desolate forest with lakes, or a garden filled with people.

He is not bothered whether he is visiting sacred centers, or is inside his own house.

He is not bothered by the company of his friends, festivals, parties, or even discussion sessions on intellectual topics. He does not choose anything, nor discard anything.

He remains quiet, without feeling anxious about the surroundings.

He remains always engaged in 'Vichaara' wherever he is, and is always alone even amidst the crowd.

एवमभ्यासवशतः परे विश्रम्यते पदे निम्नेवाम्भसि शान्तेन स्वयमेव विवेकिना।

In this manner, the 'student who is endowed with discrimination', gradually rises in his knowledge-quest, subdues his mind, and easily moves towards the Supreme state, like the water flowing towards low grounds.

सबाह्याभ्यन्तरं शान्ता ज्ञतैवर्थतयोदिता न संभवति भिन्नोऽर्थ इत्येव परमं पदम्।

The ascertained vision brought through reason, that 'whatever is seen as the world rises from one's own deluded conception state, and there exists no solid object that exists outside of the Self-shine', is known as the 'Supreme state'.

(When you clearly are able to see that, only the potential state of awareness, the Self in you, rises as the experience of some probable state, as channeled through the taints of your mind, that is said to be the 'knowledge vision'.

Unmanifest Reality is brimming with all possibilities; ready to become any experience.

And slightest wish for the world to be there, rises as the world you experience, newly, at each and every wink-span. Experience catches you and creates the hallucination of the 'I'.

There is no 'I' or 'you'; but the quiescent emptiness state that always stays as a 'ready to become an experience state', like a pillar which is ready to be conceived as any statue.)

नार्थोपलब्धिर्ना शून्यमस्ति बोधात्मतां विना इत्यन्तरनुभूतिस्थमाहुस्तत्परमं पदम्।

The Supreme state is not some thing that is attainable; it is not 'nothing' also. It is just the pure awareness (pure consciousness) (pure knowledge) state, that is experienced as one's own existence. This awareness of one's own existence bereft of all the thoughts and experiences, is known as the 'Supreme state'.

एकबोधातिसंबन्धपरिणामान्न बोधता न शून्यता नार्थतेति तद्विद्धि तत्परमं पदम्।

Understand that the 'Supreme state' is not an attainable state (it is already attained as the Self), is not the void state (it alone exists as the world-state); it is not some separate knowledge, since it alone shines as the world-knowledge also. The 'existence -awareness' is the Aatman, the Self.; this alone gets experienced as the existence of the world that is filled with objects.

स्वसंविन्मात्रविश्रामवताममनसां सतां न स्वदन्ते हि विषयाः पयांसि दृषदामिव।

For those, who rest only in the Self-awareness, and who have no minds (conceptions), the objects have no taste, like the stone which is bereft of any mind does not have any taste for the sugarcane it crushes.

निरोधपदमापन्नो निर्मना मौनमन्थरः स्वभावे स्थित एवास्ते चित्रे कृत इवात्मवान्।

Those who have extreme restraint, whose minds do not function as mere conceiving mechanisms, who are sunk in the quiescent state, are established in the 'natural state of Aatman', and are unaffected by anything, like the man painted in a picture.

सर्वार्थमर्थरहितं महदेव परमाणुवत् अशून्यमेव शून्यात्म हृदयं वेद्यवेदिनः।

For him, who has realized that which is to be known, the mind is empty always, but overflows with the expanse of the entire world as his essence. It encompasses all as one and is huge, but has no world inside it, and therefore, is like the subtlest atom. It is the essence of all the objects, but is without the conception of any object.

अहंत्वं जगदीहादि दिक्कलकलनादि च ज्ञस्य ज्ञानादि शून्यादि स्थितमेव न विद्यते।

His mind is empty of all. The 'I-ness', the Jagat and the desires connected to it, the directions, the lands, time, space etc are there for the Knower too; but they are non-existent and made of only 'emptiness' for him.

ज्ञेनामलपदस्थेन दीपेनेव निरस्यते तमो हार्द तथा बाह्यं रागद्वेषभयादि च।

The Knower is established in the taintless state of the 'truth-vision', and stays without the 'darkness of attraction and repulsion' inside and outside, like the lamp never allows the darkness to be inside or outside.

रजोरहितसर्वांशं सत्त्वात्पारमुपागतं असंभवत्तमोरूपं प्रणमेत् नृभास्करम्।

A Knower's state transcends the three Gunas. Dust, darkness and lamps vanish off in the presence of the Sun. A Knower is the sun shaped as a human. Any dust particle (agitation of action) will burn off in his presence. He is beyond the Sattva Guna also; for there is no division of good or bad in his state.

Ignorance (Tamas) cannot exist in him ever, for his the pure Knowledge state of Reality.

Salutation to that human-sun who has descended down to the earth.

भेदप्रविलये जाते चित्ते चादृश्यतां गते या स्थितिः प्राप्तबोधस्य न वाग्गोचरमेति सा।

The ignorant can see only the divisions, and the mind-conceived world.

The Knower sees no divisions; his mind has vanished off.

How can words describe the state of the one, who is endowed with the 'eyes of knowledge'?

ददात्येतन्महाबुद्धे निर्वाणं परमेश्वरः अहर्निशं परमया चिरं भक्त्या प्रसादितः।

Rama of great intellect! If the 'Supreme Lord' (Parameshvara), is propitiated for long, day and night, with devotion, then he bestows the boon of 'Nirvaana'.

रामोवाच

Rama spoke

ईश्वरः को मुनिश्रेष्ठ कथं भक्त्या प्रसाद्यते एतन्मे तत्त्वतो ब्रूहि सर्वतत्त्वविदां वर ।

Hey Best among Munis! Who is that Supreme Lord (Ishvara)? How is he to be propitiated with devotion?

Hey Best among the Knowers of the Truth! Tell me the truth of it all!

वसिष्ठोवाच

Vasishta spoke

ईश्वरो न महाबुद्धे दूरे न च सुदुर्लभः महाबोधमयैकात्मा स्वात्मैव परमेश्वरः।

Rama of great intellect! This Ishvara is not far; and he is not difficult to contact.

The very Self in you, which exists as its own awareness, is the Supreme Ishvara!

तस्मै सर्वं ततः सर्वं स सर्वं सर्वतश्च सः सोऽन्तः सर्वमयो नित्यं तस्मै सर्वात्मने नमः।

Only for him, everything; from him everything; he is everything.

From all sides he alone is. He is the inside essence of all that is. He is made up of all. He is eternal.

Salutation to him who exists as all!

तस्मादिमाः प्रसूयन्ते सर्गप्रलयादिविक्रियाः अकारणं कारणतो गतयः पवनादिव।

अनिशं पूजयन्त्येताः सर्वाः स्थावरजङ्गमाः यथाभिमतदानेन सर्वास्ताः भूतजातयः।

All the 'creation and dissolution events' rise from him only without any cause, yet are caused by him, like the movements of the wind are caused by the wind, though it is not the cause actually.

All the species, all the living beings, all the non-moving and moving, worship him without a break, by fulfilling every wish accordingly.

(Every Jeeva exists as the 'I', from a worm to a Brahmaa.

This 'I' is the misconceived Self; yet whatever is conceived rises as a world-experience.

Every being fulfills the wish that rises from within, and offers it only to the Self.

Who does not love the Self? Even a worm loves the Self, and exhibits it as its survival want.

Any action done by any one is for the sake of the Self alone, and is offered as a worship to this Great God.)

सुबहून्येष जन्मानि यथाभिमतयेच्छया यदा संपूजितस्तेन प्रसादमधिगच्छति।

प्रसन्नः स महादेवः स्वयमात्मा महेश्वरः बोधाय प्रेरत्याशु दूतं पूतं शुभेहितैः।

When he is properly worshipped for many births like this (with countless experiences good and bad), as per one's own wish, for many many births, then he gets pleased at last.

That great God, that Supreme Lord, when pleased by the good deeds, sends by himself a sacred messenger for giving enlightenment.

रामोवाच

Rama spoke

आत्मना परमेशेन को दूतः प्रेर्यते मुने स दूतो बोधनं वापि करोति वद मे कथम् ।

Hey Muni! Which messenger is sent by the Supreme Lord called Aatman?

And tell me, how does that messenger give knowledge?

वसिष्ठोवाच

Vasishta spoke

आत्मसंप्रेरितो दूतो विवेको नाम नामतः हृद्गुहायां सदानन्दस्तिष्ठतीन्दुरिवाम्बरे।

The messengers who is sent by the Self, is of the name of Viveka, and stays in the heart-cave, always happy, like the moon in the sky.

स एष वासनात्मानं जन्तुं बोधयति क्रमात्संसारसागरादस्मात्तारयत्यविवेकिनम्।

He teaches the 'creature which is of the nature of Vaasanaa', in a gradual manner; and takes the 'ignorant person who is without any Viveka', across the ocean of Samsaara.

बोधात्मैषोऽन्तरात्मैव परमः परमेश्वरः अस्यैव वाचको नाम प्रणवो वेदसंमतः।

This 'Supreme Lord of all' is of the nature of knowledge and is actually the inner Self.

He is represented by a term which defines him, namely 'Pranava' which is acclaimed in the Vedas.

जपहोमतपोदानपाठयज्ञक्रियाक्रमैः एष प्रसाद्यते नित्यं नरनागसुरासुरैः।

The humans, Naagas, Suras, and Asuras all try to please him with the methodical performance of Japa, Homa, Penance, charity, recitation of Vedas, Sacrifice etc.

द्यौर्मूर्धा पृथिवी पादौ तारका रोमराजयः भूतान्यस्थीनि हृदयं व्योमास्य परमेश्वरः।

सर्वत्रैष चिदात्मत्वाद्याति जागर्ति पश्यति।तेनैष सर्वतोलक्ष्यकरकर्णाक्षिपादभृत्।

(You want to see his form? Here is how he should be imagined!

He shines as the entire perceived phenomenon. Therefore you must imagine the Jagat itself as his form.)

The space-expanse is his head; the ground is his feet; the stars are the hairs on his body; the five elements are his bones; the heart is the empty sky. This is the form of this Parameshvara.

He is everywhere and in everyone as the 'Chidaatman'. Even a worm has the awareness of its existence.

He alone is awake to the world as all, and sees the world as all.

Therefore, he has countless hands, countless ears, countless eyes, and countless feet.

He is second-less; therefore he alone is seeing a world from inside all, as all.

विवेकदूतमुद्बोध्य हत्वा चित्तपिशाचकं आत्मनः पदवीं स्फारां जीवः कामपि नीयते।

This Ishvara graces only those, who want to see him as he is. Immediately without delay, he wakes up the messenger named Viveka; kills the vampire called the mind, which is attached to the flesh; and takes away the Jeeva somewhere to his own indescribable state.

त्यक्त्वा सर्वविकल्पौघान्विकारानर्थसंकटान् पौरुषेणात्मनैवात्मा स्वयमेव प्रसाद्यताम्।

(How to get the attention of this Ishvara?)

Renounce each and every misconception that plagues you as the body-identification and its connected objects. Get rid of all the difficulties that haunt you as the possession-mania of 'mine'.

Muster all the effort and rise in dispassion.

You the Aatman alone can lift yourself up, by gracing yourself!

भ्रमन्मनःपिशाचेऽस्मिन्कल्लोलजलदाकुले संसाररात्रितिमिरे स्वात्मैवापूर्णचन्द्रमाः।

This Samsaara is a dark night; the mind-vampire keeps roaming about; the dark clouds of misconception make it more terrifying. The full moon of Aatman alone can dispel this darkness.

अगाधमरणावर्तकल्लोलाकुलकोठरे तृष्णातरङ्गतरले स्वमनश्चण्डमारुते

महाजडलवाधारे संसारविषमार्णवे इन्द्रियग्रहगहने विवेकः पोतको महान्।

This Samsaara, the turbulent Ocean, is filled with deadly deep whirlpools, is an abode of terrifying waves of non-stop miseries; is covered by the quivering waves of Trshnaa; is hit by the terrifying stormy winds of the mind; is supported by the delusion water drops of countless beings; is the abode of the sense-crocodiles. The only boat available which can take you across the Ocean is 'Viveka'.

पूर्वं यथाभिमतपूजनसुप्रसन्नो दत्त्वा विवेकमिह पावनदूतमात्मा जीवं पदं नयति निर्मलमेकमाद्यं

सत्सङ्गशास्त्रपरमार्थपरावबोधैः।

At first, the Aatman, the Supreme Ishvara, feeling pleased by the worship done according to one's wish (the rise of dispassion), sends here the sacred messenger Viveka (to guide the Jeeva); takes the Jeeva to the state of taintless single source of all, through the company of the noble Knowers, the study of scriptures, and the understanding of the Supreme reality.