

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART SIXTY SIX  
(DISTINGUISHING CHARACTERISTICS OF A JNAANI)

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*



**ABOUT THE AUTHOR**

Narayanalakshmi

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

रामोवाच  
Rama spoke

परिज्ञाते परे वस्तुन्यनादिनिधनात्मनि संपद्यते वद ब्रह्मन्कीदृशः पुरुषोत्तमः।

When the Supreme Reality is realized with true understanding, in the beginningless endless Aatman (the knowledge essence within), hey Brahman, how will that excellent man shine out as?  
(How will he conduct himself in the world, and what are his special qualities?)

वसिष्ठोवाच  
Vasishta spoke

शृणु संपद्यते कीदृग्ज्ञातज्ञेयो नरोत्तमः यावज्जीवं कथं चैष किमाचारोऽवतिष्ठते।

Listen as to how that 'excellent man who has known what is to be known' conducts himself all through his life, and what are his unique qualities.

उपला अपि मित्राणि बन्धवो वनपादपाः वनमध्ये स्थितस्यापि स्वजना मृगपोतकाः।

Even the stones turn into friends, and the trees of the forest become his relatives.  
Though he is in the center of the forest, the deer cubs become his own people.

*(Whether he lives in a forest or a crowded city, it makes no difference for a realized Knower. Whether a city or a forest, he will see everything as the essence of Chit only.*

*If in the forest, the stones will act as his friends by offering him seats, the trees will become his relatives by offering him food, and the deer and other animals will stay with him as his companions.*

*If in the city, he will see the friends as stones, relatives as the trees, and his people as the forest animals.*

*He will not be affected by their presence or absence, in both ways.*

*What is there to affect when there is no delusion of duality at all?*

*In his level, 'Silence' alone exists as the empty expanse of perception, be it that of a forest or of a city!)*

आकीर्णं शून्यमेवास्य विपदश्चातिसंपदः स्थितस्यापि महाराज्ये व्यसनान्येव सूत्सवाः।

The crowd is the empty expanse for him; problems are just excessive prosperities.

Though he stays in a great kingdom, calamities are his festivals.

*(In what way can a city-life affect him? The crowded places look like the empty expanse for him; because he does not see people but only the multifarious Vaasanaas that are unfolding as the experience-fields.*

*In his level of vision, there is no second thing that exists as separate from Chit.*

*Since the Knower is the Chit-state itself, and has no identification with his body, he sees the 'entire world filled with people' as sheer emptiness only, as a shine of the Self. For such a Knower, if the life-problems are met with, then they are just random experiences in the course of a life which is just mind-made and not real! And the difficulties that are met in life, build up his strength only, and never subdue him in any manner. He faces the life with courage and does not bother about any type of life-situation that rises in front of him. The biggest calamity that has happened to anyone is the delusion state only. If one is out of that delusion, then what other calamity can be there as real for such a Knower?)*

असमाधिः समाधानं दुःखमेव महत्सुखं व्यवहारोऽपि सन्मौनं कर्मण्येवात्यकर्मता।

'Not remaining in Samaadhi' (as a physical act) is his true Samaadhi state (of unshaken Quiescence-state).  
Suffering alone is his greatest happiness (not bothered).

The affairs of the world done through the 'effort of talking', is the 'complete silence' for him.

Though doing actions, he is doing no actions at all.

*(A realized Knower need not be sitting in a cave absorbed in some trance state.*

*He is always alert as the never-setting sun of witness state.*

*He will be just doing whatever he is supposed to do in life, wherever he was before realization.*

*A realized person does not run away from the world, because he sees no world at all.*

*Always active in his regular duties, he is always absorbed in the silent state of the Self only. )*

जाग्रदेव सुषुप्तस्थो जीवन्नेव मृतोपमः करोति सर्वमाचारं न करोति किञ्चन।

Though he is in the waking state, he is deep asleep only. Though living, he is dead only. He performs well, all the actions that belong to his life; but does not do anything at all.

*(A realized Knower is unaffected by the world-events as if asleep, even when engaged in all the regular activities. He looks alive and active; but his body is dead already because of his non-identification with the body. He is a witness to all the actions of the mind, body and intellect.*

*The 'wakeful state of the ignorant' is the 'sleep of delusion' for him; and he is wide awake in the 'Turyaa state' which is the witness-state of all the other three mind-states.)*

रसिकोऽत्यन्तविरसो निर्घृणो बन्धुवत्सलः निर्दयोऽत्यन्तकरुणो वितृष्णस्तृष्णयान्वितः।

He enjoys the essence of everything, but actually does not find any essence in anything.

He has no tender feelings; but is affectionate towards all those who are related to him (co-existent in his world). He has no compassion (as to another); but has extreme kindness towards all (as to his own Self)..

He has no 'thirst for pleasures'; but is with the thirst only (of diving deeper into the Brahman-knowledge). *(A realized Knower need not close his eyes and sit in contemplation at all times.*

*His entire life is a 'Samaadhi state' only.*

*A realized Knower can be observed by the outsiders as doing actions or enjoying something also; but actually, he is always absorbed in his own essence; and the outside pleasures do not affect him in anyway.*

*There is no inside or outside for him. He is just the silent state watching the actions of the mind and body, like a witness. He does not have any compassion or kindness as a virtue to be maintained; he is above the 'Sattva Guna' of being good. He naturally loves all beings because he sees the Self alone appearing as all the false-shapes in his world-dream. He does not chase pleasures, and has no desire for anything of this world or the other. He is thirsty always for the silence of the bliss within, and is always engaged in enjoying the silence of the Self, even amidst the noisy perceptions.)*

सर्वाभिनन्दिताचारः सर्वाचारबहिष्कृतः वीतशोकभयायासः सशोक इव लक्ष्यते।

He will do the actions that are admired by the others; but he is out of all the actions (as anon-doer).

He has no sadness, fear, or tiredness; yet appears as if with sadness.

*(A realized Knower will not transgress the rules prescribed by the Scriptures. He will not hurt anyone by word, thought or deed. He will never act rude or arrogant. His actions will be always of a pleasing kind. Yet, within, he sees no differentiation and does not do any action at all.*

*His mind and body function mechanically, and he acts good and virtuous like a programmed robot made of flesh and mind. He sits silently like a passenger inside a body/mind-vehicle, aware of everything like a witness, even as the vehicle of mind and body drives by itself in a perfect manner, in the correct route automatically, as if remote-controlled by him.*

*He does not do any effort to act good or kind. The mind naturally is in the extreme goodness state; it is 'Sattva' (purity supreme) by nature. It is free of all negative qualities of anxieties, apprehensions, and tiredness and is not contaminated by the least taint of Tamas or Rajas.*

*He is sad as if, only because his life-dream is filled with only the ignorant people who are suffering every moment because of 'lack of knowledge'! But he is not really sad since he sees no one as real.)*

तस्मान्नोद्विजते लोको लोकान्नोद्विजते तु सः परमुद्वेगमापन्नः संसृतौ रसिकोऽपि सन्।

He does not get agitated by the world; nor does the world get agitated by him (since he exists amidst all, but really does not exist as any entity). Though he enjoys everything, he is always in high agitation (as the shine of the Self).

*(A realized Knower does not agitate the world through any of his actions. He goes through the so-called experiences of the life, acting only as a witness. He is highly excited by all the pleasures, not because he sees any real pleasure in them. Any pleasure pushes him always to his own state of silent bliss and he bubbles with joy at every action and every sensation. What he tastes is Chit; what he smells is Chit; what he hears is Chit; what he sees is Chit; what he touches is Chit. For example, an ignorant man sees a rose flower as a separate thing outside of him and imagines the beauty in the flower as a habit; but a Knower when he sees the rose becomes one with the rose as the Chit. His enjoyment of seeing a beautiful rose is to the maximum level. It is Chit expressing itself as a rose, 'a complete state of beauty and silence'; a Samaadhi state actually. The entire world is the expression of Chit; and a realized Knower is always enjoying his own bliss as the world, at every moment of his life, in an unbroken way.)*

नाभिनन्दति संप्राप्तं नाप्राप्तमभिवाञ्छति आस्तेऽनुभूयमानेऽर्थे न च हर्षविषादयोः।

He does not rejoice at what is gained; does not pine for what is not gained.

He experiences these feelings in the objects; but not the joy and distress connected to them.

*(A realized Knower is not a senseless idiot who does not understand what is happening around him.*

*Actually, he understands the world-affairs better than anybody else in the world, because his mind and intellect are acting in the highest intellectual level of Chit.*

*He too lives a life like others where something might be gained, or something might be lost. If he shows joy or pain at such moments, it is only to keep the others around him contented by expressing suitable emotions. Within, he has no botheration about any gain or loss. For him, any gain or loss is some 'change of pattern' that is just natural for the 'ever-changing process' called the 'world'.)*

दुःखिते दुःखितकथः सुखिते सुखसंकथः आस्ते सर्वास्वस्थासु हृदयेनापराजितः।

In the sad circumstances, he talks as if sad; in the happy circumstances, he talks as if happy.

In all the circumstances, he is undefeated in the heart (and stays unaffected).

कर्मणः सुकृतादन्यदस्मै किञ्चिन्न रोचते स्वभाव एव महतां ननु यन्न विचेष्टितम्।

Other than the righteous actions, nothing else is sought by this person. It is the natural quality of the great ones hey Rama, that they do not go against the dictum of the good scriptures.

नालम्बते रसिकतां न च नीरसतां क्वचित् नार्थेषु विचरत्यर्थी वीतरागः सरागवत्।

He does not overly enjoy anything (imagining joy in the objects); nor does he act as if everything is without essence (for he sees Brahman only as the essence of all). He does not move about among the inert objects (wealth, riches, land, gold, family, body-related beings etc) chasing them for some imagined happiness.

He is bereft of all the desires, yet acts as if interested (to only humour the others).

यथा शास्त्रव्यवहृतेः सुखदुःखैः क्रमागतैः अनागतोऽपि चायाति न हर्ष न विषादिताम्।

Pleasures and pains when contacted in the course of life, do not in the least touch him who acts according to the 'righteous instructions' given by the Scriptures. He undergoes no state of pleasure or pain ever.

संप्रहृष्टाश्च लक्ष्यन्ते लक्ष्यन्ते दुःखितास्तथा न स्वभावं त्यजत्यन्तः संसारारभटीनटाः।

They appear as happy also; they appear as sad also; yet they do not ever discard their inner nature of unperturbed Aatman-state. They are the 'courageous ones' who are acting out their characters perfectly on the 'stage of Samsaara' without forgetting their true identity of the Self.

*(A realized Knower is the courageous one who stands boldly and faces any situation that the life presents him. Because of his unattached nature, he thinks well, acts well and makes perfect decisions.*

*Success is naturally his, at all times.*

*Only an ignorant man whose heart is infested with the virus of anxieties and wants, will fail even in the smallest enterprise he is engaged in.*

*A Knower, who has nothing to gain from this world, keeps his body and mind pure and healthy.*

*He is always a winner.*

*An actor on the stage goes through all the emotions and actions that the character in the play demands, when he is acting the role. Within his mind, the actor never forgets his real identity; yet is one with the character on the stage. So also, a realized Yogi acts on the stage of the world; unattached and never forgetting his true identity of Chit. An actor is still ignorant and is identified with his form; but the Knower is formless and acts as if with a form.)*

आत्मीयेष्वर्थजातेषु मिथ्यात्मसु सुतादिषु बुद्बुदेष्विव तोयाणां न स्नेहस्तत्त्वदर्शिनाम्।

These 'Knowers of the Truth' maintain no attachment to their own kith and kin, or the objects that are around them (wealth etc), or the false entities like son etc, which are like the bubbles floating on the waters.

*(A realized Knower need not run away from his family and job. He lives among the people and performs the needed duties; but within himself, he knows them as just 'shapes with names' that are moving around in a dream dreamt by the Chit. He knows his body as just a dream-form appearing in their dreams. He just goes through those dreams as a dreamer only, like Vasishtha in the rock-world. He is wide awake in the world-dream. Others are just the dream characters who may never wake up. How can he be attached to them?)*

*Like an adult humoring a child playing some game of house-house or cop-thief, the Knower humors the others around him as if interested in their affairs. Inside, he just watches everything in amusement. 'He' is not the shape that others see him as; but is the 'Chit-state' which never expresses itself as any thought or word, but is silent as the pure awareness. There is no purposeful thought also as 'I am witnessing all'; but is just the natural existence of silence which watches all!*

अस्नेह एव सुघनस्नेहार्द्रहृदयो यथा वत्सलां दर्शयन्वृत्तिं जस्तिष्ठति यथाक्रमम्।

Like a person (a care-taker of a child) has no attachment; yet has a heart moist with excessive affection when displaying an act of affection, the Knower also acts in the same way, unattached but full of love.

वायूनिव प्रवाहस्थाः स्पृशन्ति विषयान्मुधा देहसत्ताविषान्मूढा लीयन्ते विषयोदरे।

The 'ignorant fools' who are in delirium state because of consuming the poison of the 'body-identification', dive deep inside the waters of sense objects; but they contact 'hot air' only as the 'sense pleasures', and do not get truly satisfied, like the people caught in the 'River of Vaitarini in the hell'.  
(*'Vaitarini River' is a river which is filled with nectar for the righteous ones and is seething with smoke and flames for the ignorant. Like the people who have consumed poison become delirious and have hallucinations, the ignorant who have consumed the 'poison of body-identification', see the sense objects as filled with pleasure and drown in them; it is like diving into the Vaitarini river which is made of the flow of hot air only; so they actually get no happiness there; and gasp in pain, in those scorching surroundings. They never get any satisfaction; and suffer in vain with nothing worthwhile gained. A realized Knower on the other hand, sees everything as the bliss of the Aatman only; and so never is fooled by the appearance of sense objects. Their presence or absence does not make any difference to his inner peace. He swims in the real nectar flow, and is always blissful.*)

बहिः सर्वसमाचारमन्तः सर्वार्थशीतलं नित्यमन्तरनाविष्ट आविष्ट इव तिष्ठति।

Outwardly he (the Knower) is engaged in his duties as per his life-situation; yet is cool within always and remains unaffected by all the events of life. He stays in the actions as if engrossed; but is not engrossed.  
(*When a Knower is engrossed in objects or actions, he is actually engrossed in the silence of Chit alone. Even a simple act of sweeping the room with a broom, or listening to a song or any ordinary action of the daily life will be done by him with full concentration. The mind gets fully absorbed in that act, forgetting all else at that moment of action. The work goes on mechanically; and he is in the bliss of the Self only. For the ignorant, the world is divided into actions based on time and place. They always are restless when engaged in any action, ordinary or important, and make a mess of all the actions. The ignorant 'do' the actions as the divided state of 'I' and the 'action'; but the Knower exists as the very action-scene without the division of 'I' and the 'action'. The ignorant need to keep particular hours of study, meditation and have to whine that they never get time for Brahman-thought! For the knower, the life itself is a state of Samaadhi. It is not divided by actions and objects. He is always awake in the silence. Actions and the perceived objects rush towards him like the river hitting at a rock; but he is never affected by those waves; and remains unshaken and remains absorbed in the Chit-state. Any action done by the body and mind is a meditation posture for the Knower. He is always in Nirvikalpa Samaadhi, though engaged in a variety of actions that fall to him in the course of his life. The words 'Nirvikalpa' and 'Savikalpa' have no meaning for him at all. Only the ignorant who know the word 'Vikalpa', the 'agitation or thought', live with it as their natural state of existence, and have to seek a state of Nirvikalpa, an unperturbed state as outside of them; but in the case of a knower, for whom the 'Vikalpa-natured mind' is dead already, where is a separate Nirvikalpa state to be sought for? All the actions he does is the manifest shine of the undivided 'unmanifest Brahman'. All the enjoyments he experiences is the manifest shine of the undivided 'unmanifest Brahman'. His form, words, thoughts are all the manifest state of the unmanifest Brahman. Manifest Brahman is actually the unmanifest Brahman only; because Brahman is a state without the differentiation of the manifest and unmanifest states. These words, 'manifest' and 'unmanifest', belong to the dictionary of the ignorant. A Knower is 'Brahman in person', you can say. There is actually no Knower at all; but the Chit state watching a dream, with full awareness. The best example of a Knower and ignorant in the same situation with different levels of existence can be seen where Krishna is acting as a charioteer for Arjuna in the battle-field of KuruKshetra.*)

*While Arjuna had to concentrate only on killing anyone whom he sights or hears, Krishna had the multiple tasks of maneuvering the chariot through the mad lot of elephants, chariots and men; protect Arjuna from the enemy darts; protect the horses also from getting killed; protect himself also from getting hit by the enemy arrows; and drive the chariot through the complicated Vyooaha (complicated arrangement) of the enemy-army also.*

*Even with such difficult tasks engaging his mind at the same instant, he was still in the state of Chit only, unaffected by the actions of the body and the mind; was perfect in each move of his hand or eyes. A single moment of non-alertness meant instant death at the hand of the enemy for himself and for his dear friend Arjuna also.*

*He was in the state of Nirvikalpa Samaadhi all through the war-scenes. Actually his whole life was a state of contemplation; where was he out of his Chit-state ever?!*

*Arjuna on the other hand was an ordinary man who had understood Brahman as an intellectual topic only. He was not in a realized state yet.*

*Just by hearing Krishna's Geetaa, he did not attain the state of Brahman.*

*At the most, he got the courage to kill his kith and kin in the battlefield; that is all. He was the same old Arjuna with the same old ignorance worrying about the victory or defeat at the end of the war.*

*Whereas, Krishna was in the Samaadhi state even when engaged in so many actions of the battle-field, Arjuna who had to just shoot his arrows at enemies, was continuously agitated and sweating at all moments; maybe wondering when the war will be over, when he will sit in his palace in a private room; and meditate on Brahman as Krishna had explained!*

*Though Arjuna was also Brahman in essence, he wanted to seek Brahman after the actions were over only; because, for him, Brahman state was a thing to be achieved through a process of contemplation, like all other gains of the world are attained through some processes only. It is like the ocean thinking that it will attain the state of ocean after the waves stop!*

*Krishna was the ocean with waves. Waves did not disturb him.*

*Arjuna was the ocean who as a wave wanted to become the ocean! He wanted to renounce the waves!*

*The difference between the two is just the ignorance.*

*Krishna was awake in the dream of the battle; and was the Chit dreaming as Krishna.*

*Arjuna was absorbed in the dream of a battle as a dream-character named Arjuna!*

*He knew that he had to wake up; his friend had taught him all that had to be taught; but he never woke up!*

*He later on dropped the friendship with Krishna also, when he felt that his son Abhimanyu's death was indirectly caused by Krishna; which led towards Krishna's complete renouncement of the family, kingdom and his walking away into the wilderness of a jungle as a recluse.*

*Just by hearing Geetaa, Arjuna did not attain any state of Knowledge; he did not realize the truths as true understanding through Vichaara.*

*Just by reading 'Vaasishtam', one cannot realize Brahman as a result of some meritorious action, unless each and every statement of Vasishta is understood as a realized truth and becomes part of oneself.*

*A Knower does not 'know' anything; but is 'Knowledge' in essence.*

*There is nothing outside of him other than the 'silent emptiness'.*

*He is not a 'Knower of the Aatman'; but just 'That' which knows only itself!*

*There is no name to describe his auspicious state!*

*He is Chit which is both manifest and unmanifest.*

*There is not even a 'he'; but only 'Chit', the emptiness which supports all this!)*