

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND THIRTY THREE

(GARLAND OF QUESTIONS-6)
[QUESTIONS AND MORE QUESTIONS]

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.

वसिष्ठोवाच
Vasishta spoke

ज्ञानस्य ज्ञेयतापत्तिर्बन्ध इत्यभिधीयते तस्यैव ज्ञेयताशान्तिर्मोक्ष इत्यभिधीयते।

The 'Knowing state of the Knowledge' is said to be bondage.
When the state of knowing is quietened, it is known as Moksha.

['Jnaanam' means Knowledge. It just stays as unmanifest; you can say.
When you know something as an object of knowledge, it becomes your Knowledge-essence and remains as a subtle part of you. The 'object of knowledge' and the 'knowing act' both shine as 'Knowledge' in an undivided form.

Chit is just the pure essence of Knowledge. It stays without the object of Knowledge. It is never bound.
A Jeeva is always a Knower of something. His mind jumps from object to object. This is bondage.

Knowledge is formless; it is division-less. It does not exist as words or names or forms.
It just is there as you, as whatever you know in your limited capacity. Whatever you know, that is you.
That is the Chit-essence shining as you, limited by the mind-function; as the duality of the perceiver and perceived.

What is bondage?

When this 'formless undivided subtle state of Knowledge' turns into the 'duality state of a perceiver connected to his object of Knowledge as perception', it is bondage.

Why is it called bondage?

Because a Jeeva is always in a 'state of knowing something outside of it'! There is never a rest for the mind which keeps on receiving knowledge through the senses and survives by their memories only.

This is the 'Jneyataa state of bondage'; as opposed to the 'Knowledge state of Brahman', which knows nothing as an object of knowledge.

When this duality-state subsides, the essence alone remains as the silent existence-awareness; and it is known as Moksha.

In a previous section, it was mentioned by Vasishta that when this knowledge essence knows that it knows, then the world appears as the perceiver/perceived states.]

रामोवाच
Rama spoke

ज्ञानस्य ज्ञेशान्तिः कथं ब्रह्मन्प्रवर्तते सा रूढा बन्धताबुद्धिः कथं वात्र निवर्तते।

How does one quieten the 'state of knowing the object of knowledge'?
How the deep-rooted bondage-sense can be removed here?

[One cannot block off the senses; or stay in a drugged state to keep the 'objects of Knowledge' away. Mind is never silent. It lives by consuming the objects of knowledge. Even if the 'outside' is closed off by a state like sleep, the mind will create a world of objects as a dream at least; or will imagine the objects.
Therefore how can the perceived cease to exist?]

वसिष्ठोवाच
Vasishta spoke

सम्यक्ज्ञानप्रबोधेन मन्दबुद्धिर्निवर्तते निराकारा निजा शान्ता मुक्तिरेवं प्रवर्तते।

By the dawn of the correct knowledge, the dullness of the intellect (which moves outward) is removed. The formless tranquil state of oneself shines forth then as liberation.

रामोवाच
Rama spoke

बोधः केवलतारूपः सम्यग्ज्ञानं किमुच्यते येन बन्धादयं जन्तुरशेषेण विमुच्यते।

Bodha is the form of just remaining as oneself only. What is said to be the dawn of correct knowledge (SamyakJnaana-Prabodha), by which a Jeeva is completely liberated?

[Bodha is just 'Bodha'; 'Knowledge'. It stays without any thing outside of itself. Nothing is 'known' in that state. What is the awakening of correct knowledge? How to get it?]

वसिष्ठोवाच
Vasishta spoke

ज्ञानस्य ज्ञेयता नास्ति केवलंज्ञानमव्ययं अवाच्यमिति बोधोन्तः सम्यग्ज्ञानमिति स्मृतम्।

'The Knowing state is not there for the Knowledge; there is only the imperishable state of Knowledge; and it is unspeakable.' (There is no word or thinking that can grasp it.)

When this is understood within, it is known as the correct knowledge.

[Even in the duality state, whatever you know as any knowledge does not require an object for its manifestation in words or actions.

For example, 'fire is hot' is some sort of knowledge you got by burning your fingers maybe; but, when you have the 'ascertained knowledge' that the fire is hot, you do not have to remember the fire or the heat or burning. You do not need a fire at all; or the words which explain it; or thoughts to remember it. That particular knowledge becomes a part of you as your essence. 'You just know'.

It is Jnaanam without Jneyataa. Knowledge just stays as 'yourself'.

This Knowledge in you is beyond the explanation of words.

'You just know'! Even when you see the fire, you know that it has the quality of burning; and so, you will avoid touching it directly. Reality is also like that.

'I know something' (Jneyataa) is bondage. Absence of the 'I' connected to 'Knowing' (Jnaana without Jneyataa) is liberation. When you know that you know, it is bondage; when you just stay as your essence of knowledge without knowing, then it is liberation. Reality does not even know of the word 'Knowledge'!

If you stay as Knowledge only, without any object of Knowledge, that is the Chit-state.

If there is no object of Knowledge, then where is the world?

If your knowledge is dependent on an object of Knowledge, then it is bondage.

Any knowledge that is obtained in the world is always dependent on some object of Knowledge. It is mostly the knowledge obtained of the world through the senses, mind and intellect. It is constantly changing; and you also are a changing state only, as connected to the changing pattern of the world.

Pure state of Knowledge does not depend on an object of Knowledge.

That is the true essence of every Jeeva. When the Jeeva stays as Knowledge only, then he is said to be liberated. 'Knowledge bereft of Jneyataa is the correct knowledge'.]

रामोवाच
Rama spoke

ज्ञानस्य ज्ञेयता भिन्ना त्वन्तः केति मुने वद उत्पाद्यो ज्ञानशब्दश्च भावे वा करणेऽथ किम्।

Tell me Hey Sage, what makes the knowledge and the state of knowing different in the undivided state of Reality? How is the term 'Knowledge' (Jnaanam) produced, either meaning-wise or grammar-wise?

[Why did the pure state of Reality turn into Knowledge and the Knowing-state, as two; as the divided states of liberation and bondage? Why did the word 'Knowledge (Jnaanam) rise up in the tranquil state which is unspeakable?

In the tranquil state, there is no Knowledge as such; but a pure state of silence only.

What made the word 'Knowledge' rise up?

This alone seems to be the cause of all suffering, by being absent and present!]

वसिष्ठोवाच
Vasishta spoke

बोधमात्रं भवेज्ज्ञानं भावसाधनमात्रकं न ज्ञानज्ञेययोर्भेदः पवनस्पन्दयोरिव।

‘Understanding’ alone is Knowledge. It is a word used in that meaning only.

(It is an action of knowing something outside of you.) (It is the Jeeva-state.)

The knowledge and the object of knowledge do not differ like the wind and its movement.

(This is the Reality-state.)

[For example, if you touch the fire again and again to see whether it burns, then you continuously suffer without a break. When you stay silent as the knowledge only; you do not need a fire to burn you; then it is freedom from suffering.]

रामोवाच
Rama spoke

एवं चेत्तत्कथमयं ज्ञानज्ञेयादिविभ्रमः सिद्धः शशविषाणाभो भविष्यद्भूतभव्यशः।

If that is the case, why then this delusion of the separateness of the Knowledge and the state of knowing?

This delusion alone brings about the affairs of the past, present and future like a hare’s horn!

वसिष्ठोवाच
Vasishta spoke

बाह्यार्थभ्रान्तितो ज्ञेया भ्रमबुद्धिरिहोदिता बाह्यश्चाभ्यन्तरश्चार्थो न सम्भवति कश्चन।

Because of the delusion of the objects situated outside, this delusory state of knowing has risen.

Nothing is there as outside or inside (actually).

रामोवाच
Rama spoke

योऽयं प्रत्यक्षदर्शोऽर्थो मुने त्वमहमादिकः भूतादिरनुभूतात्मा स कथं नास्ति मे वद।

It is directly seen that ‘I, you and all’ exist as objects of experience for each other.

Hey Sage, how it is not there? Tell me.

वसिष्ठोवाच
Vasishta spoke

आदिसर्गविधावेव विराडात्मादिकोऽनघ जातो न कश्चिदेवार्थो ज्ञेयस्यातो न संभवः।

Hey Anagha! The form of Viraat at the beginning of the Creation is a delusory-state.

(So it continues as a delusion here also.)

There is nothing that is to be ‘known’ actually. Therefore anything that is to be known is impossible.

रामोवाच
Rama spoke

भविष्यद्भूतभव्यस्था जगद्दृष्टिरियं मुने नित्यानुभूयमानापि न जातेति किमुच्यते।

Hey Muni! Jagat stays in the three modes of future, past and present; and is experienced continuously. How it is said to be non-existent?

वसिष्ठोवाच
Vasishta spoke

स्वप्नार्थमृगतृष्णाम्बुद्वीन्दुसंकल्पितार्थवत् मिथ्या जगदहंत्वं च भाति केशोण्ड्रकं यथा।

The objects in the dream; the water in the mirage; the sight of the double-moon; the objects in the imagination; and the Jagat with the I-ness connected to it; all these shine forth falsely like the hair balls seen by the infected eye.

रामोवाच
Rama spoke

अहं त्वमयमित्यादिजगज्जठरमप्यलं कथं न जातं भगवन्सर्गादावनुभूतिमत्।

I, you, etc are always existent in the belly of the Jagat; and the world is experienced as real. Bhagavan, how it is said to be not born at all?

वसिष्ठोवाच
Vasishta spoke

कारणाज्जायते कार्यं नान्यथेत्येव निश्चयः सर्वोपशान्तौ जगतामुत्पत्तौ नास्ति कारणम्।

Effect is produced from a cause; and not in any other manner, for sure. Since everything is the tranquil state only, there is no cause for this world to rise at all.

[There is only the tranquil state of Knowledge-Essence as Reality. How something called Jagat can rise out of it as an effect?]

रामोवाच
Rama spoke

महाप्रलयसंपत्तौ शिष्टं यदजमव्ययं तत्कथं नाम सर्गस्य न भवेत्कारणं मुने।

After the great dissolution is complete, what is left over is the imperishable state. Why cannot that state be the cause of the world?

[This world we are seeing will meet its end some day. It will dissolve off into its source state of Brahman. Again it will rise from the same source. Therefore why cannot that imperishable state be the cause of it all?]

वसिष्ठोवाच
Vasishta spoke

यदस्ति कारणे कार्यं तत्तस्मात्संप्रवर्तते न त्वसज्जायते राम न घटाज्जायते पटः।

If the effect was pre-existent in the cause, the effect can proceed from that cause. How can the unreal rise out of the real Rama? The cloth cannot come out of a pot!

रामोवाच
Rama spoke

जगत्सूक्ष्मेण रूपेण महाप्रलय आगते आस्ते ब्रह्मणि तत्तस्मात्पुनरेव प्रवर्तते।

Jagat stays in its subtle form in Brahman-state, after the dissolution process. Therefore it again comes out of it.

वसिष्ठोवाच
Vasishta spoke

महाप्रलयपर्यन्ते केन सर्गास्तितानघ अनुभूता महाबुद्धे तत्रस्था सा च कीदृशी।

After the great dissolution is over (as you believe it to be there), who is left back to experience the existence of the world, hey Anagha?

How can the existence of the world be there in that imperishable state, hey intelligent one?

[There is no perceiver to perceive the perceived when everything is dissolved off.
Jnaanam cannot have Jneyataa state at all!]

रामोवाच
Rama spoke

ज्ञस्यात्मिका श्रीस्तत्रस्था तादृशेरनुभूयते व्योमात्मिका तु न भवेन्न सतामसदेति हि।

Brahman-state is rich with Knowledge-essence only; and experienced as that only.

(It just stays as the nameless state of Knowledge.)

It will not be an empty state; and the unreal also cannot become real!

[There is only the state of pure Knowledge; and the unreal has no chance of existing as real at all!]

वसिष्ठोवाच
Vasishta spoke

एवं चेतन्महाबाहो जसिरेव जगत्त्रयं विशुद्धज्ञानदेहस्य कुतो मरणजन्मनी।

If that is what you say, hey mighty armed, then it is proved that the Knowledge-essence alone is the tri-world. *(Tri-world and its contents are of Bodha-form only. Nothing else is there other than the pure state of Reality.)* For such a body of extremely pure Knowledge, where exist the death and birth states (or Creation and dissolution states)?

रामोवाच
Rama spoke

तदेवमादितो नास्ति सर्गस्तदियमागता कुतः कथमिव भ्रान्तिरिति मे भगवन्वद।

If this Creation is not there from the beginning, Bhagavan, then how did this delusion came to be about, from where?

[If nothing has come out of the imperishable state, and world is not existent at all; then, from where did the delusion arise in the pure Knowledge state, that we all perceive a world like this?]

वसिष्ठोवाच
Vasishta spoke

कार्यकारणताभावाद्भावाभावौ स्त एव नो इदं च चेत्यते यद्यत्स्वात्मा चेतति चेतितम्।

Since there is no causality factor that belongs to the world-existence, (since this world does not have a cause), the presence and absence of the world (as rising from a cause, and perishing) are not there at all. Whatever gets cognized, is the 'Self' alone; Self alone perceives the perceived.

[Since you have understood that the world has no cause as such, it cannot be produced or destroyed. What then is the perceived phenomenon? Since the imperishable state alone exists, that alone exists as the essence of the perceiver perceiving something. Is it not so?]

रामोवाच
Rama spoke

चेतितो चेतति यन्त्रं द्रष्टा दृश्यत्वमीश्वरः कथमेति कथं वह्निं दहेत्काष्ठं कदा किल।

The perceived gets perceived; and the perceiver is machine-like.

How can Ishvara stay as an inert state of the perceived?

How can the inert log of wood make a fire that burns it? And when has it happened like this?

[There is only the perceiving process, then! All this is just a mechanical process of cause and effect appearing from an inert state!

If the imperishable state is a mechanical process of perception, then it is as inert as a log of wood or a machine which churns out perception after perception as experiences.

It is as idiotic as saying that the inert wood itself produced the fire to burn it!]

वसिष्ठोवाच
Vasishta spoke

द्रष्टा न याति दृश्यत्वं दृश्यस्यासंभवादतः द्रष्टैव केवलो भाति सर्वात्मैकघनाकृतिः।

The perceiver does not become the inert state of perception (as bound to it), since there is no perceived at all. Therefore the perceiver alone shines, as the dense form of 'essence of all'.

[Actually, there is no perceiver perceiving the perceived as a mechanical process.

Dreaming person alone is there as the dreamt world also; there is no other thing as an outside world.

Perceiver alone exists as the essence of all, as the Chit-state.

Every Jeeva shines as a perceived experience; as a ray of Knowledge!

World is non-existent as a solid structure; but is the Chit as the state of Knowledge.

Knowledge alone is the imperishable state; the perishable world has no place at all there!]

रामोवाच
Rama spoke

चिन्मात्रं तदनाद्यन्तं चेत्यं चेतयते तदा तदिदं जगदाभानं कुतः स्याच्चेत्यसंभवः।

ChinMaatram is without beginning and end (and undivided).

If it really perceives something (else) which is there as the perceived (Jagat), then, how does the world shine forth as a separate object of perception, since the perceived is (completely) non-existent in Chit-state?

[Reality never perceives anything as the perceived. How can that which is non-existent exist in the Reality?]

वसिष्ठोवाच
Vasishta spoke

चेत्यं हि कारणाभावान्न संभवति किंचन चेत्याभावाच्चेतनस्य मुक्तताऽवाच्यता सदा।

Since there is the absence of cause, the perceived does not happen at all (as an effect).

Since there is no perceived at all, the perceiving consciousness is always free; and is unspeakable.

रामोवाच
Rama spoke

एवं चेतदहंतादि चेत्यं कथमिदं कुतः कथं जगद्वेदनं च कथं स्पन्दादिवेदनम्।

If it is so, then how and from where the 'I' ness and the perceived world come to be there?

How does a world get experienced as real?

How one feels movement in the movement-less Knowledge-state?

वसिष्ठोवाच
Vasishta spoke

कारणासंभवादादावेवोत्पन्नं न किंचन कुतश्चेत्यमतः शान्तं सर्वं सर्गस्तु विभ्रमः।
Since there is the absence of cause, nothing was produced in the beginning. Therefore, where is the 'perceived'? Everything is the tranquil state only. The world you see is just a form of delusion.

रामोवाच
Rama spoke

अत्र मे विगतोल्लेखे निश्चेत्यचलनादिके सकृद्धिभाते विमले विभ्रमः कस्य कीदृशः।
If I am the imperishable state which is beyond description, and am motionless without any movement, and am the single self-shining taintless state, who gets the delusion, in what way?

वसिष्ठोवाच
Vasishta spoke

कारणाभावतो राम नास्त्येव खलु विभ्रमः सर्वं त्वमहमित्यादि शान्तमेकमनामयम्।
Rama! There is no delusion at all, since there is no cause for this delusion.
All this, the 'I', 'you' etc, are all just the un-afflicted tranquil state only.

रामोवाच
Rama spoke

ब्रह्मन्भ्रममिवापन्नः प्रष्टुं जानामि नाधिकं नात्यन्तं च प्रबुद्धोऽस्मि पृच्छामि किमिहाधुना।
Brahman! I am still confused as it were. I do not know what to ask.
I am not enlightened also much. What question should I ask now?

वसिष्ठोवाच
Vasishta spoke

कारणस्यैव निकषं पृच्छ माऽऽकारणक्षयात्परे स्वभावेऽनिर्वाच्ये स्वयं विश्रान्तिमेष्यसि।
(Verbal debate will never lead to the correct conclusion. Ask from the practical way.)
Rama! Ask about the very cause of your doubt and rub it off using me as a touch-stone, till the cause for your doubts vanish off. You will stay restful in the indescribable Supreme nature of the Self by yourself.

रामोवाच
Rama spoke

मन्येऽहं कारणाभावात्पूर्वमेव न सर्गता उदिता तेन कस्यायं चेत्यचेतनविभ्रमः।
I agree that since there is no previous cause, the state of the Created world cannot be there.
For whom does the delusion of the perceived and the perceiver states rise up?

वसिष्ठोवाच
Vasishta spoke

अकारणत्वात्सर्वत्र शान्तत्वाद्भ्रान्तिरस्ति नो अनभ्यासवशादेव न विश्राम्यति केवलम्।
Since there is no cause for anything, and since there is only the tranquil state, there is no delusion at all. You are not able to rest in the tranquil state, because of the non-practice only.

रामोवाच
Rama spoke

कुतो भवेदनभ्यासो भवेदभ्यसनं कुतः कुतोऽभ्यासात्मिका भ्रान्तिरेषा पुनरुपस्थिता।
Where forth does the non-practice or the practice rise again?
Why the delusion of practice also has come up again?

वसिष्ठोवाच
Vasishta spoke

अनन्तत्वादनन्तस्य भ्रान्तिर्नास्ति च संप्रति अभ्यासभ्रान्तिरखिलं महाचिद्धनमक्षतम्।
Since the endless state is endless, it has no delusion. The delusion of practice of all sorts (belonging to the ignorant and Mumukshu states) is also the imperishable state of Chit only.

रामोवाच
Rama spoke

उपदेश्योपदेशादावनया शब्दसंपदा किमन्यद्वद मे ब्रह्मन्सर्वस्मिञ्छान्ततां गते।
When the tranquil state stays attained already (as Self-awareness), what reason is there for the instructions for the one who needs to be instructed, with such a wealth of words?

वसिष्ठोवाच
Vasishta spoke

उपदेश्योपदेशात्म ब्रह्म ब्रह्मणि संस्थितं बोधात्मनि न मोक्षोऽस्ति न बन्धोऽस्तीति निश्चयः।
The one who instructs and the one who receives instruction is the Brahman staying in Brahman.
An enlightened knower has no idea of bondage or liberation for sure.

रामोवाच
Rama spoke

देशकालक्रियाद्रव्यभेदवेदनचेतसां सर्वस्यासंभवे सर्वसत्ता कथमुपस्थिता।
When there is no possibility of anything existing (other than the tranquil state of Reality), then how does the entire world appear as an ascertained reality for those whose minds believe in the manifoldness of the place, time, action, object etc?

वसिष्ठोवाच
Vasishta spoke

देशकालक्रियाद्रव्यभेदवेदनचेतसां अज्ञानमात्रादितरा सत्ता नान्यास्ति नो पुरा।
For those whose minds believe in the manifoldness of the place, time, action, object etc, nothing else is real but the ignorance alone; since the reality of the world does not rise in front of a Knower.

रामोवाच
Rama spoke

बोध्यबोधकतापत्तेरभावाद्बोधता कथं द्वैतैक्यासंभवे ब्रह्मन्कारणासंभवे सति।
Brahman! Since the two-ness and one-ness are not possible, since the cause also is not possible, since the occurrence of the knowledge taught and understood also is not there, how can one attain the state of knowledge?

वसिष्ठोवाच
Vasishta spoke

बोधेन बोधतामेति बोधशब्दस्तु बोध्यतां भवद्विषयमेवायमुचितो नास्मदादिषु।

The word 'Bodha' (Understanding) becomes valid as a state of understanding, only when one attains the knowledge of Brahman when he has no such knowledge. That is suited to you all; but not to us.

रामोवाच
Rama spoke

बोध एव यदाहंत्वमेति बोधान्यता तदा कुत एषा परेऽनन्ते नासावतिजलेऽमले।

Bodha itself has been expressed as 'I' (since you are in the Bodha-state and it is not an ignorant act). (However) the ignorant state other than Bodha is the Jeeva. How the 'I' ness exists in the taintless water (of Bodha) which is overflowing as the endless Supreme?

वसिष्ठोवाच
Vasishta spoke

यत्तद्बोधस्य बोधत्वं तदेवाहंत्वमुच्यते द्वित्रमत्रानिलस्पन्ददशोरिव निगद्यते।

The 'knowledge state of the Knowledge essence' alone is said to be the 'I' in (Knowers like) us. The duality imagined here is like the movement in the wind.

['I' is expressed by us as a form of communication only; and is not tainted with ego.

This 'I', refers to the very nature of Chit-state; and is not a delusion-created-word.

A Knower like me speaks from the 'I-less' level of Brahman only, but has to mention the sound 'I', so as to communicate with others who know only the language of 'I'.]

रामोवाच
Rama spoke

सौम्याब्ध्यन्तस्तरङ्गादिर्यथादत्ते यथास्थितं तथा स्वरूपमात्रस्य बोध्यं बोधोऽवबुद्धवान्।

Like the ocean itself rises as the waves in its natural state, the Knower must see his own essence as the perceiver and perceived states!

वसिष्ठोवाच
Vasishta spoke

एवं चेतत्कथं कः स्याद्दोषो द्वित्वादिदोषतः अनन्ते स्थित एकस्मिन्च्छान्ते पूर्णं परे पदे।

If it were so, where is the faulty state rising from the fault of duality, in the Supreme state which is endless tranquil and complete?

[The question is not correct, because there is no perceived at all as the essence of the Knower.]

रामोवाच
Rama spoke

कोऽत्र कल्पयिताहंत्वं भुङ्क्ते भोक्ता च कश्च वा यन्मूलं यज्जगद्भ्रान्तिरनन्ता प्रविजृम्भते।

Then who imagines the 'I' ness? Who experiences all the experiences?

What shines forth as the endless root for this world delusion?

वसिष्ठोवाच
Vasishta spoke

ज्ञेयसत्तावबोधे हि बन्धनं सच्च नास्त्यलं ज्ञप्तेः सर्वार्थरूपत्वाद्बन्धमोक्षावतः कुतः।

When one is intent in understanding the reality, it is known as bondage.

For the Knower, there is nothing to be known, since Knowledge (Jnapti) alone shines as all the objects. Therefore where is bondage or liberation?

रामोवाच
Rama spoke

ज्ञप्तेर्बाह्यार्थता दीपान्नीलादीव प्रवर्तते बाह्यस्त्वर्थोऽस्ति सद्रूपो ननु दृष्टोपलम्भनः।

The shine of the lamp reveals colours like blue etc, by spreading out. Similarly, whatever gets understood as an object of Knowledge is possible because the understanding consciousness spreads out and reveals the objects as existing.

वसिष्ठोवाच
Vasishta spoke

अकारणस्य कार्यस्य बाह्यार्थस्य सत्यता येयं सा भ्रान्तिमात्रात्मरूपिणी नेतराङ्गिका।

The reality of the outside objects is not there, (like a barren woman's son cannot exist); since it is not an effect produced from a cause (like the silver seen on a conch shell). It is of the nature of illusion only. It is not so for the ones who stay in their own essence.

रामोवाच
Rama spoke

स्वप्नः सत्योऽस्त्वसत्यो वा दुःखं तावत्प्रयच्छति तथैवेयं जगद्भ्रान्तिः क उपायोऽत्र कथ्यताम्।

Svapna, whether real or unreal, gives pain when experienced. This delusion of the world also is similar to it. (It is experienced as if real.) What is the way to come out of it? Tell me!

वसिष्ठोवाच
Vasishta spoke

एवं तावद्यथा स्वप्नस्तथेयं चेज्जगत्स्थितिः तत्पिण्डग्रहार्थानां सर्वैव भ्रान्तितोदिता।

If this world-state is also like a Svapna only, as you say, then the delusion rises in believing in the fixed solid-state of the objects.

[If you know that it is unreal like a Svapna, then where is the suffering?]

रामोवाच
Rama spoke

किमेतावति संपन्ने संपन्नं भवति प्रियं कथं च शाम्यत्यर्थानां स्वप्नादौ पिण्डरूपता।

If such an understanding rises, then one will indeed be happy. How can one remove the idea of the solidity of the objects in a Svapna (while experiencing them)?

वसिष्ठोवाच
Vasishta spoke

पूर्वापरपरामर्शात्पिण्डतार्थेषु शाम्यति स्वप्नेऽप्येवं स्थिते स्थूला भावना विनिवर्तते।

The solidity is removed by analyzing the prior and subsequent state of things. If such a knowledge persists even when in the Svapna state, the solid nature of the objects vanishes off.

रामोवाच
Rama spoke

भावना तनुतां याता यस्यासौ किं प्रपश्यति कथं शाम्यति तस्यायं संसारकुहरभ्रमः।

What does a person see the world as, when the idea of solidity is reduced?

How does the delusion of the deep hole of Samsaara subside for him?

(What will he see as the world, if it is not seen as a solid reality?)

वसिष्ठोवाच
Vasishta spoke

उद्ध्वस्तमसदाभासमुत्पन्ननगरोपमं वर्षप्रोन्मृष्टचित्राभं जगत्पश्यत्यवासनः।

One without the Vaasanaas sees the world as a city suddenly appearing, as unreal and already destroyed, or as a painting erased by the rains.

रामोवाच
Rama spoke

ततः किं तस्य भवति वासनातानवे स्थिते पिंडग्रहे गतेऽर्थानां स्वप्नोपमजगत्स्थितेः।

When his Vaasanaas are destroyed, what happens to him, since he does not see the objects as real and solid, and the world looks like a dream for him?

वसिष्ठोवाच
Vasishta spoke

संकल्परूपजगतः क्रमात्सापि विलीयते वासना तस्य तेनाशु स निर्वाति विवासनः।

Since the world is of the form of Samkalpa (Aativaahika conception-state) only, the Vaasanaa dissolves off by the gradual ascent up the levels of spirituality. Since he stays without the Vaasanaas, he is not blown away by the Vaasanaas.

रामोवाच
Rama spoke

अनेकजन्मसंरूढा शाखा प्रसवशालिनी भवबन्धकरी घोरा कथं शाम्यति वासना।

Vaasanaa becomes deep rooted through many births, and branches out in various manners; binds one to the worldly existence, and is terrible. How can it subside?

वसिष्ठोवाच
Vasishta spoke

यथाभूतार्थविज्ञानाद्भ्रान्तिमात्रात्मनि स्थिते पिण्डग्रहवियुक्तेऽस्मिन्दृश्यचक्रे क्रमात्क्षयः।

When, by the true knowledge of the reality, the world stays as an illusion only and the objects are seen not as solid in the rotating wheel of perception, the Vaasanaas subside off gradually,

(The dust settles down when the wheel stops rotating, and stability is brought about.)

रामोवाच
Rama spoke

पिण्डग्रहविमुक्तेऽस्मिन्द्दृश्यचक्रे क्रमान्मुने संपद्यते किमपरं कथं शान्तिः प्रजायते।

When gradually, the objects are seen not as solid in the rotating wheel of perception, hey Muni, what is attained later on? How the tranquil state rises forth?

वसिष्ठोवाच
Vasishta spoke

पिण्डग्रहभ्रमे शान्ते चित्तमात्रात्मतां गते निरोधगौरवोन्मुक्ते जगत्यास्थोपशाम्यति।

When the delusion of solidity is gone, and one stays as the Self-state only, and is freed of dislikes and wants, then the interest in the world subsides (with the knowledge of its unreality).

रामोवाच
Rama spoke

बालसंकल्परूपेऽस्मिन्स्थिते जगति भासुरे कथमास्थोपशमनं तादृग्दुःखाय किं नरः।

When a man stays in this perceived state of the world which is like a (wasteful) imagination of a child, how can the attachment be removed? Why the man has to suffer so much?

वसिष्ठोवाच
Vasishta spoke

संकल्पमात्रसंपन्ने नष्टे दुःखं कथं भवेत्संकल्पचित्तमात्रं यत्तत्तावत्प्रविचार्यताम्।

When it is made of conception only, how can it give pain when destroyed? Analyze well as to how it is just the conception of the 'Chitta' only.

रामोवाच
Rama spoke

कीदृशं भगवंश्चित्तं कथं तत्प्रविचार्यते किं च संपद्यते ब्रूहि तस्मिन्सम्यग्विचारिते।

Bhagavan! What is the mind (Chitta) like? How it can be made to do analysis? Tell me what does one attain by that, when he analyses well?

वसिष्ठोवाच
Vasishta spoke

चित्तश्चेत्योन्मुखत्वं यत्तत्चित्तमिति कथ्यते विचार एष एवास्य वासनानेन शाम्यति।

'Chitta' is that which is turned towards the perceived. What you are now doing is alone the Vichaara. (You are intently absorbed in listening to this discourse of mine.) Vaasanaa subsides by this (naturally).

रामोवाच
Rama spoke

कियन्नाम भवेद्ब्रह्मन्न चेत्योन्मुखता चित्तेः चित्तस्याचित्ततोदेति कथं निर्वाणकारिणी।

Brahman! How can the Chitta that is turned towards the perceived, change ever? How will the Chitta become a 'non-Chitta state', and bring about the Nirvaana? (How to turn the 'Chitta' away from the 'perceived'?)

वसिष्ठोवाच
Vasishta spoke

चेत्यं न संभवत्येव चित्किं चेतयते कुतः चेत्यासंभवतश्चित्तसत्ता नास्ति ततश्चिरम्।
The perceived does not occur at all (when you do Vichaara and understand the truth).
What can the Chit (as a Chitta) perceive, from where?
Since there is no 'perceived', the Chitta has no existence ever!

रामोवाच
Rama spoke

कथं न संभवेच्चेत्यं यदनुभूयते अपह्ववश्चानुभवे क्रियते कथमीदृशः।
How can the perceived that is experienced be not there? How can the experience be denied like this?

वसिष्ठोवाच
Vasishta spoke

यादृक्स्यादज्ञविषयं जगतस्य न सत्यता यादृक्च तज्ज्ञविषयं तदनाख्यं यदद्वयम्।
Jagat seen by the ignorant has no reality in it. The non-dual state seen by the Knower is unexplainable.

रामोवाच
Rama spoke

त्रिजगत्कीदृग्ज्ञानां कथं तस्य न सत्यता तज्ज्ञानां तु जगद्यादृक्त्वत्तुं किं न युज्यते।
How can the three worlds seen by the ignorant be unreal?
Why it is not possible to explain the world seen by the Knowers?

वसिष्ठोवाच
Vasishta spoke

आद्यन्तद्वैतमज्ञानां तज्ज्ञानां तन्न विद्यते जगच्च नो संभवति नित्यानुत्पन्नमादितः।
The duality (of the world and 'I-ness) with beginning and end is seen by the ignorant. For the Knowers, such a duality-sense is not there. Jagat does not occur at all, since it is never produced in the beginning.

रामोवाच
Rama spoke

आदितो यदनुत्पन्नं न संभवति कर्हिचित् असद्रूपमनाभासं कथं तदनुभूयते।
That which is not produced from the beginning never can happen at all.
It is unreal and cannot be seen at all. Still, how does it get experienced?

वसिष्ठोवाच
Vasishta spoke

असदेव सदाभासमनुत्पन्नमकारणं जाग्रत्स्वप्नवदुद्रूतमर्थकृच्चानुभूयते।
The unreal alone shines always; is not produced and is causeless.
It has risen like a dream of waking state, and is experienced as if with meaning.

रामोवाच

Rama spoke

स्वप्नादौ कल्पनादौ च यद्दृश्यमनुभूयते तज्जाग्रद्रूपसंस्कारादनुष्ठानानुभूतितः।

Whatever scenes are perceived in the Svapna or imagination states, are there because of the impressions that are taken from the Jaagrat state.

वसिष्ठोवाच

Vasishta spoke

किं जाग्रद्रूपमाहोस्विदन्यत्स्वप्नेऽनुभूयते संकल्पे च मनोराज्ये इति मे वद राघव।

Is it only what belongs to the Jaagrat, or any other thing gets experienced in the imagination and Svapna states, tell me, Hey Raaghava!

रामोवाच

Rama spoke

स्वप्नेषु कल्पनाद्येषु जाग्रदेवावभासते संस्कारात्मतया नित्यं मनोराज्यभ्रमेषु च।

In the Svapna and imagination states, and in building mental kingdoms etc, Jaagrat alone shines forth in some form, gained as impressions at all times.

वसिष्ठोवाच

Vasishta spoke

तदेव जाग्रत्संस्कारात्स्वप्नश्चेदवभासते तत्स्वप्ने लुठितं गेहं कथं प्रातरवाप्यते।

If the Svapna contains only some vague impression of the Jaagrat alone, then how does the house (of Jaagrat) which was lost when entering the Svapna state, get attained in the morning?

रामोवाच

Rama spoke

न जाग्रद्राजते स्वप्ने तद्ब्रह्मान्यतदेव हि बुद्धमेतत्कथं त्वन्यदपूर्वमिव भासते।

In the Svapna, the Jaagrat-world is not there; it is something else.

It is again the Brahman-state only; I understand that. How does it shine as if it had no past?

वसिष्ठोवाच

Vasishta spoke

नानुभूतोऽनुभूतश्च चेतस्यर्थोऽवभासते सर्गाद्यन्तादिमध्येषु स्वभ्यस्त स्त्विति भासते।

Whatever object is not experienced, and experienced, appears in the mind as some experience, with beginning, end and middle as well-practised in the worlds (through ignorance).

When the Self is practised as the essence of all (through Knowledge), that alone will shine forth in any state.

रामोवाच

Rama spoke

एवं स्वप्नात्मकं भाति जगदित्येव बुद्धवान्ग्रहवत्स्वप्नयक्षोऽयं कथं ब्रह्मंश्चिकित्स्यते।

I have understood that this world shines with the characteristics of a Svapna alone.

Brahman! How can this Svapna-ghost which has possessed us can be got rid of?

वसिष्ठोवाच
Vasishta spoke

योऽयं संसरणस्वप्नः स किंकारणको भवेत्कार्यान्न कारणं भिन्नमिति दृष्टं विचारय।

Analyse the perceived like this. Since the effect is not different from the cause, what has caused this dream that is seen as a continuous flow of experiences?

रामोवाच
Rama spoke

चित्तं स्वप्नोपलम्भानां हेतुस्तस्मात्तदेव ते विश्वं चाद्यन्तरहितमनासारमनामयम्।

Chitta alone is the receptor of all these dream-states of emptiness, be it a Jaagrat or Svapna. Only because of it, the un-afflicted state without beginning and end and which is the essence foremost, shines as the 'Vishvam'.

वसिष्ठोवाच
Vasishta spoke

एवं चित्तं महाबुद्धे महाचिद्धनमेव ततथास्थितं न स्वप्नादि किंचनास्तीतरात्मकम्।

In this manner, hey Intelligent Rama, the dense state of great Chit only stays as this. There is nothing called Svapna at all as another state.

रामोवाच
Rama spoke

अवयवावयविनोर्यथा भिन्नस्तथा स हि तत्रानवयवे ब्रह्मण्येकता जगदादिना।

The limbs and the person who owns the limbs are not-different, though looking as if separate. The limbless Brahman and Jagat etc exist like that only.

वसिष्ठोवाच
Vasishta spoke

एवं न संभवत्येव नित्यानुत्पन्नमादितः जगत्तेनाजरं शान्तमजं सर्वमवेधितम्।

In this manner, the Jagat does not occur at all; since it has never been produced from a beginning. All this is the unbroken tranquil unborn state only.

रामोवाच
Rama spoke

काकतालीयवन्मन्ये सर्गाद्यन्तादयो भ्रमाः भ्रान्तिद्रष्टृत्वभोक्तृत्वसहिताः परमे पदे।

I understand that these delusions of 'worlds with ends', are pure co-incident factors similar to the crow and Taala leaf maxim; and exist as illusory states of perception and enjoyment, in the Supreme state.

वसिष्ठोवाच
Vasishta spoke

[The world is seen through three modes of understanding; one is the ordinary way of ignorant people; another is the theories invented to explain it; and the third one is the understanding of the true essence common to all, through taking recourse to Vichaara. The first two have to be denied. I have explained all this from the second view point and then from the third also.]

या व्यापारवती रसाद्रसविदां काचित्कवीनां नवाद्दृष्टिर्या परिनिष्ठितार्थविषयोन्मेषा च वैपश्चिती।

ते द्वे अप्यवलम्ब्य विश्वमखिलं निर्वर्णितं निर्वृतं यावद्दृष्टिशो न सन्ति कलिता नो शून्यता नो भ्रमः।

One is the view point which is very interesting and new, belonging to some learned men, who are specialized in taking out the complete essence of the essence of all that is perceived; and which has become popular by the logic and reason inculcated in such theories.

Another view point belongs to the wise, who have opened up the indirect-direct (Aparoksha) vision, through the studies of many Scriptures of the yore, and arrived at the truth through the hard process of Vichaara.

I have described elaborately the entire world phenomenon, through these two view points, till that state is achieved, where all the perceived things, Jeevas and the time-modes vanish off; and the emptiness is also got rid of, and the delusion is also got rid of.

रामोवाच

Rama spoke

एवं चेतन्मुनिश्रेष्ठ परमार्थमयं जगत्सर्वदा सर्वभावात्मा नोदेति न च शाम्यति।

भ्रान्तिरेवेयमाभाति जगदाभासरूपिणी भ्रान्तिरेवापि वा नैव ब्रह्मसत्तैव केवला।

Hey 'Best of all Sages'! If this is how it is, and the world is just made of Reality only, it never rises or sets any time and stays as the essence of all objects (as the form of Bodha).

Delusion alone shines like this, as the appearance of the world.

Rather there is no delusion also. There is only the Reality of Brahman!

वसिष्ठोवाच

Vasishta spoke

काकतालीयवद्ब्रह्म यद्भातीवात्मनात्मनि स तेनैवात्मनात्मैव जगदित्यवबुद्ध्यते।

Brahman alone shines by itself in itself, randomly like the 'crow/leaf maxim'.

It by itself, knows itself as the Jagat.

रामोवाच

Rama spoke

कथं तपत्यहोऽदिकं सर्गस्यादौ परत्र च कथं भित्त्या विना भाति वद दीपप्रभा मुने।

Hey Muni! It is amazing! How it burns in all directions, at the beginning and end of a creation!

How does the light of the lamp shine without any support at all? Tell me hey Muni!

वसिष्ठोवाच

Vasishta spoke

इत्थंरूपमिदं भाति चितिरूपप्रभाप्रभा पश्य सैवात्मनाऽऽस्ते यत्प्रकाशादिभिरेव च।

The shine of the shine in the form of the Chit shines like this.

Observe. It stays in itself as the shine of all luminous things.

[This is not the shine of the light. That indescribable state is neither darkness nor light.

Yet it alone is the wondrous world shining as lighted up with sun and moon.]

भित्तौ प्रकाशो भातीव तत्कुड्यं भासनं च तत्।

The bright shine of the sun etc are not actually from a solid source; but shine forth as if they are solid structures.

[The burning nature of the sun itself shines as its solid circular disc.

First the nature of burning only exists; then the sun gets to be seen by an observer far away, and is understood as a circular disc.]

दृश्यस्यसंभवादादौ वक्ता द्रष्टा प्रदृश्यताम्।

Since the perceived (as a solid structure) is not there at all, understand the Reality as a state which is before the rise of a perceiver who explains it as a solid world; (and is bereft of all perceptions).

तस्माद्द्रष्टास्ति नो दृश्यं नैवास्तीदमनामयं चित्रभैवात्मना भित्तिर्भवत्याभासनं तथा।

Therefore there is no perceiver; no perceived; and this un-afflicted state also is not there.

(*Affliction is a world invented later at the perception-level.*) Chit-shine alone shines as solid (perceived) by itself, and appears like that (like the burning state appears as the sun).

द्रष्टृदृश्यात्मिकैकैव स्वात्मनैव विराजते स्वप्नादिषु यथेहाद्य द्रष्टृदृश्यात्मिका सती।

The single state of Reality, of the nature of the perceiver perceived, shines as itself.

In the Svapna etc also it shines as the nature of the perceiver and the perceived.

चिद्भात्येव हि सर्गादौ कचन्ती भाति सर्गवत्भासनीयं च भानं च रूपं यत्र स्वयंप्रभा।

Chit-shine alone glitters like the world with a beginning; and shines as if like the solid world.

The splendour, the shine, and the form of the world is, just its self-shine.

एकैव चित्रयं भूत्वा सर्गादौ भाति सर्गवत् एष एव स्वभावोऽस्या यदेवं भाति भासुरा।

The single state of Reality becomes the three states (of Jaagrat etc) and shines as if like the world.

It is its nature to shine with splendour like this.

एतत्तु स्वप्नसंकल्पनगरेष्वनुभूयते इत्थं नाम तपत्येषा चिद्दीप्तिः प्रथमोदिता।

This is experienced even in the Svapna, and imagined worlds. In this manner alone, the Chit-radiance burns like this (as individual Jeeva state of fire-like) rising as the first one (Brahmaa).

नभस्येव नभोरूपा यदिदं भासते जगत् अनाद्यन्तमिदं तस्याः सर्गाः सर्गात्मभासनम्।

This Jagat which shines like this, of the form of emptiness only, is the shine of Chit-emptiness.

Chit shining as the worlds alone is seen as the world-phenomenon which is without beginning and end.

स्वभावभूतमस्माकं त्विदं भाति महात्मनां भास्यभासकसंवित्तिर्नश्यति प्रतिभामिता।

For us who are in the realized state of the Great Reality, this world shines as the very nature of Chit as us. (Even as we keep moving among the perceived events) the awareness of the seen with the seer perishes instantly, as blocked by the Knowledge-vision.

तदा नु नाम सर्गादौ नासीद्भास्यो न भासकः मिथ्याज्ञानवशादेव स्थाणौ पुंस्प्रत्ययो यथा।

तथात्मनि द्विताभानाच्चित्ते द्वैतविभासनं सर्गादौ न च भास्योस्ति न च वा नास्ति भासकः।

It happens like this.

There is no world at all; no appearance or no seer of the appearance.

This is just a misinterpreted vision like seeing the man in a pillar.

‘Shine of the duality in the Self’, ‘divisions seen in the mind’, ‘appearance of the worlds’, are not there at all; and the one who sees them is also not there.

कारणाभावाद्द्वैतं चिद्व्योमाभाति केवलं किं नाम कारणं ब्रूहि सर्गादौ चिति वस्तुतः।

Since there is no cause at all, the Chit-expanse alone shines.

What is the cause tell me, for the world which is Chit in essence?

अभावादर्थदृष्टीनां चिदेवेत्थं प्रकाशते जगद्भानमिदं यत्तन्न जाग्रन्न सुषुप्तकम्।

Since the objects are non-existent, Chit alone shines like this.

This appearance of the world is neither a Jaagrat state, nor the Sushupti state (but always the Turyaa state only, without even such a name).

न स्वप्नोऽसंभवाद्दृश्यं केवलं ब्रह्म भासते चिन्मात्रव्योमसर्गादावित्थं कचकचायते।

There is no Svapna also, since the perceived is not there at all.

(There is also no dream like state which shines like Jaagrat.) Only Brahman shines like this.

The worlds made of ChinMaatram glitter like this in such manifold ways.

यत्स्वमेव वपुर्वेत्ति जगदित्यजगन्मयं चिन्मात्रव्योमसर्गादावित्थं भाति विकासनम्।

यदिदं जगदित्येव शून्यत्वाम्बरयोरिव।

You will know by yourself as your very nature, that this world is not a world at all; that the worlds made of ChinMaatram bloom like this in such manifold ways, and that whatever shines as the world is like the emptiness that exists as the sky.

बुद्ध्वा च यावत्स्वनुभूतियुक्तं स्थातव्यमेतेन विकल्पमुक्तं

पाषाणमौनं कुजनेन तूक्तं न ग्राह्यमज्ञेन हि भुक्तमुक्तम्।

Till one understands the truth as one's true experience, till one is freed of all agitations, one should stay like that only with the silence that belongs to a rock (without getting affected by the waves of the perceived).

Forced by the words of the ignorant, one should not again revert back to, what has been renounced after repeated enjoyments.

[One should not swerve from the path of Knowledge, and give way to the ideas forced by the ignorant.]