

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 FOUR

(RAMA'S SPEECH OF FULFILMENT)

Sanskrit text, Translation and Explanation

by

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ABOUT THE AUTHOR

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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

अहो नु सुचिरं कालं संभ्रान्ता वयमन्तरे अपरिज्ञातमात्रेण संसारपरमाम्बरे।

Aha! We have wandered for long in this limitless Samsaara-state of the Supreme expanse, because of not knowing the truth of the Aatman.

बुद्धे यावदियं नाम जगद्भ्रान्तिर्न किंचन न चाभून्न वास्तीयं न च नाम भविष्यति।

When it is understood, then there is no delusion of the world at all; it was not there; is not there; and will not be there.

सर्वं शान्तं निरालंबं विज्ञानं केवलं स्थितं अनन्तं चिद्धनं व्योम नीरागमकल्पनम्।

There is only the tranquil state of Knowledge alone as all, which is without any support (of the perceived objects). It is the dense Chit-state of awareness-expanse, without any colour (desire/Raaga), and is freed of all imaginations. (No imagination of the mind, colours it up falsely.)

परमाकाशमेवेदमपरिज्ञातमात्रकं संसारतामिवास्माकं गतं चित्रमहो नु भोः।

This (Jagat) is the supreme expanse (Paramaakaasha) alone. Ah! What an amazing thing it is that, just by the no-knowledge of it, it has attained the state of Samsaara as if, for us all!

इत्थं द्वैतमिदं भातमिमे लोका इमेऽद्रयः परमाकाशमित्यच्छमेवानच्छमिव स्थितम्।

It shines like the duality as these worlds, these mountains.
The Supreme expanse alone, though very pure, shines as if impure like this.

सर्गादौ परलोकादौ स्वप्नादौ कल्पनादिके चिदेव चेत्यवद्भाति कुतोऽन्या किल दृश्यधीः।

Chit alone shines as the perceived in the form of the worlds, other worlds, dreams, and imaginations.
Who else is there (as another) to perceive this?

स्वर्गं वा नरके वापि स्थितोऽस्मीति मतिर्यदि तत्तस्या नरकस्यान्तो दृश्यं संविन्मयात्मकम्।

If one thinks that he is in the heaven or hell, then he sees himself within the hell itself that is made of his own awareness-state.

नेदं दृश्यं न च द्रष्टा न सर्गो न जगन्न चित् न जाग्रत्स्वप्नसिद्धादि किमपीदं तदप्यसत्।

This is not the perceived; there is no perceiver; there is no world; there is no Chit as the awareness-state of the world also. There are no Jaagrat and Svapna states. Whatever is experienced like this is unreal only.

DELUSION CALLED THE REALITY OF THE JAGAT

कुतोऽस्याः संभवो भ्रान्तेरिति चेद्दृश्यते मुने तदेतदपि नो युक्तं भ्रान्त्यभावानुभूतितः।

Hey Muni! If it is analyzed as to where forth this delusion rises, then that is also not the right thing, since the delusion is non-existent as any experience (since any experience is akin to the water in the desert that is not experienced really, but is believed to be real).

भ्रान्तिर्न संभवत्येव निर्विकारे ज्ञतापदे यत्त्विदं भ्रान्तिताज्ञानं तत्तदेवेतरन्न तत्।

The delusion does not occur at all in the changeless state of the Knower. Whatever is there as the delusion is just the ignorant-state; and does not belong to the state of the Knower.

निरन्तरे निराद्यन्ते व्योम्नि शैलोदरेऽथवा कुतोऽन्यताकल्पकं स्याज्ज्ञपदे चाविकारिणि।

How can the conception of another one rise up in the state of a Knower, which is changeless like the inside of a rock, or the endless undivided expanse of the sky?

मिथ्यैवानुभवो भ्रान्तेः स्वमरणोपमः यदनालोकनं नाम शाम्यतीदं विलोकनात्।

The delusion is falsely experienced, like one's own death (in a dream).

It exists because of not-analyzing the truth. It subsides by the correct understanding of the truth.

मृगतृष्णाम्बुगन्धर्वनगरद्वीन्दुविभ्रमः तथाऽविद्याभ्रमश्चायं विचारान्नोपलभ्यते।

This delusion due to Avidyaa is equal to the desert water, illusory city, and the double moon vision. It is not obtained if one practises Vichaara.

बालवेतालवद्भ्रान्तिर्न विद्या जाग्रगापि हि अविचारेण संरूढा विचारेणोपशाम्यति।

This delusion is like a ghost imagined by a child (at night). It is non-existent when awake.

It is deep rooted because of non-analysis. Through the proper reasoning process, it subsides.

कुत आसीदिति मुने नात्र प्रश्नो विराजते सत एव विचारेण लाभो भवति नासतः।

Hey Muni! There is no question at all as to how this delusion came to be there.

Only the truth can be proved through the reasoning process; not that which is non-existent.

प्रामाणिकविचारेण प्रेक्षितं यन्न लभ्यते तदेतदसदेवादि तत्तर्ह्यनुभवो भ्रमः।

If one does not get the proof of it through the reasoning process, then it is non-existent only; and springs from ignorance only. That is why the delusion also gets experienced (like an infected eye which is not cured will always see the moon as double only).

यन्नास्तीति परिच्छिन्नं प्रमाणैः सुविचारितं खपुष्पशशशृङ्गाभं तत्कथं लभ्यते सतः।

How can that that which has been cut into pieces and thrown off as non-existent, and has been proved to be as unreal as the hare's horn, by getting analyzed through many statements of Knowledge-scriptures, be ever obtained as real?

सर्वतः प्रेक्ष्यमाणोऽपि यतः कुतश्चिन्नं लभ्यते तस्य स्यात्कीदृशी सता वन्ध्यातनयरूपिणः।

That which is not obtained anywhere, even after searching everywhere, how can it be really existent, when it is like the son of a barren woman (just a word-formation)?

भ्रान्तिर्न संभवत्येव तस्मात्काचित्कदाचन निरावरणविज्ञानघनमेवेदमाततम्।

The delusion does not occur at all therefore, at any place at any time.

The denser state of Knowledge alone spreads forth without any superimposition.

यत्किंचिज्जगदद्यात्र भातीदं परमेव तत्परं परे परापूर्णे पूर्णमेवावतिष्ठते।

Whatever shines as something called the Jagat is the Supreme alone.

The Supreme alone stays in the Supreme, filled with the Supreme.

न भातं न चाभातमिह किंचित्कदाचन इदमित्थं स्थितं स्वच्छं शान्तमेव जगद्वपुः।

Nothing 'shines' or 'not shines' ever at anytime (as something else).

'This' (indescribable something) stays like 'this' (as it is), as pure and tranquil, in the form of the world.

अजममरमहार्यमार्यजुष्टं परमविकारि निरामयं समन्तात्

पदमहमुदितं ततं हि शुद्धं निरहमनेकमथाद्वयं विकासि।

It is unborn; is imperishable; cannot be taken away; is sought by the noble; is supreme; is changeless; is free of all afflictions from everywhere; is the state of the 'I'; is all pervading; is pure; is without the 'I'; is manifold, yet is non-dual and blooms up limitless.

MY STATE OF SUPREME REST

अनादिमध्यपर्यन्तं न देवा न नर्षयो विदुः यत्पदं तदिदं भाति क्व च जगत्क्व च दृश्यता।

That state which is without beginning, middle and end, which the Devas (absorbed in pleasures) and the Rishis (absorbed in asceticism) do not know of, 'that alone' shines like this.
Where is the world? Where is the perceived?

द्वैताद्वैतसमुद्भेदवाक्यसंदेहविभ्रमैः अलमस्माकमाशान्तमाद्यं रूपमनामयम्।

I have had enough of the confusions created by the various theories of Dvaita and Advaita opposing each other. There is only this tranquil state as the source of all, free of all afflictions.

व्योमनि व्योमभावानां प्रशान्तं यादृगासितं तादृक्चिद्व्योमनि स्फारत्रिजगद्द्व्योमभासनम्।

Like the objects made of emptiness stay dissolved in the emptiness, so does the 'spread out scene' of the 'tri-world-emptiness' shines in the Chit-expanse.

यथा व्योमनि व्योमत्वं दृषत्वं दृषदि स्थितं जलत्वं च जलस्यान्तर्जगत्वं चिद्धने तथा।

Like empty expanse in the empty expanse, like the rock in the rock, like the water inside the water, the world stays in the Chit-expanse (as not different from it).

साहंतादिजगद्दृश्यमाशाकाशविसार्यपि महाचिदुदरं विद्धि खं शान्तं शून्यतोदितम्।

Understand that this perceived form of the world with its 'he and I', though spreading out like the endless sky, is actually the belly of the Chit; is tranquil and empty; and rises as emptiness only.

जीवस्यास्मिन्विमूढस्य परेऽपरिमितोदये प्रस्फुरंश्चापि संसारपिशाच उपशाम्यति।

Though seen as real, this ghost of the Samsaara subsides for the foolish Jeeva, by just the vision of the Supreme which is of the form of endless Bodha.

भेदोपलब्धिर्गलति व्यवहारवतोऽप्यलं जडस्येवाजडस्यैव वीचेरिव जलोदरे।

Though engaged in world-activities, the vision of duality melts off as for the inert, though one is not inert, like the water rising as the wave dissolves off in the Ocean.

SILENT NIGHT OF NIRVAANA

क्वाप्यज्ञानरवौ याते प्रतापाद्याकरे भृशं संसारसत्तादिवसौ यात्यस्तं स निशागमः।

The hot sun of ignorance (Jagat) sets off somewhere; the store of all scorching heat (hot sun) (attraction towards the sense objects and the consequent suffering) melts down, ending the bright (busy and tiring) day of 'world-reality'; and the (peaceful) night arrives with its tranquil state.

भावाभावेषु कार्येषु जरामरणजन्मसु ज्ञ आजवं जवीभावे तिष्ठन्नपि न तिष्ठति।

Though busily moving about, though absorbed in the actions in the world filled with the absence and presence of objects, and living through the active life filled with death, and aging factors, the Knower never stays really absorbed in them (since he is never identified with the body-information).

नाविद्यास्ति ह न भ्रान्तिर्न दुःखं न सुखोदयः विद्याऽविद्या सुखं दुःखमिति ब्रह्मैव निर्मलम्।

Huh! There is no Avidyaa at all; no delusion; no suffering; no rise of happiness.

Vidyaa, Avidyaa, happiness, sorrow; all these are just the taintless state of Brahman.

परिज्ञातं सदेतत्तु यावद्ब्रह्मैव निर्मलं अपरिज्ञातमस्माकमब्रह्मात्म न विद्यते।

When the truth is realized, this is just the taintless state of Brahman.

Nothing exists for us as not understood as Brahman-essence.

प्रबुद्धोऽस्मि प्रशान्ता मे सर्वा एव कुदृष्टयः शान्तं समं सोहमिदं खं पश्यामि जगत्त्रयम्।
I have become enlightened. All my incorrect ideas are quietened.
Everything is tranquil, equal. I am that. I see the three worlds as emptiness only.

सम्यग्ज्ञातं यावदिदं जगद्ब्रह्मैव केवलं अज्ञातात्माभवद्ब्रह्म ज्ञातात्मन्यधुना स्थितम्।
When properly understood, this Jagat is Brahman alone.
(Who has realized Brahman? No one, since there is no one other than Brahman!)
Brahman alone was unaware of its essence; and now stays in its own knowledge.

ज्ञाताज्ञातमनिर्भासं ब्रह्मैकमजरं तथा शून्यत्वैकत्वनीलत्वरूपमेकं नभो यथा।
The sky is empty and shines as blue; yet is one only. Brahman also is one and changeless, though shining forth as known and unknown; and is empty of both states of knowledge and ignorance.

निर्वाणमासे गतशङ्कमासे निरीहमासे सुसुखेऽहमासे
यथास्थितं नित्यमनन्तमासे तदेवमासे न कथं समासे।
I stay as the state of Nirvaana. I have no doubts at all. I have no desires.
I stay in the best of happiness. I stay as I am as eternal and endless. I stay as that alone.
How can I be not in 'all' as the Brahman!

सर्वं सदैवाहमनन्तमेकं न किञ्चिदेवाप्यथवातिशान्तः
सर्वं न किञ्चिच्च सदेकमस्मि न चास्मि चेतीयमहो नु शान्तिः।
I am all, at all times, endless and one. Since I am extremely quiet, I am not anything at all.
I am all; and not anything. I am the single state of existence.
I am not there at all. Aha! What a restful state!

अधिगतमधिगम्यं प्राप्तमप्राप्तमन्यैर्गतमिदमलमस्तं वस्तुजातं समस्तं
उदितमुदितबोधं तादृशं यत्र भूयोऽस्तमयसमुदयानां नाम नामापि नास्ति।
What had to be attained has been attained.
That which is not obtained by the ignorant has been obtained.
All this phenomena of objects has set down (astamgata) for me.
The true knowledge of my essence has risen.
In such as state as this, the very terms of rising and setting states of the world are not there as a namesake also. (What was existent as something to rise as a Jagat or dissolve off?)

सर्वात्मसर्वभावेषु येन येन यदा यदा यथा भाति स्वयंबोधस्तथानुभवति स्वयम्।
The Self-Knowledge state (Chit-state) experiences by itself, whatever shines forth, whenever, by whomsoever, in whichever way, all the mind-modes of all the Jeevas as their awareness-shine.

BRAHMAN/WORLDS

स्वभाव एव तिष्ठन्ति सर्गाः संमिलिता अपि अत्रापि स्वीकृता एव नानारत्नांशवो यथा।
All the worlds counting beyond numbers, with their own particularities, stay as the undivided state Brahman (as the unformed probable states) though mixed together (as its single essence); and are held on to by Brahman without the loss of their individual nature, like the rays of countless gems shining in one room (mixed, yet separate).

अत्र दृष्टमदृष्टं च मिथो विशति गच्छति जगद्रश्मिघनं रत्नं नानारत्नघनं यथा।
In this state, the seen and unseen part of the worlds come in go out from each other (as if mixing up).
Jagat is like a dense state of rays moving to and forth, like the dense state of shine coming from various gems heaped together.

दीपानामिव सर्गाणां बहूनां ज्वलतां परं केषांश्चिदस्यनुभवो मिथः केषांचिदेव नो।

When many lamps are lit together and shine forth as mixed shines, some one experiences something (near one lamp); some one does not (who is far).

(Same type of Jeevas, endowed with similar Vaasanaas stay together; but they are not aware of the other worlds of the other Vaasanaa-worlds of other people.)

अप्स्वप्स्विव रसोऽम्भोधावावर्तरमणावनौ सर्गोऽस्ति प्रत्यणुं तस्मिन्नापि सर्गास्तथा क्रमः।

Water drops fall into water drops with their various essences of salt etc, in the play ground of whirlpools (mixed yet separate). In each and every atom a world is there in the Supreme; yet there are no worlds or their particularities (actually).

सर्वत्र सर्वतो नित्यं चिद्धनस्याम्बुवेदनं संख्यातुं केन शक्यन्ते सर्गाधारपरम्पराः।

Everywhere, from all sides, the essence of awareness belonging to the dense state of Chit, rises forth as a water drop of a world. Who can count the worlds rising in succession?

यथावयवयिता भिन्ना नैवावयविनः क्वचित्शब्दभेदादृते भिन्ना न तथा सर्गता परे।

The state of limbs does not exist as separate from the one who has those limbs. The state of the manifold worlds does not exist in the Chit, except as differentiated by sound-forms (words with meaning).

एकस्यानन्तरूपस्य कारणाभावतः स्वयं नोदेति न च यात्यस्तं जगदादिः स्वभावतः।

The single state of Reality which is limitless is itself causeless.

The worlds etc do not rise or set because of their very nature of Chit-state.

तपन्ती ज्ञप्तिरेवेयमखण्डज्ञेयतामिमां करोत्यकर्तृरूपैव समालोकमिवार्कभाः।

The brightly shining Jnapti-state (Knowledge-awareness) alone, not actually doing anything; makes the undivided state of 'Knowing' (Jneyataa), like the rays of the Sun revealing all the objects equally (without any effort).

WHAT IS 'NIRVAANA-STATE'?

वैतृष्ण्यात्सर्वभावानां समास्यैवाक्षयं स्वयं संपद्यते समाधानं यत्तन्निर्वाणमुच्यते।

By not having the thirst for the enjoyment of all objects, and ending it all through the correct knowledge by itself, it (Brahman) attains the non-deteriorating state of equal-ness; and that alone is known as Nirvaana.

[A king is sleeping as it were. He looks asleep. He has to be woken up. How?

Those who try to wake him up cannot wake him up, because he is not asleep actually.

Those also who do not know that the king is sleeping cannot wake him up.

The king who is awake has to wake up himself; but he cannot do it, because he is awake already and never sleeps. How can he who is awake always, wake himself up?]

न बुद्ध्या बुद्ध्यते बोधो, बोधाबुद्धेर्न बोध्यते, न बुद्ध्यते वा तेनापि, बोध्यो बोधः कथं भवेत्।

Bodha (Self-Knowledge/ Knowledge) is asleep (like a sleeping king).

It cannot be woken up by the intellect trying to know it.

It cannot be woken up by those who wake it up through their intellects not trying to know it.

Bodha itself cannot wake itself up (since it is bereft of all actions).

How can that which is always awake be woken up?

प्रबुद्ध एव सुप्ताभः स्वयंबोधो विबुद्ध्यते देशकालाद्यभावेऽपि मध्याह्नेऽर्कातपो यथा।

Though looking as if asleep it is awake only. (It is Self-awareness always; and never is otherwise).

It is self-knowing and will wake up by itself, when the limitations of place and time are destroyed through Vichaara; like the noon-sun shining hot by itself, when the mist (that covered it) is completely gone.

(When the mist is gone; the sun shines without any effort!)

सर्वकर्मवितृष्णानां शान्तेच्छानां प्रबोधतः सतानामिच्छतामेव निर्वाणं संप्रवर्तते।

When the waking up is there, all the thirst for all types of actions (good or bad) is gone, all the desires are quietened (so as to never rise again); and Nirvaana state occurs for the good ones naturally itself, without even wanting it as an attainment.

[You cannot 'attain' the Nirvaana state as something outside of you. It already stays as achieved.

Then where is it? Mist covers it. You can clear the mist! That is all that is required as an action.

You cannot make the sun shine by your effort; it is already in full-shine.

Wherever (in whichever mind), the desires and doer-ship are gone, there and all, the awoken state is naturally there; and the learned call it as Nirvaana.

It is not attained through studies and Vichaara or whatever. It is not a goal to be achieved.

Vichaara helps in clearing the mist only. And, it is not an achievement to be achieved for a Jeeva.

Jeeva has to kill his own identity made of Vaasanaas; and naturally the Nirvaana state shines forth.

JeevanMukta is not a person who has attained Mukti; but is the Mukti state itself as the Chit-shine.]

प्रबुद्धबोधो ध्यानस्थः स्वभावे केवलं स्थितः न किञ्चिदपि गृह्णाति न किञ्चिदपि चोञ्छति।

One whose is awake to the Knowledge of Self, stays in his natural state only.

He does not accept anything; does not reject anything.

यो यथास्थित एवास्ते पश्यन्दीप इवाक्रियः अमनोमानमननो मनोमननवानपि।

He stays as he is in his natural state of Knowledge, as an observer-state only; like a lamp which shines by itself without any action as such, as if with the mind, and thoughts, though he is without the mind, ego (I-conceit) and thoughts.

व्युत्थाने विश्वरूपाख्यमन्यत्र ब्रह्मसंज्ञितं सर्गासर्गात्म चिन्मात्रं सत्यं सर्वत्र भासते।

When not in contemplation, he sees himself as the state of world-form (his Self shining forth as some scene of the world); when in contemplation, he is just the silent state called Brahman (bereft of any world-picture). *(However, his quiescent state is not affected whether the world shine or not.)*

अभिन्नबोधसद्रूपस्वरूपानुभवे स्थितः व्युत्थितः सन्निरुद्धश्च यः पश्यति स शाम्यति।

ChinMaatram alone is the world and the essence of the world (the potential state of the Self existing as any probable state of experience). It is the truth that shines everywhere (making the objects appear real.)

He, who stays experiencing the unbroken state of truth as his own nature sees the same, whether woken up from contemplation or not woken up. Such a person alone is in the quiet state of Brahman.

जगत्पदार्थसार्थानां बोधमात्रैकनिष्ठतां विना नास्त्यपरा सत्ता व्योम्नः शून्येतरा यथा।

For the empty sky, there is nothing but 'emptiness' that exists, as its very essence.

There is no other Reality for those who are in the awareness of Knowledge alone, even when seeing the purposeful objects of the world.

शिष्यते स्फीतबोधानां केवलानन्तबोधता सापि स्वपरिणामेन परेणायात्यवाच्यताम्।

For those, whose Knowledge has reached the highest level of Brahman, there is the awareness of limitlessness alone that is left back.

That state of limitlessness becomes unexplainable by words, though it results through the supreme understanding of various types of word-formations (Scriptures).

तद्विश्रान्तौ परा सत्ता शिष्यते वा न शिष्यते या काप्यत्यन्तशान्तानां न वाग्गोचरमेति सा।

For those who rest in that state, the Supreme reality is alone left back; rather it is not left back also.

(What else is there but that state?) That indefinable state which belongs to the extremely quietened intellects is beyond the explanation of words.

या समस्य पराकाष्ठा सैव बोधस्य सन्मयी सर्गस्तन्मय एवातः सकलं शान्तमव्ययम्।

That which is the extreme limit of equal-ness (common essence of all), that alone is the true nature of Knowledge (Bodha). (*Every object of the world whether inert or alive gets understood as Bodha only.*) Worlds are of the same nature as that Bodha-state; therefore everything is just tranquil and imperishable.

निर्वाणाय वितृष्णाय स्वच्छशीतलसंविदे स्पृहयन्ति सदा सतां ब्रह्मविष्णुहरा अपि।

That state of Nirvaana is free of all thirst for pleasures, and is the state of pure cool awareness. (*It is a state of common essence which shines as the 'existence-awareness' in all.*) Even Brahmaa, Vishnu, Hara and all other great ones others wish to be in that state of Reality only (wanting to be existing always).

सर्वार्थात्मैव सर्वदा सर्वत्र सर्वथोदितं चेतनं शुद्धमेवास्ति नाशो नास्योपपद्यते।

Chit-state (Self-awareness) at all times, at all places, in all manners rises as the essence of all the objects and is extremely pure. In no way it is perishable.

अत्यन्ततप्तः सम्सारो निर्वाणमतिशीतलं अतिशीतलमेवास्ति तप्तस्त्वेव न विद्यते।

The Samsaara-state is the highly scorching heat-state (of suffering). Nirvaana-state is extremely cool. Actually extreme coolness alone exists; there is nothing that is scorching at all.

संचेतन्ति शिलान्तस्था यथालं शालभञ्जिकाः अनुत्कीर्णास्तथा ब्रह्म चेततीदमखण्डितम्।

Countless statues exist as cognized by the sculptor, inside the rock, without getting carved itself. In the same way, Brahman-state cognizes all this, in an unbroken manner.

यथा चेतति सौम्याम्बुकोशस्थं वीचिमण्डलं तथा चेतति कोशस्थं महाचिच्चेत्यमव्ययम्।

Just like an ocean knows the countless waves within its tranquil expanse of waters (as itself), the great imperishable Chit-state also knows the world-forms within itself.

अविभक्तो विभागस्थैरिव शान्तैरनन्तकैः परमार्थाम्बराभोगैस्त्वबोधात्मत्वमन्थरैः

यैर्यथास्व आत्मान्तर्भावितश्चेतितश्चिरं भोगमोक्षप्रभेदेषु तेषां तेषां तथोदितः।

Though undivided, yet as if divided as living entities (Jeevas), with the essence of tranquillity, yet countless in number, experiencing the manifold objects which are the Supreme in essence, inert-like being identified with the inert body, unaware of the true Self-state, in whatever way they stay and conceive and cognize, divided as the actions towards pleasures or liberation, it rises in that manner only, for them.

मृते वाप्यमृते बन्धौ स्वप्ने स्वप्नविबोधिः न यथोदेति सत्याख्या तथा दृष्येषु तद्विदः।

When relatives live or die in the Svapna-state, the man who has woken up from the dream knows it as not real. So it is with the world-events, for the Knowers of Brahman.

यदिदं किल दृश्यादि तच्छान्तमखिलं शिवं भावितेऽवगतेऽप्यन्तरिति भ्रान्तेः क उद्भवः।

When it is understood within (as a natural state) that whatever is perceived is the auspicious tranquil state only, even when seen, how can the delusion rise again as real?

KNOWLEDGE AND THE DISTASTE FOR PLEASURES

सर्वथा देहसंख्येषु वैतृष्ण्यमुपजायते सम्यग्बोधे सति स्वप्न इवापि सवार्थकादिषु।

(देहे सम्यक् ख्यायन्त इति देहसंख्याः)

वैतृष्ण्याद्वर्धते बोधो बोधाद्वैतृष्ण्यवर्धनं परस्परेण प्रकटे एते कुड्यप्रकाशवत्।

When the correct Knowledge is there, then there is the distaste for all objects which get related to the bodies, as with the dream objects.

When the distaste for pleasures (Vaitrshnya) is on the increase, then the Knowledge (Bodha) is also on the increase. When the Knowledge is on the increase, distaste for pleasures also increases. Like the light and the solid wall which holds it, they both reveal each other.

[Light is blocked by the surrounding wall. With the help of the light, you can dig off the wall around you and make the light glow more. The process continues with each helping the other to increase.

Light reveals the surrounding hollow. As you keep digging around, the wall moves further away; the light again increases; and as the light increases, the surrounding wall is revealed even better; and you dig it off more with the help of the light; and the wall moves further away. In this manner, the light of Bodha helps develop distaste for the wife, children, wealth etc. The surrounding wall stays as it is, till one day the wall also disappears with the rise of complete Bodha; and only Bodha unlimited is left back without any blockage at all.

In the final state of Nirvaana, nothing of the world as a solid structure stays back to make you develop any distaste for it. Duality stays completely destroyed. Everything exists as Knowledge only- 'Pure Bodha'! There is no meaning any more for words like 'Trishnaa' or 'Vaitrshnya' (*thirst for pleasures and distaste for pleasures*). Where are the objects at all to develop dispassion for? There is no you, I or the world; but Bodha alone shining within itself.]

येन बोधेन वैतृष्ण्यं धनदारसुतादि वा स्वनूनमपि संपन्नं जाड्यं तत्संस्थितं तथा।

Through the Bodha, the distaste for wealth, wife and sons rises without diminishing in any way. The inertness (of the reality of objects) stays as it is, as per your digging nature.

[The more effort you do at having distaste for pleasures, Knowledge also increases equally. Knowledge helps in developing distaste.

If there is no distaste for pleasures, then it is not knowledge, but foolishness only.]

एतावदेव बोधस्य बोधत्वं यद्वितृष्णता पाण्डित्यं नाम तन्मौर्ख्यं यत्र नास्ति वितृष्णता।

Distaste for pleasures alone is the true sign of the Knowledge of the Knowledge-state. Scholarliness is actually foolishness only, if distaste for pleasures is not there.

[Actually there is no perceived at all!

Where are the objects as solid contents, where are the so-called pleasures?

When each and every object is just a content of Knowledge (information) brought forth by senses, and is in reality the understanding shine of Chit only, what exists as an object to develop distaste for?

Where is division in the all encompassing ocean of Knowledge?

Actually, the word Bodha is also mind-made. There is no increase or decrease of Knowledge at all. How can there be a measure for Chit-expanse? Both 'Bodha' and 'Vaitrshnya' are as unreal as the fire-picture painted on a canvas; and not at all real!]

न तु वैतृष्ण्यबोधाद्यौ न परस्परवर्धितौ असत्यावेव तौ नाम नष्टौ चित्रहुताशवत्।

These two; the distaste for pleasures and Bodha; do not increase each other at all, because both are unreal only; and are non-existent like the painted picture of a fire.

परमा बोधवैतृष्ण्यसंपत्तिर्मोक्ष उच्यते तत्रानन्ते पदे शान्ते वसता च न शोच्यते।

The extreme state of Bodha and distaste for pleasures is known as Moksha.

One, who stays in that eternal tranquil state, does not suffer any more.

गतं गम्यं कृतं कार्यं दृश्यं दृष्टमशेषतः यावत्सर्वं शिवं शान्तमेकमाद्यमनामयम्।

That which is to be gone is gone; that which is to be done is done; that which is to be seen is seen completely; and now it is the state where everything is the auspicious single beginningless affliction-less state only.

STATE OF A JEEVANMUKTA

आत्मारामस्य शान्तस्य वैतृष्ण्यस्यनाहंकृतेः असंकल्पैव भवति स्थितिः स्वस्येव निर्मला।

For one who is in the bliss of the Self, who is quiet, who has no taste for pleasures, who has no ego-ness, his state in life occurs without any will as such, as a taintless state of Self alone.

(What is there to want or not want?)

सहस्रेभ्यः सहस्रेभ्यः कश्चिदुत्थाय वीर्यवान्भिन्नति वासनाजालं पञ्जरं केसरी यथा।

From thousands and thousands of Jeevas, some single brave person cuts off the net of Vaasanaas, like a lion tearing off the cage. *(Others are like the rats that do not even know that they are stuck in traps.)*

प्राप्तज्योतिर्बोधशुद्धिः परमन्तःप्रकाशवान्नीहारः शरदीवाशु स्वयमेवोपशाम्यति।

After attaining the sacred light of pure knowledge, he shines with the brightness filled within.

Vaasanaa subsides itself like the mist in autumn season.

ज्ञातज्ञेयस्त्वसंकल्पः संकल्पातिशयाशयः अवासनो व्यवहृतौ वातवत्स्पन्दते न वा।

After knowing that which is to be known, with a mind which has conquered all Samkalpas, freed of all the Vaasanaas, he moves like a wind in the world-situations (untouched by anything) or rather, does not even move (and stays in the firm state of Knowledge only).

STATE OF VAASANAALLESSNESS

आसीद्धीरान्मनस्कारैर्भ्रान्तिमात्रैकनिश्चयात्यः सर्वत्र खवद्भावस्तदवासनमासितम्।

Firmly stabilized in the intellect, always awake in the mind to the truth of the Reality, with the firm ascertainment that everything is delusion only, he who exists like empty space everywhere, that is the state where Vaasanaas are completely absent.

निर्वासने भाव उदारसत्त्वे ब्रह्माखिलं दृश्यमिति प्रबुद्धे स्थिरैकनिर्वाणमतावनन्तो मोक्षाभिधानः प्रशमोऽभ्युदेति।

If such a state of Vaasanaallessness rises in the pure mind-state, and when everything that is perceived is understood as Brahman only, when one is firmly established in the Nirvaana state, then the eternal state of tranquillity termed as Moksha rises forth.

वसिष्ठोवाच

Vasishta spoke

अहो नु संप्रबुद्धोऽसि राघवाघविघातिनी वागियं तव संपन्ना प्रबुद्धेष्ववहासिनी।

Aha! You have indeed attained the awakened state Raaghava!

Your speech is so wonderful that it will remove the impurities in the minds of the ignorant; and place a smile on the faces of the enlightened noble seers.

विभातीवासदेवेदमसंकल्पेन शाम्यति एतच्छान्तिस्तु निर्वाणमित्येव परमार्थता।

This shines as unreal only. It will subside by not having any conception about it.

This peaceful state alone is known as Nirvaana-state; and it is the Supreme Reality state.

कल्पनाकल्पने रूपं परस्यैवेतरस्य नो स्पन्दनास्पन्दने वायोर्यथा नात्रैकताद्विते।

Conception and non-conception states of the ignorant and Knower, belong to the Supreme only, and do not belong to any other state of Reality; like the same wind moves and not moves. There is no or two-ness here.

प्रबुद्धस्यैव या पुंसः शिलाजठरवत्स्थितिः शान्तौ व्यवहृतौ वापि सामला मुक्तोच्यते।

The state of silence like the belly of the rock, which belongs to an enlightened person, is taintless whether he is quiet or engaged in his duties. This alone is known as the liberation state.

वयमस्मिन्पदे स्थित्वा राघवाघविघातिनि शान्तत्वे व्यवहारे च सममित्थमवस्थिताः।

Raaghava! We Knowers stay in that purifying state always; and remain equally in both the quiet state of contemplation and the busy state of action.

अस्मिन्नेव पदे नित्यं ब्रह्मविष्णुहरादयः तिष्ठन्ति व्यवहारस्था अपि शान्ता जरूपिणः।

Brahmaa, Vishnu, Hara and others stay in this state always, though engaged in their respective functions. They always are of the form of Knowledge only and are peaceful in their minds.

शैलोदरस्थितमतां प्रबुद्धानामनामयं अस्माकं पदमेवं तदालभ्यैतदिहोष्यताम्।

This state which belongs to the awakened ones like us and which is like the silent state of the inside of the rock, has been attained by you also. Let you dwell there only.

रामोवाच

Rama spoke

ब्रह्मण्येवमसद्रूपमनुत्पन्नमभासुरं अनारम्भमनकारमेवेदं भासते जगत्।

Jagat shines like this, without any shape, without any beginning, as unreal, as not produced, and as not any appearance also.

मृगतृष्णाम्बुसदृशं तरङ्गावर्तिवारिवत्रुचकादीव कनके स्वप्नसंकल्पशैलवत्।

It is like the water seen in the desert (non-existent); like the rolling waves of the ocean (not different from Brahman); like the ring etc in the gold (imagined reality); like the mountain seen in the Svapna (made of emptiness only).