

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND THIRTY FIVE

(FINAL TEST FOR RAMA)

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

बुद्धवावानसि चेद्राम तत्स्वबोधविवृद्धये कुरु संशयविच्छेदं पृच्छतः प्रच्छकस्य मे।

इत्थं नित्यानुभूतोऽपि शिरस्थोऽप्यतिभासुरः जगदाख्योऽयमाभासः कथं नाम न विद्यते।

If you have understood everything Rama, then, in order to increase your own knowledge, answer these questions posed by me and clarify the doubts. Experienced at all times as real, this appearance called the world shines on the head (like an imagined crown much cherished). How can you say that it is non-existent?

रामोवाच
Rama spoke

WORLD HAS NO EXISTENCE AT ALL EVER!

पूर्वमेवेदमुत्पन्नं न किञ्चन कदाचन तेन वन्ध्यासुतस्यास्य न सत्ता कल्पनादृते।

This (Jagat) is not produced at all before its appearance, like this, as anything any time ever.

(It is a random appearance concocted by the mind only.) Therefore, it has no existence except as an imagined thing, like the barren woman's son (since real cannot ever exist as the unreal).

[You do not exist in a world already created sometime long past; but world gets created with some past attached, at every agitation of your mind. At every instance of perception, the world that you believe as your world-state comes out of Brahman and dissolves into Brahman; and this Brahman is not outside anywhere, but is your deep self-essence only.]

WHAT CAUSES THIS WORLD-DELUSION THEN?

किमिवास्या जगद्भ्रान्तेः कारणं प्रोत्थिता यतः न कारणं विना कार्यं किञ्चित्संभवति क्वचित्।

What can be the cause of this Jagat-delusion, where forth it came from?

(If this world is an effect, then it should have a cause for sure.)

Without a cause, no effect can rise ever (this is a well-known factor).

(That means, that the form-based world you see must have risen from the formless Reality.)

न चाविकारमजरं सविकारं क्षयादृते कारणं क्वचिदेवेह किञ्चिद्भवितुमर्हति।

That which is formless and changeless cannot have a form, unless it is destroyed (in its original state). However, Nothing can become the cause of this delusion.

[Any Cause if it is formless, has to perish to give rise to an effect which has a form and thus lose its original nature. Reality has to change and destroy itself, if it has to produce an effect like the Jagat, which is completely contradictory in nature from the formless Reality.

However, how can delusion or incorrect vision have some cause as such?]

[If you argue that Brahman is the cause of this Jagat, then it is proved through reason that the Jagat is experienced as different for different intellect-mirrors, and is not real, as an independent structure that stays outside of the Self. If you, the Self (the witnessing observer) are not there to perceive, then where is the world at all? For whom can it exist as a meaningful thing?]

ब्रह्मैवेदमनाख्यात्म कारणं प्रविजृम्भते तत्क्व कस्य कथं नाम जगच्छब्दार्थसंविदः।

If it is said that that the indefinable Brahman-state alone is the cause, then where, for whom, does this term 'Jagat' (that which appears and disappears) means anything real?

[Jagat is understood through reasoning to be a collection of information only, as per the intellect-capacity. If a Jeeva is just a receptacle of a limited amount of information, then the entire Creation can be defined as a total system of information-processing only. Brahman the Reality exists as the information and the information-receptacle as the Jeeva-state.]

[The Jeeva is just a store-house of information akin to a mist-cloud, is actually formless, is made of sheer emptiness and is of an Aatvaahika-form only, like a data-ghost. The totality of all these Jeevas as the Viraat-state is also made of the same stuff, and is of an Aatvaahika form only. The totality of the entire Jagat which is beginningless and endless is also made of emptiness only and is actually the constantly changing data-state only, which you can refer to as the Aatvaahika state of the Reality itself.]

Since the intellect-efficiency exists in various measures at once, we (the perception-states) refer to the Reality state as Brahman, the expansion from the lowest to the highest.

We name the various levels of intellect-totality as Aakaashaja, Brahmaa, Viraat, etc etc, which are all some sound-forms that belong to the perception-state only.

Actually the Reality is not with an Aatvaahika body also; and is tranquil and quiet without ever rising as any Jagat. When the intellect dies at the threshold of such a state, one is said to be one with Brahman, the nameless formless potential state, the so-called Self.]

(Contemplate on yourself as the nameless formless Reality and watch how the information of the world around you rises from yourself as interpreted by your intellect.

There is no one, nothing else, no bondage, no liberation, no Aatvaahika body ; just the quietness alone 'is'!

तदनाख्ये पदे शान्ते चिरात्प्रथमचेतनं कंचित्काललवं तिष्ठत्यातिवाहिकदेहभृत्।

In that indefinable tranquil state, the first awareness of perception from a long time (as Aakaashaja) (as imagined along with the Creation), stays with an Aatvaahika body (information-processing nature of Reality) for some span of time (for a Jeeva for that particular time of his life), like you experience a dream lasting a year in a moment-span of sleep.

क्षणे वत्सरसंवित्तिं स्वप्ने त्वमिव चेतति काकतालीयवत्त्र चन्द्रार्कादींश्च पश्यति।

Randomly, as per the crow/leaf maxim, that entity (as the total Aatvaahika body, as a store of information) sees the sun moon etc (as an entire creation of its Samkalpa).

[The entire store of limitless information (Brahman) exists as the limitless Jeeva-states of limited and divided information-store, like the Ocean divided as water-drops. Each water-drop of a Jeeva, is actually the power to conceive, or the power to exist as any probable state of experience.]

संकल्पैकात्मनस्तस्य देशकालक्रियान्वितं अत्यन्तमेव व्योम्न्येव भुवनं भासते स्वयम्।

This (totality) entity is made only of conception (Samkalpa) (that is divided as many). A world with the boundaries of place, time and action, shines for it as a form of extreme emptiness (and all its divided Jeeva-states experience the same concepts as common to all).

(The totality and individuals states are the same in essence).

[Conceptions differ as per the purity of the intellects. Intellects (information processing ability) exist in the three levels of Sattva, Rajas and Tamas. Jeevas are produced in these states randomly, and exist in various levels of world-experiences, each lost in its own world-dream.]

तस्मिन्मिथ्योपसंपन्ने स मिथ्यापुरुषस्ततः मिथ्यैव तत्समाचारं कुर्वन्विपरिवर्तते।

In that falsely risen world-appearance, that false entity (MithyaaPurusha) rolls about doing all the actions falsely only (like a person lost in a dream-world).

अधस्ताद्ूर्ध्वमायाति पुनरूर्ध्वाद्व्रजत्यधः कल्पितानन्तसंभारपदार्थानर्थसंभ्रमः।

From the bottom he moves upward (towards Saattvic experiences) (by chance), and from above, he moves downwards (towards Raajasic, Taamasic experiences) (forced by the Vaasanaas), with the excited state of gathering countless objects of needs (fulfilling the Vaasanaas of countless varieties).

काकतालीयवत्तस्य संकल्पस्य भवेद्यदि यद्यथा तत्तथाद्यापि सुस्थिरामात्तवान्स्थितिम्।

Like the crow/leaf maxim, whatever he conceived randomly, that alone exists now also as the perceived (for him); and he has attained a prolonged state of experience (as some experience called the world, which is his own experience like a dream and so is not real).

[Jagat is just a limited store of inter-mingled state of information of many, like the intermingled dreams of many, like the countless statues imagined in a formless rock.]

[How real is the world that you experience?]

शिला वन्ध्यासुतमुखे व्योमचूर्णेन रञ्जनं करोतीत्यादिवदिदं मिथ्या जगदुपस्थितम्।

The rock as a pretty lady, applies the sandal paste of emptiness on the face of the barren woman's son. This is how the falsity of the world exists as!

[Each and every object that you perceive, each and every person you interact with, all your philosophies, God-heads, Vedas, Upanishads, delusion, bondage, liberation, terms like Brahman, Aatman etc; all are just sound-forms which have no meaning at all in the level of Reality.

These sounds are as idiotic as interpreting the roar of the Ocean as some meaningful literature.]

सत्यमेवेदमथवा मिथ्यात्वं तु कुतः किल, न मिथ्यात्वं न सत्यत्वं किमपीदमजं ततम्।

Or all this is real only (since Reality alone 'is')! Where is the place for any falsity (unless imagined)? This not false; nor real; it is some unborn state that has spread out.

[The terms like 'real' and 'unreal' also belong to the Jeeva-dreams only; Reality cannot even be named as Reality; it is something that is beyond the meanings of the real and unreal; and can be referred to as the sound 'Tat' only, for our convenience.]

आकाशकोशवत्स्वच्छं शिलाजठरवद्धनं पाषाणमौनवच्चेदं शान्तमेवाक्षयं जगत्।

This Jagat is actually a tranquil state only, free of all changes. It is as pure as the hollow of the space; dense like the rock-belly; and as silent as the rock.

चिन्मात्रसर्वसंकल्पे विराडात्मातिवाहिके देहे संवेदनं व्योम जगदित्यवभासते।

All the conceptions are the awareness-state of ChinMaatram alone.

The Aativaahika body of Viraat alone shines as this. The perception (of his Samkalpa-form) that is experienced in his (Knowledge) body in the emptiness (of Chit), appears as the Jagat.

एवं ब्रह्म महाकाशमेवेदं क्व जगत्कथा शान्तं समसमाभोगमेकमाद्यन्तवर्जितम्।

In this manner, this is the huge expanse of Brahman alone. Where is the question of the Jagat at all? This is the tranquil state with the equal-ness of all equal-ness, without beginning and end.

THE STATE OF A BRAHMA-JNAANI

यथा पयसि वीचीनामुन्मज्जननिमज्जनैः न जलान्यत्यमेवं हि भावाभावैः परैः परे।

In the ocean, the waves rise up and fall back into the ocean again. The waters are not different from the ocean. The absence and presence of objects (worlds) which rise in the supreme do not differ from it.

परावरविदः केचिदेतस्मिन्परमे पदे शुद्धे परिणमन्त्यन्तर्वारिबिन्दुरिवाम्भसि।

For some person (some Jeeva-state) who knows the truth of the Supreme (as the excellent intellect which burns off at the threshold of the Supreme Truth), who is in the state of the pure Supremacy (with no identity of any sort), these objects of the perceived attain the state of the single essence, like the water drops in the ocean are seen as water only (for the Ocean).

परेऽपरमिदं भाति परस्यैव परात्मकं संभवन्त्यमले शान्ते न जगन्ति न तत्क्रियाः।

In the Supreme, this non-supreme state shines forth as if, like a different state of the Supreme. In the tranquil taintless state, there occur no world-states, nor the actions connected to it.

स्वप्ने स्वप्न इति ज्ञाते दृश्ये ब्रह्मतयापि च मृगाम्बुनि परत्वेन को भावयति भावनाम्।

When the dream is understood as a dream inside the dream, and the perceived is realized as the quiescent Brahman-state, who can be attracted by the mirage waters as if they are different from the desert land?

[Even the water is a conception of a thirsty person only. Vaasanaa alone manifests as the world-state for any ignorant Jeeva. For the one who is not thirsty, the mirage does not exist at all; it appears only as a part of the desert as just some heat waves. For a Vaasanaa-less Jeeva, the Jagat is not seen as Jagat at all, but only as one's own Self-shine.]

परमार्थचमत्कारमन्तःस्थानुभवं विना अन्यस्यान्यं न जानाति सीधुस्वादुमिव द्विजः।

Unless this magic of Chit is experienced within as a realization (and not as the mastery of words alone), one cannot know the otherness of the other like a Brahmin knows not the taste of the liquor (and the drunkard knows not the bliss of having a clear head).

[How can a drunkard who is rolling in the stinking mud and is blabbering nonsense, ever understand the glorious state of the learned Brahmin who shines lustrous with his learning!

And how can such a learned one ever understand the state of the drunkard who is acting brainless!

So is the difference between a Knower of Brahman and the ignorant worldly man!

The state of a Jnaani and an Ajnaani are completely different; and each cannot understand the other's vision. The ignorant fool (even if intellectually knows what the Scriptures talk about) cannot grasp the division-less vision of the Knower. The Knower cannot know why the ignorant are raving about the pleasures found in the world in the form of wealth, children, family, fame, beauty etc.]

निर्वाय निज आत्मायं परिवृत्त्यावलोकितः चेत्योन्मुखत्वमुत्सृज्य संतिष्ठेच्छान्त आत्मनि।

One should stay in the tranquil state of Aatman, by ceasing to move towards the perceived (as a part of the perceived); and turn back and look at oneself (as the potential state of Reality) and get absorbed in it.

वसिष्ठोवाच

Vasishta spoke

[QUESTION TWO]

दृश्यं बीजाङ्कुर इव स्थितं ब्रह्मणि कारणे इति सर्गादिसद्भावः कस्मान्नेहोपपद्यते।

Why cannot it be stated that this perceived stays like a sprout of a seed in the cause of Brahman; and that is how the world comes into existence?

रामोवाच

Rama spoke

ALL OTHER THEORIES EXPLAINING THIS JAGAT ARE INCORRECT

बीजेऽङ्कुरोऽङ्कुरतया संश्रितो नोपलभ्यते, बीजोदरे तु या सत्ता बीजमेव हि सा भवेत्।

In the seed, the sprout is not observed to be existing as a sprout. Whatever is the essence in the seed, 'that essence' is the seed only (and the essence of that seed separates itself out and later rises as a sprout).

[However, the Brahman and Jagat are not two different things that can be separated from each other, since Brahman alone is seen as the Jagat because of incorrect understanding.]

ब्रह्मणोऽन्तर्जगतैवं जगतैवोपलभ्यते अस्ति चेतद्भवेन्नित्यं सा ब्रह्मैवाविकारि तत्।

The state of the Jagat inside Brahman is observed to be 'Jagat-state' alone (like the un-sprouted essence of the seed.) If it exists, then it has to be the eternal changeless Brahman alone.

[It has no separate existence like a sprout that rises as different from the seed.]

अविकारादनाकाराद्विकार्याकृतिभासुरं उदेतीति किलास्माभिर्नैव दृष्टं न च श्रुतम्।

It has been never seen or heard by us that something with a form and change, rises forth from the changeless formless something.

[Cause and effect should have the same qualities; a pot cannot come out of threads.
How can formless Brahman-state act as the cause of the form filled world?]

अनाकृतावाकृतिमन्न चैतत्स्थातुमर्हति

In the formless, the form cannot have an existence.

(World cannot exist like a separate sprout inside the seed. Seed alone is there; and no sprout.)

परमाणौ न चैवान्तरिव संभान्ति मेरवः।

Meru Mountains cannot have an existence inside the subtle atom as different from it.

['Form' is completely non-existent. There is no Jagat as Jagat-form.
Any argument supporting the form called the world is incorrect only.]

समुद्रके रत्नमिव जगद्ब्रह्मणि तिष्ठति महाकारं निराकार इत्युन्मत्तवचो भवेत्।

'Jagat stays inside Brahman like a gem stored inside a chest'; 'The formless is the great form of the world'; such words belong to mad (illogical) minds.

शान्तं परं च साकारस्याधार इति राजते न वक्तुं राजते क्वेव साकारस्याविनाशिता।

'The Supreme tranquil state shines as the support of the form (as one with it)'; it is also not right to say like this. How can something with a form be imperishable?

[This world is not just a momentary dream-experience. Dream carries the impressions of the Jaagrat; but not so the Jaagrat which is newly experienced at every moment. A dead man in a dream is alive in the Jaagrat. It is not right to completely eradicate the difference between Svapna and Jaagrat like the BhauddhaMata theorists. Vasishta does not state that this world is a dream; but says that it is as empty and meaningless like a dream, and is meaningful only at that moment of experience.]

बोध एवायमाकार इति कल्पनयापि धीः अपूर्वैः स्वप्नवद्द्रष्टैः आकारैर्नोपलभ्यते।

Even if it is imagined and argued out that 'our own understanding rises as a form suddenly as in a Svapna'; such forms do not rise forth in that way (as Buddhists propound in KshanikaVaada).

अपूर्व एव स्वप्नोऽयं यद्वै सर्गोऽनुभूयते स्वप्नः किलानुभूतार्थः स्वभ्यस्त इव दृश्यते।

If this world is said to be just a dream, then (it is well-known fact that) we see those events in the world, which are previously not there (contrary to a dream experience).

In the dream, we see that experience alone, which is previously experienced in Jaagrat.

यदेव जाग्रत्स्वप्न इति नात्रोपपद्यते स्वप्ने प्रदग्धः पुरुषः कथं प्रातर्विलोक्यते।

'It is a dream of the waking state'; this is also not correct. How does a man who is burnt in the dream as dead, is able to be alive and well in the morning?

अशरीरस्य न स्वप्न इत्येतदपि नोचितं संभवन्ति पिशाचाद्यास्तेषां च स्वप्नवत्स्थितिः।

'There is no dream for a man who is dead'; this (Chaarvaaka statement) is also not correct. There are Pishaachas (some lower species of Jeevas) which have a dream-like existence (without gross bodies).

तस्मात्स्वप्नवदाभासः संविदात्मनि संस्थितः सर्गादि नानाकृतिभिः परमात्मा निराकृतिः।

Therefore, the formless state of the 'Supreme Self' alone stays as the awareness of manifold forms of worlds as if like a dream.

स्वप्ने चिदेव शैलादिरूपेणात्मनि तिष्ठति ब्रह्मात्माखिलमुक्तोऽसावन्येनासौ कृतो यदि नेहास्तित्वं न नास्तित्वमुपलब्धेऽनुभूयते नैवानुभवितृत्वं च न चानुभवनक्रमः।

In the dream, Chit alone stays as the mountain etc in itself. The essence of Brahman (in each Jeeva-state) is free of everything (and is never affected by anything). If it is stated that this world is made by something else (ignorance) (and is like a dream), then it is not right because we do not experience here any real or unreal as separate entities (as dream and waking state).

For the enlightened knower, there is no experience-state of the world and no process of experience.

किमपीदमनाख्येयं बुद्धेनैवानुभूयते स्वसंवेदनसंवेद्यं सत्तासत्ताविजृम्भितम्।

Something which is beyond explanation is experienced by the Knowers only. It is known to one's own awareness-consciousness only, shining as the existent-non existence state of the world.

अभावरूपिणो भावा अभावा भावरूपिणः सर्वदा सर्वथा सर्वे भान्ति भासुरतां गताः।

Objects are non-existent by nature. Those that look like objects are non-existent. All the objects shine forth at all times, in all manners, as if real.

बृंहति ब्रह्मणि ब्रह्म व्योम व्योमनि वर्धते न चोपपद्यते किंचिद्ब्रह्म व्योम्नि विबृंहणम्।

'Brahman swells up in Brahman; emptiness increases in emptiness'

It is also not correct to say that Brahman swells up as the solid Jagat in emptiness.

[Any explanation based on the reality of the Jagat through any word with meaning is nonsensical only. There is no ignorance, no delusion, no dream, no waking state, no Sattva Rajas or Tamas, no intellect, no mind, no conception, no Vedas, no Brahmaa, no tri-world, no trinities, no knowledge, no Aatman, no Brahman, nothing at all but some quiescent something that is indescribable, incomprehensible.

We as some random probable states can never 'know' 'it' as an object under scrutiny. We can only stay as 'it', and exist as the most excellent probable state ever (as the never-ending Knowledge-thirst).]

WHAT IS JAGAT ACCORDING TO A KNOWER OF BRAHMAN?

द्रष्टृदृश्यदृग्गात्मायमहं सर्गादिविभ्रमः शान्तचिद्व्योमविस्तारो न कुड्याद्युपपद्यते।

The 'state of the perceiver, perceived and the perceiving' which is of the nature of the delusion of 'I' ness and the world, is the expansive state of the tranquil Chit-expanse. It is not at all a solid structure.

यथा न सन्न कुड्यादि स्व संकल्पपत्तनं तथैवायं जगदिति शान्तमेकमनामयम्।

It is similar to one's imagination-world which is not solid and real.

Jagat is also like that. It is the tranquil un-afflicted state only.

पूर्णं हि परमं शान्तमिदं सर्वमखण्डितं अनिङ्गनमनाभासमनाद्यन्तमचेतितम्।

All this is the tranquil state of supreme completeness, unbroken, immovable, non-shining, without beginning and end, and unperceived.

अजन्ममरणं शान्तमनादिनिधनं महत् अनुपाधि निराकारं स्वपदं बुद्धवानहम्।

I have realized the state of the Self as formless, free of superimposition, free of birth and death, peaceful, without beginning and end, and as the greatest (beyond which there is nothing more to achieve).

THIS IS WHAT I EXPERIENCE AS THE SELF-STATE

या संविदन्तः स्फुरति सैवोपायाति वाक्यतां यद्बीजं लीनमवनौ तथात्यङ्कुरतां किल।

Whatever experience overflows inside, that alone is expressed as sentences by me (not the beautiful build-up of words without the actual experience).

That seed which is planted in a fertile land sprouts indeed without failing.

शुद्धज्ञानमयैकात्मा द्वैतैक्यपरिवर्जितः मनागपि न जानामि द्वैतैक्यकलनाकलाम्।

Staying as the state of pure Knowledge, freed of the ideas of duality and oneness, I have no trace of the misconceptions of duality and oneness.

सर्वे तूष्णीमया एव जीवन्मुक्ता इमे जनाः संशान्तसर्वसंरम्भाः खे स्वभाव इव स्थिताः।

All these people I see here look like the silent Brahman-state only; as JeevanMuktas, who with all their agitations quietened stay with emptiness as their nature.

(Where are the divided forms of people gone?!

With the realization as myself as Brahman, the entire world I saw is also now the same Brahman only!)

[Since there exists, only the tranquil state, I see all the people as a shine of Chit alone.

There is no duality-sense of even the ignorant and Knower. There is only one supreme state of silence.

There is no bondage; no liberation; no people; no Jagat.]

जगत्स्पर्शमहारम्भमपि तूष्णीमिदंस्थितं चित्रं भित्ताविव कृतं मनोराज्य इवोदितं

शैलादिवोत्कीर्णसमं कथायामिव वर्णितं शम्बरेणेव रचितं व्योम्नि स्वप्न इवोदितम्।

Though this Jagat is in contact, it stays very silent only.

(Yes I do see the courtroom, people, you, me all sitting here; but I feel so silent within, amidst even such a huge crowd of people.)

It is like a painted picture. It is like a kingdom built by the mind.

It is equal to a carving made of stone. It is like a description in the story.

It is as if it is a creation of a sorcerer like Shambara.

किल स्वप्नवदेवेदं सर्गादेवेव भाति यत् अभित्तिकं निष्प्रतिघं जगत्केवास्य सत्यता।

It has risen like a dream in the emptiness. This world which shines like this is empty like a Svapna.

Jagat is not hard and solid and unhindered. What reality is there for it?

जगद्बुद्धाविदं सत्यं परिज्ञानवतो मृषा ब्रह्मात्मक इदं ब्रह्म शान्ते शान्तं पराम्बरम्।

For those who believe in its reality, the world is real. For the one who has realized the truth, it is false.

For one who sees it as Brahman, it is Brahman.

When everything is quietened, it is the tranquil state of emptiness.

सर्व एव इमे भावाः सह स्थावरजङ्गमाः अस्मदादय आकाशं जगज्जविषयं तथा।

All these objects, plants and animals are empty expanse only, for people like us.

The world is like this only, for the Knower.

खमहं खं भवांश्चित्खं जगत्खं खं खमेव च चिदाकाशैकतामेत्य भजैकाकाशरूपताम्।

I am emptiness; you are emptiness; world is emptiness; emptiness is emptiness alone.

Hey Guru! Being one with the Chit-expanse, you too take on the form of emptiness only.

ज्ञानेनाकाशकल्पेन सर्वात्म गगनोपमं ज्ञेयाभिन्नेन संबोधातं वन्दे द्विपदां वरम्।

Because of the attainment of Knowledge which reveals the state of the empty expanse, everyone is like the empty expanse only. Since the object of Knowledge is not different, I address the excellent two-footed form (of you) and offer my salutation (to myself).

चिद्रूपत्वादुदेतीदं जगत्त्रैव लीयते अकारणकमेवान्तः परं व्योमैव निर्मलम्।

This world rises from the state of Chit and dissolves there itself without any cause within itself.

There is only the taintless state of emptiness.

एवं सर्वपदातीतं सर्वशास्त्रकलातिगं पदमासाद्य निर्द्वन्द्वं त्वमाकाशात्मकोऽभवः।

In this manner, you (Vasishtha) also have become the essence of emptiness only, by me attaining the state which transcends all states of existence and which is beyond the grasp of the wondrous statements of the Scriptures which teach the Brahman-Knowledge.

अहं जगच्च नो पादपाण्यादि न घटादि च सर्वमाकाशाकाशमेवाच्छं सूक्ष्मचिद्भवेत्।

I (as Rama) am not there; world is also not there. Feet and hands are not there; not even the objects like pot etc. Everything is the shine of emptiness only and exists as the subtle pure nature of Chit.

सर्वापह्व एवायं मया यो दर्शितस्तव स निन्द्यो वादिनां वादेष्व्वात्मज्ञानेषु राजते।

I have denied the existence of everything; and you guided me towards it.

(This is what I experience as the silent blissful tranquil state.)

Those very statements which are blameworthy (as opposing theories to AatmaJnaana) when they present their arguments, shine forth in the state of Self-Knowledge (as real experience).

काष्ठमौनात्मको वादे न सर्वापह्वो यदा क्रियते तेन वादेषु नात्मज्ञानं प्रसीदति।

When the argument is made which denies everything there is the mention of the silent-state of the log (which is silent but moves). (The theory does not go beyond that.)

Self-Knowledge does not rise through such arguments (made of verbal grandeur).

प्रत्यक्षादिप्रमाणानां यदगम्यमचिह्नितं स्वानुभूतिभवं ब्रह्म वादैस्तल्लभ्यते कथम्।

That which is beyond the proof of direct experience, that which is unattainable as an object of knowledge, that which cannot be indicated with any symbol, that which is the state of experience alone of oneself, how can such a Brahman-state be attained through arguments?

सर्वागमार्थसमतीतमचिह्नमच्छमाकाशमेकमजमाद्यमनामरूपं

शुद्धं चिदात्मकमिहास्त्यनुभूतिमात्रं शान्ताभिधानकलनं मलशङ्कयालम्।

There is only the pure Chit-state of awareness here as a form of experience only, which is beyond the meanings of all the Vedas, which cannot be indicated with a symbol (like Om, or Godhead or any intelligent entity), which is pure, empty expanse, one, unborn, the source of all, which has no form or name.

Enough of the taint of doubt!

[This is the finishing part of the great discourse of Brahmarshi Vasishtha given to Rama, the excellent intellect of all. Rama, the son of Dasharatha was now the true 'Rama' the blissful state of silence.

He was equal to Vasishtha knowledge-wise. The discourse had served its purpose; instead of answering the questions he had posed at the beginning, it had removed off the questioning state of the mind also; for who was there to question as another, or answer as another?

Silence alone was left back with no one but the quiescent something covered by the information-patterns of the court-room, rising from itself as Rama, Vasishtha, Bhaasa, Kundadanta, Dasharatha, Rishis, Siddhas, Devas and others along with the inert objects and the sky and the sun and the moon and the world.

Nothing was there; no one was there anymore as anyone. Rama also had vanished off; Vasishtha also had vanished off; but not physically, but dissolved into the state of absolute truth!

What was there as anything? Only nothingness as something!

Rama melted off into himself along with the Jagat!]