

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 EIGHT

(THE DISCUSSION AFTER THE DISCOURSE-SESSIONS ARE OVER WITH)

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.

वाल्मीकिरुवाच
Vaalmiki spoke

SUN OF KNOWLEDGE

इत्थं विचारपरयोर्मुनिराघवयोस्तयोः भास्करः श्रवणायेव व्योममध्यमुपाययौ।

When this discussion was going on between the Muni and Rama, the sun entered the mid-space of the sky as if to listen to it.

तीक्ष्णतामाजगामाशु सर्वदिक्कमथातपः पदार्थोघविकासार्थं रामस्येव महामतिः।

The heat of the sun sharply filled all the directions, for the well-being of all objects; as if it was the great intelligence of Rama that spread out as the blooming vision of all the objects as Chit-awareness.

उत्फुल्लहृदयाम्भोजस्फाराकारतया तदा लीलापद्माकरा रेजुस्तत्रस्थाः पार्थिवा इव।

The garden pools filled with the lotuses shone like the kings with their heart-lotuses blossomed in wisdom.

जालं मुक्ताकलापानन्तरमाक्रान्तभास्करं ननर्तेव तरद्व्योम विज्ञानश्रवणादिव।

The grilled windows woven by the strings of pearls were occupied fully by the 'light-making sun'. The reflection appeared as if the space itself was dancing by listening to the Knowledge-discourse.

[The pearl strings that covered the windows were moving gracefully in the sunlight; and the reflection appearing in the inside space looked as if the space itself was dancing in joy; like the motionless state of Brahman appears like the moving illusion of the world.

Not just moving; but dancing, because for a realized person, Jagat is just a pleasing sight of Chit-Chamatkaara /Chit-magic, a dance of bliss.]

पुस्फुरुः पद्मरागेषु लग्नार्कतरुणत्विषः भासो व्योमतलोड्डीना धियो ज्ञानकला इव।

The young rays of the sun falling on the pollen of the lotuses shone forth as the reflections tainted with their colour; like the intellect soaring in the Chit-expanse, reflects with the instructions of Knowledge.

THE VASISHTA-SUN AND THE RAMA-LOTUS

एवं निर्वृतिमायाते रामे स्वकुलकैरवे मुनीन्द्रवदनालोकात्सविकासमिव स्थिते

In this manner, Rama the white lotus of his dynasty (with his purified intellect), attained the final restful state, and stayed fully blooming with bliss, (like a lotus by the presence of the sun), by looking at the face of the great Sage (who shone forth like the Sun);

रवावौर्वोपमे व्योम महाब्धिर्नाभितां गते तेजःपुञ्जलसज्ज्वाले समग्रसपायिनि

the sky was spread out like the ocean; the sun was shining hot like the Urva (Vadava) fire and was at the navel (central) region of the ocean (sky) with flames burning high and drying up all waters everywhere (like the Vadava fire sucking off the waters) (like Vasishtha burning off all the doubts and delusions);

नभोनीलोत्पले नीले गलद्रजसि राजति घर्माशुकर्णिकाकान्ते स्फुरकिरणकेसरे

the sun like a blue lotus (fire with blue flames) blooming in the blue 'sky-lake' shone forth, melting off the misty clouds everywhere; its hot mid portion (pale yellow) (like the knowledge-essence of Brahman) was like the beautiful pericarp of the lotus; the emanating rays were like the filament of the flower;

अवतंसे जगल्लक्ष्म्यास्त्रिलोकीकर्णकुण्डले अन्तर्लीनस्फुरतारारत्नराजिविराजिते

(like the Brahman shining as the worlds as if) the sun was shining as if he was the 'tri-world ear ring' of Jagat-Goddess, hung from the sky (as the ornament of Brahman-state); the precious stones of the stars (of the unmanifest worlds) were all concealed inside the shine of that ring (as the probables sates)

दिग्वधूर्भिर्बृहच्छृङ्गपाणिभिर्मुकुरेष्विव धृतेषु तापभिन्नेषु महाभ्रेषु निरम्बुषु

the Direction-brides (the concept of space) in the form of high peaks (of Vaasanaa-fields) held the mirrors (of the minds) as if, with the huge waterless clouds (essence-less experiences) cracked by the scorching heat (of instructions on knowledge);

सूर्यकान्तवरोत्थेन वह्निनेव समेधिते द्विगुणं प्रज्वलत्यर्कशून्ये गगनधामनि

the sky altar (of emptiness) (Brahman) had no fire (as the Jeeva-states), but was lit by the excellent shine of the sun-rays blazing high (as the awareness of the Self), and was endowed with fire (Jeeva-state) as it were, and was excessively hot (burning as Jeeva-states) as if doubled in the heat (of the fire) (with the ego-flame blazing high);

THE SOUNDS, THE HEAT, THE COOLING CLOUDS, AND THE END OF THE DAY'S SESSION

विनेदुर्मदुरोद्दाममुखमारुतपूरिताः मध्याह्नशङ्खाः कल्पान्तवातपूर्णा इवार्णवाः

the noon-drums sounded loudly with their sounds filling up the 'faces of the air' all around, (like slapping the air-face with the sounds); it sounded as if the oceans were hit by the dissolution storms that roared aloud;

प्रालेयश्रीरिवाब्जेषु घर्मश्रीर्वदनेष्विव चकार पदमाकीर्णशुद्धमुक्ताफलोपमा

sweat drops settled on the faces (of all the people) like dew drops on the lotuses, and looked like huge transparent pearls;

गृहभित्तिपरावृत्ता सत्त्वसंरम्भमांसला शब्दश्रीः पूरयामास कर्णमर्ण इवार्णवं

the sound echoing back from the palace walls, became nourished by the sudden activities of all, (who were reminded of their daily routine); (and the sounds of their sudden movements added weight to the drum sounds) and entered the ears like the rain water entering the ocean as the streams (with added sounds of lashing rains and flowing streams);

पुरन्धीभिर्निदाघौघशान्तये समुदीरिता उल्ललास नवा पाण्डुकर्पूरजलदावलिः।

the rows of clouds (immediately soothing the place with coolness) shone forth in the form of the 'palace maids' who started sprinkling fresh camphor waters on the floors to reduce the heat of the summer.

THE DISCOURSE WAS COMING TO A FINISH

स राजा सहसामन्तः सभूपः सपरिच्छदः सवसिष्टः समुत्तस्थौ सहसामः स संसदः

राजानो राजपुत्राश्च मन्त्रिणो मुनयस्तथा अन्योन्यं पूजिता जग्मुर्मुदिताः स्वं निवेशनम्।

King Dasharatha, along with the subordinate kings, along with the chieftains, along with his attendants, along with Vasishtha, along with Rama, rose from the seat and stood up (symbolizing the end of the court session). The kings and princes, ministers and Sages, greeted each other and returned to their homes happily.

अन्तःपुरगृहाग्रेषु तालवृन्तानिलाहृतैः कर्पूरधूलिभिरभून्नवैवाम्बुदमालिका।

In the front portions of the harem-grounds there arose the row of fresh clouds made of camphor powder blown by the winds coming from Taala leaf fans (in the hands of maids).

अथ मध्याह्नतूर्याणां रवे स्फूर्जति भित्तिषु उवाच वचनं वाक्यकोविदो मुनिनायकः।

Even as the sounds of the noon-drums were echoing from the walls, the greatest of all Sages Vasishtha, skilful in talking, spoke like this.

वसिष्ठोवाच

Vasishtha spoke

सर्वमेव श्रुतं श्राव्यं ज्ञेयं ज्ञातमशेषतः त्वया राघव भो नास्ति ज्ञातव्यमपरं वरम्।

Everything that is to be heard has been heard; whatever has to be known has been known completely by you. Raaghava hey, there is nothing that needs to be known any more.

यथा मयोपदिष्टोऽसि यथा पश्यसि शास्त्रतः यथानुभवसि श्रेष्ठमेकवाक्यं तथा कुरु।

Stabilized well in the oneness of 'whatever was taught by me, or whatever the studies of scriptures have taught you, and what you experience now as the silent state'; do all your actions henceforth.

(What you have read and heard should have become your real experience now, and must not just be a verbal expertise to be recited blindly without self-experience. Your whole of the life has to be led with equanimity, with this state of Bodha as your natural essence.)

उत्तिष्ठ तावत्कार्याय वयं स्नातुं महामते मध्याह्नसमयोऽस्माकमयमङ्गातिवर्तते।

Get up hey intelligent one! We have to finish our sacred bath now. The noon-time is passing off, dear one!

अपरं यत्त्वया भद्र स्वाकाङ्क्षाविनिवृत्तये प्रष्टव्यं तच्छुभं प्रातः प्रष्टव्यं भवता पुनः।

Hey Bhadra! Whatever more you want to ask about the auspicious state, you must do it in the early morning only.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्ते मुनिनाथेन राजा दशरथः स्वयं पूजयामास तान्सभ्यान्सर्वान्साधून्सपर्यया

सह रामेण धर्मात्मा मुनिविप्रान्नुपांश्व सः वसिष्ठाद्युपदिष्टेन क्रमेण व्योमगांस्तथा

मणिमुक्तागणार्थेन दिव्येन कुसुमेन च मणिरत्नप्रदानेन मुक्ताहारार्पणेन च

प्रणयेन प्रणामेन प्रदानेनार्थशालिना वस्त्रासनान्नपानेन कनकेन तथा भुवा

धूपेन गन्धमाल्याभ्यां यथोदितमनिन्दितः पूर्वान्संपूजयामास सर्वानेव महीपतिः।

When the great Sage spoke like this, Dasharatha himself honoured all the revered Sages assembled in the courtroom personally. That righteous king, along with Rama, and as advised by his preceptor Vasishta, worshipped faultlessly all the elders, all the kings, Sages and Siddhas with the fragrant perfumes and sandal garlands as per their status; and offered wealth and riches of precious stones and pearls, divine flowers, charity of diamonds and gems, offering of pearl garlands, affectionate salutations, good girls in marriage, clothes, seats, food, drinks, gold and lands.

अथोत्तस्थौ सभामध्यात्सभया सह मानदः सवसिष्ठादिदेवर्षिः सायमिन्दुरिवाम्बरात्

ससभोत्थानसमयः संसंरम्भो व्यराजत जानुदघ्नसुरोन्मुक्तपुष्पसंजातकर्दमः

संघट्टाघट्टकेयूररत्नचूर्णारुणावनिः छिन्नहारस्फुरन्मुक्ताताराजितनिशाम्बरः

देवर्षिमुनिविप्रेन्द्रपार्थिवस्पन्दसंकुलः व्यग्रभृत्याङ्गनाहस्तकेशचञ्चलचामरः।

Then the king along with Vasishta and other divine Sages, got up from the centre of the assembly, along with all the people in the courtroom, like the evening moon rising up from the sky (with his star-group).

The courtroom was now filled with the excitement of everyone leaving the assembly hurriedly.

The knees dashed against each other; the divine flowers worn by the Devas fell all over making a moist land of it all. The floor was red in colour because of the jewel powder from the armlets falling all over when the shoulders rubbed against each other. The place was like a night-sky because of the pearls flying all over from the broken necklaces (and were looking like the scattered stars).

All the royal sages, Brahmins, and kings moved here and there creating confusion.

The hair on the chowries moved violently in the hands of the excited maids.

ज्ञानप्रमेयीकरणस्पन्दमानो न दारुणः शिरःकरत्रिनयनजिह्वेष्वेव विराजितः

परस्परमथापृच्छय पूजिताः पेशलोक्तयः राजानो मुनयश्चैव सर्वे दशरथादयः

स्वाश्रमान्साधवो जग्मुस्तुष्टस्निग्धाशया मिथः लोकससकवास्तव्या देवाः शक्रपुरादिव

अन्योन्यं प्रणयात्सर्वे पूजयित्वा यथाक्रमं तद्विसृष्टाः स्वमागत्य गृहं चकुर्दिनक्रियाम्।

Yet this entire hubbub was not prompted by any selfish carelessness (like that of the ordinary people) but because every one there was lost in the thoughts of the instructions on Knowledge given by Vasishta.

(They were still in the stupor of the Brahman-Knowledge.)

(They dashed against each other; but were very polite and apologetic.)

This attitude expressed itself in the apologetic nods of the head, gentle wave of hands, the act of looking carefully in all three directions, and the apologetic words on tongues.

All the kings, Sages, Dasharatha and others exchanged soft words of greetings with respect.

All the Sages returned to their hermitages with affection and satisfaction overflowing in their minds, like the Devas who live in the seven higher worlds returning back from Indra's city (loaded with gifts of kind, and the wealth of Knowledge).

Everyone worshipped each other in the proper manner, took leave of all, returned to their homes and attended to their regular duties.

अथ सर्वे वसिष्ठाद्यास्तथा दशरथादयः चक्रुर्दिवसकार्याणि राजानो मुनयस्तथा।

All of the kings and Sages including Vasishtha and Dasharatha did their regular works of the day.

यथाप्राप्तं क्रियां तेषु कृतवत्स्वथ दैवसीं क्रमेणाकाशपथिको भास्करोऽस्तमुपाययौ।

When these people were all engaged in their own routine works of the day, the 'Light-maker' (Bhaaskara), the traveller in the sky-road set down in the west gradually (thus completing his journey).

तथैव कथया तेषां रामस्य च महामतेः प्रबोधवशतः शीघ्रं सा व्यतीताय शर्वरी।

Since Rama the extremely intelligent one, was thinking about all that was related by Vasishtha, he remained awake; and the night passed off quickly. *(He was analyzing within himself, as to whether he had still any apprehension or doubt lingering in the mind.)*

NEXT DAY AFTER THE FINISH OF THE DISCOURSE

उत्सारिततमःपांसुताराकुसुमनिर्भरं भुवनं भवनीकुर्वन्नाजगाम दिवाकरः।

Having swept off the dust of the darkness along with the scattered flowers of stars, the day-maker (Divaakara) arrived, making the earth (Bhavana) into a house lived by him (Bhavana).

करवीरकुसुम्भाभिः करैररुण्यन् दिशः विवेश गगनाम्बोधिमत्य बालदिवाकरः।

Making the directions red in hue, with his hands (rays) red in hue like the Karaveera flowers, the young child Divaakara (Sun) entered the sky-ocean.

राजानो राजपुत्राश्च मन्त्रिणो मुनयस्तथा वसिष्ठाद्याः समाजग्मुः पुनर्दाशरथीं सभाम्।

All the kings, princes, ministers, and Sages, Vasishtha and others again assembled at the courtroom of Dasharatha.

यथाक्रमं यथासंस्थं यथादेशं यथासनं सा विवेश सभा तत्र धिष्ण्यश्रीरम्बरे यथा।

The assembly (Sabhaa) entered there and occupied the same seats at the same place as it was always and in the same manner as before, like the star constellations in the sky (which always stick to their positions).

ततो दशरथाद्येषु सुमन्त्रादिषु वाप्यलं वसिष्ठं संप्रशंसत्सु मुनिमासनसंस्थितं

वसिष्ठस्य च पितृश्चाग्रे राजीवदललोचनः उवाच राघवो धीमान्मृदुवर्णमिदं वचः।

And even as Dasharatha and others along with Sumantra and others offered praises to Sage Vasishtha seated at his place, Raaghava the extremely wise, with the eyes resembling lotus petals, sat on the ground in front of his father and Vasishtha, and spoke these words made of soft syllables.

रामोवाच

Rama spoke

भगवन्सर्वधर्मज्ञ सर्व ज्ञानमहार्णव सर्वसंदेहपरशो परशोकभयापह

श्रोतव्यमपरमं किं मे विद्यते वेद्यमेव वा श्रोतव्यं विद्यते यद्वा तत्सर्वं वक्तुमर्हसि।

Bhagavan! You are learned in all Dharmas. You are the great ocean which contains all knowledge. You are the axe for all the doubts. You remove the fear of enemies that reside within the mind. What more is there for me to listen or know? If indeed there is still something which I have to listen to from you, then please brief me on it.

वसिष्ठोवाच
Vasishta spoke

राम संप्राप्तबुद्धिस्त्वं श्रोतव्यं ते न विद्यते कृतकृत्या तवैषा धीः प्राप्तप्राप्या स्थितात्मनि।

Rama you have attained the correct knowledge. There is nothing for you to listen to, any more. Your intellect has attained its fulfilment, and is established in the Aatman, by attaining what has to be attained.

त्वमेव तावत्कथय प्रविचार्य धियात्मना कीदृशोऽद्य भवानन्तः किं शेषं श्राव्यमस्ति ते।

Therefore you analyze yourself in your intellect and tell me how you feel today, and is there anything more still left for you understand?

रामोवाच
Rama spoke

ब्रह्मन्नेवमहं मन्ये यथाहं कृतकृत्यधीः निर्वाणोऽस्मि प्रशान्तोऽस्मि नाकाङ्क्षा मम विद्यते।

वक्तव्यमुक्तं भवता ज्ञातं ज्ञेयं मयाखिलं तव विश्रान्तिमायातु कृतकृत्या सरस्वती।

Brahman! I understand that I have attained the state of fulfilment.

I am the state freed of all sheaths. (I am the Nirvaana state).

I am in the tranquil state. I do not have any desire for anything.

Since you have told me all that has to be told, I have understood whatever has to be understood.

Let your speech (Sarasvatee) rest now, since you have completed her purpose.

अधिगतमधिगम्यं ज्ञेयमाप्तुं मयेदं विगतमखिलमैक्यं द्वैतमस्तं प्रयातं

परिगलितमशेषं दृश्यभेदावभानं ननु निपुणमपास्ताशेषसंसारितास्था।

Whatever has to be attained has been attained. In order to get established in this Knowledge-state, I have realized the oneness of all, and the duality-sense has been destroyed (by constantly analysing your statements again and again through Vichaara-practice). The division in the perceived has been dissolved off completely since I have deeply analyzed the state of this world-life and have renounced it fully.

वसिष्ठोवाच
Vasishta spoke

भूय एव महाबाहो श्रुणु मे परमं वचः आदर्शो राजतेऽत्यर्थं पौनःपुन्येन मार्जितः।

Hey Mighty armed! Listen again to my words of truth. A mirror shines well, if it is wiped again and again.

[Vasishta presents Rama an abstract topic to be analyzed; and with that as a starting point, he allows Rama to explain this concept to the people around, in order to test his oratory-ability for the topics on Knowledge. The discussion now is about the non-existence of the objects that are perceived by us daily at every moment of our life, from the roadside tiny stone to the mansions that stand touching the sky.

What is an object (Padaartha) from the common point of view?

An object is something which is seen as endowed with a form, particular quality and name; and it exists in certain place at certain time. It is just a 'Padaartha' (a particular sound form that gives meaning to some measure of sensed qualities in the emptiness).

'Form' is what you see with your eyes; its 'solid nature' is what you feel by the touch-sense; and it has its own particular colour, smell, taste, function, etc as its particularities.

'Place' is what you locate as some co-ordinate of numbers to measure a body as having length, width and depth.

'Time' is what you know as some measure in number that is calculated from the movement of sun, moon and stars; or by simply looking at the calendar and the clock. Time and place are both co-ordinates that are measured in numbers to locate an object as existing at some particular place at some particular time.

Two objects cannot exist at the same place; two thoughts cannot exist simultaneously; senses also do not work simultaneously. Time-measure also is not simultaneously experienced by two persons existing at different places.

Mind, time, place, sense-perceptions, all are always changing continuously, with only the 'change' as their constant quality.

With this basic knowledge, let us analyze the existence of the object fully.

An object is something that you see 'outside of yourself'.

You believe that you are the physical body; and anything other than that, is not the 'you' (so you believe); but actually the body also is seen 'outside of you' only.

There is an invisible line disconnecting the space around your body and the space that contains your body.

You are aware of the body, and other objects; and also aware always of an 'outside' as the third constant factor of your perception. You call the body as 'I'; identify with it as the 'you with a name and form'; and cognize the other objects outside of the body as the 'world'.

The delusion here is – 'believing of an outside object as yourself'; and the other thing is the believing 'outside' of 'this outside object' as the world that contains you.

Anyhow, what is any object that is seen outside of you (the body)?

The eyes see an image or a shape from some distance, and understand the presence of an object. This is the first stage of perception. At the later instance you know of its particularities; this is the second stage of perception.

Or rather, some 'space-canvas' is seen as divided by the lines; and colours (that belong to the mind/brain only) are added here and there, to make obvious the differences in the shapes.

It is like a child's drawing actually; very colourful and distinct.

Yet the lines, images and colours are all produced by the mind, (or the brain) through some visual process using the holes called the eyes.

If the brain did not function well and produce the correct image as commonly seen by all, you will see the world as upside down also, or black and white also; or as cartoon figures also.

Thank the non-existent destiny that you see what others also see.

Vasishta calls all the objects as 'Bodha-form' only.

What is the 'Bodha of an object'?

An object that you see is actually 'the information' you get about its shape, its location, its particular qualities of smell, taste etc; and then you refer to it with some sound-pattern as a name to differentiate it from other objects. Behind it all, there is a sense of time also as sensed by the movement of the sun, moon, planets, stars etc in the far away sky.

If the information of image etc does not exist as such, and does not get received by the brain or the body, then there is no object at all.

What is the sense-information?

Eyes, skin, ears etc give you some sensation-information that 'an object exists outside'. Sense-information brought in by any sense is a single unit of 'the sense organ and sense experience' bound as one.

For example, ear and sound, eyes and the image, touch and the solidity etc exist as one whole function each. Each needs the other to complete the process.

'Body with its sense functions' is co-related to 'sense experiences'.

Both the body and objects exist as one unit. One cannot be without the other.

How do we cognize an object?

All the five senses act in quick succession with unimaginable speed and give you the information of an object existing outside of you at some distance at some time-measure.

Since the body and objects are inert, we take it that the mind alone imagines the body and its experiences, as per its latent desires.

What is a mind?

There is something that acts within us, which collects these divided tiny bits of information brought by the senses, and processes it into a huge solid world by the very power of connecting all the information together. This thing which is not anything physical, but just a power of awareness only, is known as the mind.

Vasishta now says-

If the senses and mind did not exist at all with their counterpart of information-content as image, touch etc, then where is the object as such? And if you still remember the name of the object, then it is nothing but the meaningless murmuring noise of the flowing water!]

(meaning of an object is just a mind-construe)

अर्थो वेदनसंकेतः,

An object is just the collection of ideas about it (for example a cow is described by qualities like brown-hued, is named Kapilaa, is restless, gives milk etc, which are the descriptions formed in your mind only, and meaningful for you only, as per your opinion, and is not independent of your observation-state).

(name is just an invented sound-form that refers to some disturbance-measure)

शब्दो जलरवोपमः,

the sound referring to it is just like the sound of flowing water (since the very object named cow is proved meaningless, the sound-form referring to it also gets proved as meaningless) (and is similar to imagining the sound of the river-flow as some meaningful song);

(what you see as an object is what you are aware of an object according to your intellectual efficiency)

दृश्यमेतच्चिदाभानं

the perceived is just the shine of Chit (as awareness-shine of the Self) (and any object is just a disturbed state of elements which is measured by the senses, and gets named as an object)

(the object vanishes the moment the senses withdraw, leaving behind only the memory of it)

स्वप्नवत्क्वाभवज्जगत्।

where is the so-called Jagat which equals just the Svapna?

[What you see around you as the perceived scene in front of you 'now and here', is not the perceived world at all, but is just a collection of different ideas that the mind is aware of.

The pure awareness without this wasteful information is alone the Chit-state.

Chit-state can exist as only an 'awareness of something'.

It is not something that is empty; but is the awareness of something.

This 'awareness of something' is an eternal state; has no beginning or end.

It is not somewhere outside of space in some spaceless expanse as something to be attained by you, where you will exist as some emptiness personified, after realization! This is the utmost myth of all!

Chit (Self-awareness) exists as some mind-state or other, as the perceiving awareness, only.

It is subtly glimpsed as the 'existence awareness of oneself in all (from a worm to a Brahmaa)'.

It exists now here as what it (Self) is aware of through your mind-screen.

Dive deep within yourself and be 'it' without a mind-screen; that is Moksha.

Find the source of your 'I'; that is the Reality referred to by the name Brahman.

That is glimpsed when you are just the silent pure awareness, when in between the sleep and the waking state. That is glimpsed in-between two cognition-points.

That is glimpsed in extreme shocked states of joy and sorrow, when the mind is stunned and dead.

You either exist as the Knower of the self, or the non-knower of the Self; there is no other option.

If foolish, you live in an 'indeterminate state of existence'.

If wise, you live in a 'determined state of existence'.

If ignorant, you are not an identity at all! You just are a 'MithyaaPurusha'.
 If realized, you are identified with the entire expanse of awareness.
 If ignorant, you are an inert object fixed with numbers.
 If realized, you are just the awareness which is an expanse of spaceless timeless existence.

Brahman is not outside of you! It is you the ignorant. It is you the realized.
 Brahman is the world. Brahman alone 'is' actually (without the name of Brahman); there is no world at all!

What you see around is itself the Chit-state existing as that scene; as it happens in a dream. At this very instant you can stay as the awareness of all that is around you, without falling for the trap of the mind which exists only as the belief of the solid world.

Practice looking at every object, including the body you own, as a form of Bodha only (as some information brought in by senses only, or cognized by the mind only).

Incessant practice of this truth leads to the natural state of Bodha; and that is the state of Realization, where even death and birth also turn into some wasteful information not connected to you at all, the pure Chit-state of Knowledge-essence.

'Liberation and bondage concepts' burst off like air bubbles, since they are also just some wasteful ideas produced by the mind.

Past and future also vanish off since they are nothing but the ideas maintained by the mind as thoughts and memories, as connected to the body-form.

Learn to live in a 'now' always; without the taint of past, future, bondage, liberation etc.
 'Now' is the eternal state. That is Chit-state. It never vanishes. It exists without destruction.

Pure awareness without the mind-content is not bound by time, place, birth, death, bondage, liberation, Karma, Dharma or any thing.

Awareness of anything is not bound by anything. It is free! It is always liberated.

'When you never aspire for liberation, then that alone is the true state of liberation!'

When the objects seen in the Jaagrata are also denied reality in this manner through proper reasoning, then what to say of Svapna? It is also some meaningless experience belonging to the mind only! What you perceive as objects in the Jaagrata-state alone rise in the Svapna state also as some left over impressions of the Jaagrata. Svapna is as empty as the Jaagrata.

Chit is the perceived in the Jaagrata; Chit is the perceived in the Svapna; yet Chit is nothing but the pure awareness without the perceived.

Chit is the awareness that is seen as the mirage (world); but is not the mirage; because mirage is unreal and non-existent except as a mind-construe; so Chit alone 'is', and no mirage at all!

जाग्रदै स्वप्नसंदृष्टः स्मरणात्म स्थितं पुरः

This Jaagrata (some hallucination produced by the mind) alone gets seen in front of you in the Svapna also as vague memories (of the Jaagrata impressions);

(Just some imagined experiences of non-existing objects in the Jaagrata and the same imagination vaguely reflected in the dream-state; that is all is there as any Jagat; there is no solid structure as the Jagat that is independent of your 'understanding-state')

सम्बिद्वेदनमात्रं सत्तदन्याकारवत्ततम्।

It is just the shine of awareness only; Chit alone shining as another state (of existence).

[When the form is mind-created, when the name is mind-created, when the relations are mind-created, when the stories of life are mind-created, when the entire world is mind-created, and the mind itself is mind-created, what is there but Chit which is a state bereft of a thing called the mind?

Every other thing with a name is processed information, but not the awareness of one's existence.

Whatever experience is there of any object (including that of a deity or a Guru or a favoured family member, it is all just your own awareness existing as that object-awareness).

यथाच्छं संविदाकाशं मयि स्वप्नपुरात्मकं सरूपमपि नीरूपं तथेदं भुवनत्रयम्।

The pure expanse of awareness alone shines in each one as a world of dream for them. Though seen with form (by the mind), it is without form (in reality). So it is with the three worlds also.

[Mind survives as the form of the world only, as bound by the time and place boundaries.

Do you ever analyze, whether the objects behind your back exist as solid and real as seen in front, when your back is turned on them?

When you do not see or feel, there is nothing out there!

Unless your eyes fall on them, the objects do not get their images.

Unless your touch-sense separates them, there is no solidity for them.

Unless the size differentiation is created, there is no distance between the objects (the bigger size of the object turning smaller looks as if the object has gone far; the smaller turning bigger looks as if the object is coming towards you.

Unless the ear understands some sound as some sensation through the movement of the air, there is nothing but absolute silence.

Maybe there are worlds where people can see on all sides and thus keep their world as existent always.

दृष्टिरेव सृष्टिः - Continuous perception means continuous world.

What is there that gets sensed as an object through these senses?

Nothing but the awareness that something is there in an outside!

There is nothing as an 'outside' or 'an object in the outside', but only the changing patterns of sense-experiences.

Nothing moves; because actually there is no space to move at all!

Movement is nothing but the objects framed in different time and space measures.

Time and place are just numbers invented by the mind to locate an object.

Nothing moves actually; since there is nothing nowhere at any time!

As and when you think that your body is moving, you instantly create a world at every moment newly, like in a dream, within yourself, staying as the awareness essence.

Actually, there is no noise, no solid object, no taste, no smell, no image, no space, no time; but only an awareness of them as in a dream.

There exist no worlds but those produced by the mind-content of information (Bodha).

Bodha produced by the mind is incorrect and non-existent.

Bodha with no mind-content is the true essence, the Aatman.

Brahman is the pure awareness which is not aware of the world; but aware of oneself.

This is the state of a JeevanMukta. Though the incorrect information produced by the mind keeps pouring in as the 'perceived', it remains non-existent for him.

Blueness of the sky is not real; and sky is colourless. This is knowledge.

Mirage is not real; desert alone is. This is knowledge.

Perceived is not real; Chit alone is. This is knowledge.

Since the sky has to exist as blue, since the desert has to exist with the mirage (heat waves), since the reality has to exist as the perceived, everything exists as it is; but you stop believing in their realness. Their reality or unreality no more bothers you. This is Bodha.

You need not struggle to liberate yourself from running after the mirage.

Just know that the mirage is unreal; that is all; you will never bother about it, even as thought-form!]

रामोवाच

Rama spoke

संपन्नेयं कथं भूमिः संपन्ना गिरयः कथं कथं संपन्नमम्भश्च संपन्ना उपलाः कथं कथं च तेजः संपन्नं सम्पन्ना च कथं क्रिया कथं च कालः संपन्नः संपन्नः पवनः कथं कथं च शून्यं संपन्नं संपन्नं चिन्नभः कथं इति ज्ञातं मया, भूयो बोधाय वद मे प्रभो।

How did the earth rise up here, how did the mountains appear, how did the water appear, how did the stones appear, how did the Tejas appear, how did the Kriyaa appear, how did Kaala appear, how did the wind appear, how did emptiness appear, how did Chit-expanse appear?

I know it all; but explain it for my better understanding.

वसिष्ठोवाच

Vasishta spoke

ब्रूहि राघव तत्त्वेन स्वप्नदृष्टमहापुरे संपन्ना भूः कथमिव संपन्नं, कथमम्बरं, कथं वारि च संपन्नं, संपन्नाश्च उपलाः कथं, कथं च तेजः संपन्नं, संपन्नाश्च कथं दिशः, संपन्नश्च कथं कालः, संपन्ना च कथं क्रिया, कथमेतन्नियत्यादि सर्वं संपन्नमुच्यताम्।

केनेदं निर्मितं दग्धमानीतं रचितं चितं उत्पादितं प्रकटितं किमाचारं किमात्मकम्।

Tell me Raaghava in truth, as to how in the huge city seen in the Svapna, the earth appeared, the sky appeared, the water appeared, and the stones appeared, Tejas appeared, directions appeared, Kaala appeared, Kriyaa appeared, rules appeared, and all things appeared! Who constructed this, baked it, brought it, made it, heaped it, produced it, displayed it, in what way, with what?

[Vasishta now allows Rama to explain to others, what he had understood about the existence of the world along with its objects.

Rama gives a short discourse about the world and its objects, in his own way.

Vishnu in the form of a human being caught in the 'Bhava', had to realize himself the truth; and also had to give it others on the earth later. The very 'Vaasishtam' came into being, because Rama with his pure intellect was the medium who had the capability to receive the Knowledge hidden within Vasishta.

An 'Avatar' descends to the earth, not for playing a drama of demon-killing; but for spreading the Supreme Knowledge to one and all. This alone was his main purpose of Rama's Avatar in spending fourteen years in a forest extending from north to south of India. He taught this great knowledge to all the people that he chanced to meet throughout his journey across the forest-lands of BhaarataVarsha. This is the main purpose of his Avatar actually. Killing Raavana was just a story part of his life as connected to the Tri-world story.]

रामोवाच

Rama spoke

आत्मास्य केवलं व्योम न सद्रूम्यचलादिकं जगतः स्वप्नरूपस्य निराकारो निरास्पदः।

The essence of this world is just the emptiness of Chit only (the potential to exist as any probable state of experience). Earth, mountain etc are not real.

It is of the form of Svapna; is without form and without support.

(Support is just imagined in emptiness; everything is just a mind-construed experience in emptiness.)

आत्मैव व्योमरूपोऽस्य निराधारो निराकृतिः विनाकृतेर्वा व्योमोऽस्य किमाधारेण कारणम्।

The 'Knowledge essence in the form of awareness' (as the 'awareness of objects) is alone the empty expanse of the world.

It is without any support; and is without any form (as measured by the time and space numbers).

This is just empty state without any form; what need is there for a support?

न किंचिदेतत्संपन्नं सद्यथैतन्न सम्विदः एतच्चित्कचनं नाम मन एव तथा स्थितम्।

Nothing of this gets produced at all as real. This does not belong to the pure awareness state of Chit (which is never any probables state of experience).

This is the shine of Chit-state; and mind alone stays like this.

[What is a world filled with objects? It is just the 'Jneyataa state' of Chit.

Everything that defines the world is an object of knowledge only.

Sun, moon, earth, fire, wind, sky, stars, living things, non-living things, moving things, non-moving things, inert objects, conscious objects, family, friends, place, time, and all concepts are the objects of Knowledge alone, understood through the medium of the mind.

Mind is a continuous producer of something or other as the object of knowledge.

It can survive as the awareness of the world alone. Imagination is its essence.

The power of Chit to know itself as an object of knowledge (world) is known as the mind.

Mind is a flow of thoughts only, and is like a waterfall which is continuously filled with succession of new water drops, and is never stable.

Mind is the ego; mind is the man; mind is the world.

Kill the mind through 'Vichaara'; world also loses its reality.

Have no thought of the world, and practice living in 'now' (perfect action at every moment) (alert at every moment) (never swerve from the state of the 'silent observer' in the name of trance, or devotion, or affection or joy or sorrow). Then the mind stays like a faithful dog at your feet

When you stay as 'knowledge-eye' only, without the object of knowledge; it is your natural state; and you stay as you are, in your natural form of awareness only.]

(What can exist outside of your awareness?)

दिक्कालाद्यत्र चिद्भानं चिद्भानमचलादिकं चिज्जलादि तथा बोधाच्चित्खं वाय्वादि तद्विदः।

Directions and time-sense are the shine of Chit only. Mountains etc are the shine of Chit only.

Chit alone is the water; Chit alone is the sky, Vaayu, etc (elements), as the 'Bodha of it all', for the Knowers.

सम्विदेव किल व्योम तिष्ठति व्योमतामिता दृषत्तयास्ते काठिन्याद्द्रवाज्जलमिव स्थिता।

Awareness alone stays as the empty state of the world, limited as the empty expanse.

(Awareness of the limit-ness of space is the empty expanse of space.)

Hardness exists as the stone. Fluidity exists as the water.

[Human mind has a habit of defining things always the opposite way.

For example, the 'hardness felt by the touch-sense' is connected to the 'image seen by the vision-sense'; and the mind invents a name for their togetherness and says that 'the stone is hard.' Rather it is hardness with some shape that is seen by the mind as a stone.

Qualities alone make an object; objects do not have independent existence and or have the particular qualities as their properties.]

वस्तुतस्तु न भूम्यादि किंचित्तन्न च दृश्यता चिदाकाशमनन्तं तत्सर्वमेकं तदात्मकम्।

Actually, there is no Bhoomi (the solidity of the field of experience) also; there is nothing that is perceived also. Chit-expanse alone is the endless state that exists as all, and is the essence of all.

[What is 'Bhoomi', the ground we walk on? It is not the planet earth that is referred to here, but the ground which supports the objects, moving and non-moving.

Actually there is no movement at all.

Ground does not spread out for vast distances. Distances are also non-existent.

Every movement of the body on a ground is nothing but successive measures of time and place; just some numbers. Even if you stand still at one place, time keeps on moving with its number-measure.

Where is the so-called 'Bhoomi'?

The touch-sense you feel at your feet? Is it what you call the Bhoomi?

Bhoomi is not there at all, except as some sensation felt in the mind.

That is why Vipashcit or Asura could not reach the end of the world; for the world exists as just a 'change of pictures' and nothing else is there as real and solid.

You can keep on thinking that you are moving and the space will keep on going further and further with more distance to cover as if.

When you think you move, you are aware of 'the change of the change of sense-patterns'; that is all.

How big is the world inside the mind? It is endless!

As long as you 'see', it exists as something or other!]

द्रवत्वादम्बु ह्यबाधेर्नावृत्तितया यथा अनानैव भवेन्नाना चिद्व्योमात्मनि वै तथा।

Fluidity is the water. The ocean exists joyfully as various forms of foam whirlpool, waves etc. Though it is undivided as many, it appears as if divided (for the mind which is an expert in dividing things).

Chit-expanse is also like that.

काठिन्यवेदनादुर्वी गिरितामगतेव चित्शून्यतावेदनच्छून्यं वेत्ति व्योमेव चिद्वपुः।

Chit alone attains the state of the earth (ground) and hill, through the sense of hardness.

Through the understanding of the emptiness (as the absence of objects in space), it is aware of the emptiness, though Chit-expanse is empty of both 'emptiness and fullness'.

द्रवत्ववेदनाद्वेत्ति वारि स्पन्दतयानिलं औष्ण्यसंविततो वह्निमत्यजन्ती निजं वपुः।

Through fluidity, it understands the water; through the vibration it understands the air; the sense of heat alone is understood as the fire, though it never swerves from its true nature.

[Whatever it is aware of anything as any object of knowledge; it remains pristine in its own object-less state. Objects of Knowledge may keep changing; but 'Knowledge' never changes.]

एवं स्वभाव एवायं चिद्धातुर्गगनात्मकः यदेवं नाम कचति निष्कारणगुणक्रमम्।

Chit is of the nature of the sky, which can hold any object of knowledge within it.

Whatever it shines as, it stays as those objects of those qualities, for no particular reason.

[Chit exists as 'you and the perceived object of your vision', 'me and the perceived object of my vision', 'he and the perceived object of his vision'; as each and everyone and their vision of objects. From the ant to a Brahmaa, it stays as the perceived field of each person as his or its awareness point.

Each object turns into the sacred sanctum sanatorium of Brahman, for a Knower.

He sees no perceived at all. He just exists as Chit alone where everything he perceives is a lotus rising from the lake of Chit. It is beautiful world indeed for a Knower, where he sees the Chidambara-Nrtya (Dance of the awareness state) alone as the world!]

न चैतद्व्यतिरेकेण किञ्चिन्नापीह विद्यते अन्यच्छून्यत्ववारिभ्यामृते खार्णवयोरिव।

Except Chit (awareness of one's existence), nothing else exists here in the least.

Except the emptiness and water, there is nothing called the sky or the ocean.

न तु चिद्रगनादन्यन्न संभवति किञ्चन इदं त्वमहमित्यदि तस्मादाशान्तमास्यताम्।

Nothing except the Chit-expanse happens here as the 'I' 'you' etc.

Therefore stay as the complete tranquillity only.

त्वं यथास्मिन्गृहे कुर्वन्नग्निशैलादिकां विदं तदेव पश्यस्यवपुरेवं चिद्रगनं तथा।

You can stay inside the house and make a fire or hill by your imagination or in a dream, and see it also as some experience within you; so it is with the Chit-expanse.

(It stays with the awareness of it all, within itself.)

चिद्व्योम भाति देहाभं सर्गादौ न देहकः अकारणत्वादसतश्चिदुदेतीति चिन्त्यताम्।

Chit-expanse alone shines as the body etc. Actually there is no world or the body.

Without the need of any cause, Chit shines as the unreal (as a random shine). Think about this.

[Unreal is non-existent. It is not there; cannot be there.
 Then what shines as this world and the body?
 Think about how it happens.
 There is the awareness of touch, sight, sound etc.
 Then there is the awareness of the world as the touch, sound etc.
 Then there is the awareness of space and time.
 There is the awareness of 'I' 'you' and 'others'.
 Where are all these situated?
 It is just there like the awareness you have of objects in a dream; within yourself.
 Who is this 'you'? You are just the awareness; just the silence; just the nothingness of it all!]

मनोबुद्ध्यहंकारो भूतानि गिरयो दिशः शिलाजठरवन्मौनमयं सर्वं यथास्थितम्।

Mind, intellect, 'I' ness, beings, hills, directions, everything is as silent as the inside belly of a rock, as it is; as just the state of awareness.

एवं न किंचिदुत्पन्नं नष्टं न च न किंचन यथास्थितं जगद्रूपं चिद्ब्रह्मात्मनि तिष्ठति।

In this manner, nothing is produced; nothing is destroyed. As it is, as a state of awareness only, (as pure Bodha-form) ;Chit Brahman alone stays in its own essence.

[World stays as the knowledge form, as the very essence of the Chit-state.

World is not different from Chit. Actually there is no solid world with its solid objects; but only the 'awareness of it all' exists as the world.)]

चित्तौ यत्कचनं नाम स्वरूपप्रविजृम्भणं तदेतज्जगदित्युक्तं द्रव एव यथा जलम्।

That which is the glittering shine of the Chit is the exhibited nature of itself.

That alone is known as the Jagat (by the mind), like liquidity is understood as water (by the mind).

इदं जगद्भानमभानमेव चिद्व्योम शून्यं परमार्थ एव।

यथार्थसंदर्शनबुद्धबुद्धेरबुद्धबुद्धेस्तु यथा तथास्तु।

For the intelligent one who sees the Jagat as it is, in its real nature, it is not shining at all as anything; but is the Chit-expanse only empty of everything; and is the state of reality only.

Whatever the non-intellecets see (with their immature intellecets), let it be so for them!

(Their ignorant vision is of no concern for us!)