

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FIVE

[INTRODUCTION (5)]

{HOW CAN THE WORLD BE NON-EXISTENT? RAMA ARGUES!}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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CHAPTER FIVE
INTRODUCTION (5)

HOW CAN THE WORLD BE NON-EXISTENT? RAMA ARGUES!

MORE QUESTIONS FROM RAMA

रामोवाच

Rama spoke

WHAT IS THE MANAS?

भगवन्मनसो रूपं कीदृशं वद मे स्फुटं यस्मात्तेनेयमखिला तन्यते लोकमञ्जरी। (04.37)

Bhagavan, explain to me clearly what the nature of the Manas is, by which the entire cluster of the world arises.

वसिष्ठोवाच

Vasishta spoke

MANAS, THE INFORMATION-PROCESSOR

[Jeeva is a state of disturbance in the undivided silent Reality, and sees disturbances alone as his existence.

These disturbances are processed as sense information by the main disturbance called Jeeva.

The sense-information is recycled again and again to produce conceptions.

Conceptions become narratives, and the Jeeva exists as a part of the narrative imagined by himself.

This process of observing the disturbance to expand it to the level of a life-narrative is known as the 'Manas'.

Jeeva is the Manas; Manas is the Jagat.

Since Reality is without any disturbance, the Jeeva is also non-existent only.

Then why do we see a world as real and solid, though there is nothing actually?

The discourse aims at answering this question only, and trains us to see beyond the 'Manas-screen'.]

MANAS OR MIND IS JUST A NAME; IT DOES NOT EXIST ACTUALLY

रामास्य मनसो रूपं न किञ्चिदपि दृश्यते नाममात्रादृते व्योम्नो यथा शून्यजडाकृतेः। (04.38)

Rama! Nothing as the form of the Manas is observed to exist except as a name (sound-form), like the (name) Vyoma/sky (which is not an object as such) refers only to something void and inert.

[Emptiness is just emptiness and the term 'vyoman' refers to this nothingness only; and does not exist as an object.

Manas is also just a name that relates to the appearance of the world, and does not exist as a part of the body.]

MANAS IS THE ENTIRE WORLD THAT YOU PERCEIVE AS YOUR EXPERIENCED STATE

न बाह्ये नापि हृदये सद्रूपं विद्यते मनः, सर्वत्रैव स्थितं चैतद्विद्धि राम यथा नभः। (04.39)

Rama! There does not exist, a 'form' for the Manas either outside or inside the heart Rama.

Understand that it exists everywhere like the cloudy sky ('Nabhas'- that which holds the clouds together) enveloping the entire perceived-world that you experience.

MANAS IS SOMETHING WHICH MAKES THE DELUSION OF THE JAGAT POSSIBLE

इदमस्मात्समुत्पन्नं मृगतृष्णाम्बुसंनिभं रूपं तु क्षणसंकल्पादिद्वितीयेन्दुभ्रमोपमम्। (04.40)

This (world) which has arisen out of this (Manas) is like the 'waters of the mirage', and its form is just a momentary delusion like the 'vision of the two moons'.

ALL THAT YOU PERCEIVE IS THE MANAS ALONE

मध्ये यदेतदर्थस्य प्रतिभानं प्रथां गतं, सतो वाप्यसतो वापि, तन्मनो विद्धि नेतरत्। (04.41)

That which is the 'appearance of the objects all around you', which is ascertained by all as really existing, whether real or unreal, know that alone as the Manas and nothing else.

ANY OBJECT IS JUST A PROCESSED SENSE-INFORMATION ONLY

यदर्थप्रतिभानं तन्मन इत्यभिधीयते, अन्यन्न किञ्चिदप्यस्ति मनो नाम कदाचन। (04.42)

Whatever appears as the object, that alone gets known as the 'Manas'.

There never exists anything called 'Manas' (separately) anywhere.

MANAS IS SAMKALPA

संकल्पनं मनो विद्धि, संकल्पात्तन्न भिद्यते, यथा द्रवत्वात्सलिलं तथा स्पन्दो यथानिलात्। (04.43)

Samkalpa (Conception/fancy/imagination) is the Manas; it does not differ from the Samkalpa.

Because of liquidity, the water exists; because of the wind, its natural movement is there.

(Manas exists because of the conceptions.)

यत्र संकल्पनं तत्र तन्मनोऽङ्ग तथा स्थितं, संकल्पमनसी भिन्ने न कदाचन केचन। (04.44)

Wherever the act of Samkalpa exists, my dear child, the Manas exists in that manner only.
If the Manas is separated from the 'Samkalpa', then there does not exist anything at anytime.
THE TOTAL PROCESSING STATE IS TERMED AS 'BRAHMAA'; HE IS THE TOTALITY OF ALL CONCEPTIONS

सत्यमस्त्वथवाऽसत्यं पदार्थप्रतिभासनं तावन्मात्रं मनो विद्धि तद्ब्रह्मैव पितामहः। (04.45)

Whether real or unreal, know that the 'appearance of objects' alone is the Manas.
That alone is the 'Great Grandfather' of the world, Brahmaa (the total-mind made of many minds).
THE 'PHYSICAL BODY' ALSO IS A PROCESSED INFORMATION ONLY

आतिवाहिकदेहात्मा मन इत्यभिदीयते आधिभौतिकबुद्धिं तु स आधते चिरस्थितेः। (04.46)

The one which has the subtle Aativaahika form (conceived ideas) is the Manas. It alone contains the idea of the AadhiBhoutika (as a conceived idea) as if it is of a stable structure.
THE PERCEIVED WORLD-SCENARIO IS NAMED IN VARIOUS WAYS

अविद्या संसृतिश्चित्तं मनो बन्धो मलस्तमः इति पर्यायनामानि दृश्यस्य विदुरुत्तमाः। (04.47)

Avidyaa, Samsriti, Chitta, Manas, bondage, taint, darkness; all these are the synonyms for the 'perceived phenomenon' according to the excellent men of wisdom.
THE PERCEIVED WORLD IS NON-EXISTENT ACTUALLY

न हि दृश्यादृते किञ्चिन्मनसो रूपमस्ति हि, दृश्यं चोत्पन्नमेवैतन्नेति वक्ष्याम्यहं पुनः। (04.48)

Manas has no shape or form apart from the 'Seen'.
Whether the perceived phenomenon (Seen) is produced or not, I will explain again.
IMAGINE THE COUNTLESS LOTUS PLANTS HIDDEN INSIDE THE LOTUS SEED

यथा कमलबीजान्तःस्थिता कमलवल्लरी महाचित्परमाण्वन्तस्तथा दृश्यं जगत्स्थितम्। (04.49)

Similar to a lotus-creeper staying subtly inside a lotus seed, this perceived-world stays inside the minuscule atom of the Chit (Existence-awareness).
THE WORLD YOU EXPERIENCE IS INSIDE YOU ONLY

प्रकाशस्य यथाऽऽलोको, यथा वातस्य चापलं, यथा द्रवत्वं पयसि, दृश्यत्वं द्रष्टरीदृशम्। (04.50)

The 'perceived world' is the 'inner essence of the perceiver', like the sight for the light, like the movement for the wind, like the liquidity for the water.
THE 'SEEN' IS AN 'IMAGINED CONCEPTION' RISING OUT OF THE 'SEER'

अङ्गदत्त्वं यथा हेम्नि, मृगनद्यां यथा जलं, भित्तिर्यथा स्वप्नपुरे, तथा द्रष्टरि दृश्यधीः। (04.51)

The 'idea of perception in the perceiver' is like the armlet imagined in the gold, like the water seen in the mirage, like the solid walls conceived in the dream-world.
I WILL ERASE OFF THE WORLD-TAINT FROM YOUR MIND MIRROR, RAMA!

एवं द्रष्टरि दृश्यत्वमनन्यदिव यत्स्थितं तदप्युन्मार्जयाम्याशु त्वच्चित्तादर्शतो मलम्। (04.52)

I am going to completely erase off even that taint of 'perception state' which stays inseparable from the perceiver like this, from your 'Chitta-mirror' (the thinking-faculty which reflects the world like a mirror).
WHAT IS IT LIKE TO ERASE OFF THE PERCEIVED?

THE UNREAL IS IGNORED AND THE REAL ALONE GETS LEFT BACK
['Adrashtaa', the 'non-seer' (of realness) is not bound by the realness of the world.

'Adrashtutva' is the state of knowledge where the world is understood as nonexistent though seen, like the river seen in the desert is understood as non-existent, though seen.]

यद्द्रष्टुरस्याद्रष्टृत्वं दृश्यसभावे भवेद्वलात् तद्विद्धि केवलीभावं तत एवासतः सतः। (04.53)

When there raises the 'non-perceiving state for this perceiver', then by force there rises the state of 'Kevalatva' (left-over state of Reality) where the 'Reality' alone shines forth from the unreal (world-scenario).

तत्तामुपागते भावे रागद्वेषादिवासनाः शाम्यन्त्यस्पन्दिते वाते स्पन्दनक्षुब्धता यथा। (04.54)

When the winds stop blowing, the waters remain still. If the 'state of Reality' is realized as one's natural state, then the Vaasanaas like attachment, hatred etc, subside off.
A GLIMPSE OF THE REALIZED STATE OF A KNOWER

असंभवति सर्वस्मिन्दिग्भूम्याकाशरूपिणि प्रकाशये यादृशं रूपं प्रकाशस्यामलं भवेत्। (04.55)

The bright light reveals all the directions, land, sky etc. Suppose the directions, land, sky are not revealed but only the bright light exists (as just the power of revealing but not revealing anything),

then the taintless perception-less state will be something similar to it.

‘SEER’ REMOVED OF THE SEEN IS THE ‘KEVALATVA STATE’

त्रिजगत्त्वमहं चेति दृश्येऽसत्तामुपागते द्रष्टुः स्यात्केवलीभावस्तादृशो विमलात्मनः। (04.56)

When the Three-worlds, you, I and all such perceived things become non-existent in the Seen, when there exists merely the ‘State of the Seer (bereft of the Seen)’; then that is the ‘State of the Taintless one’. REFLECTION STAYS AS THE MIRROR ITSELF AS NOT DIFFERENT FROM IT, AND SEES NO REFLECTIONS AT ALL

अनासाखिलशैलादि प्रतिबिम्बे हि यादृशी स्याद्वर्षणे दर्पणता केवलमात्मस्वरूपिणी

अहं त्वं जगदित्यादौ प्रशान्ते दृश्यसंभ्रमे स्यात्तादृशी केवलता स्थिते द्रष्टर्यवीक्षणे। (04.57,58)

When the entire hosts of objects like the mountain etc are not there to reflect, then the mirror with its nature of reflection stays as it is, as itself, (as just the potential state that can reflect anything); similarly, when the concepts of ‘I’, ‘you’ etc subside off in the grand show of the perceived, a similar ‘leftover state’ will be there in the ‘perceiving consciousness’ when it is not perceiving.

रामोवाच

Rama spoke

HOW CAN THIS WORLD BE UNDERSTOOD AS UNREAL?

सच्चेन्न शाम्यत्येवेदं, नाभावो विद्यते सतः। असत्तां च न विद्मोऽस्मिन्दृश्ये दोषप्रदायिनि।

तस्मात्कथमियं शाम्येद्ब्रह्मन्दृश्यविषूचिका मनोभवभ्रमकरी दुःखसंततिदायिनी। (04.59, 60)

If this (Jagat) is real, then it can never disappear (because) the real can never cease to exist.

I do not understand this perceived as unreal, though it gives suffering only.

Therefore Brahman, how can this ‘cholera of the perceived’ which deludes the mind and gives way to only succession of sorrows, be cured?

वसिष्ठोवाच

Vasishta spoke

I WILL TEACH YOU A MAGICAL MANTRA TO GET RID OF THIS GHOST CALLED THE ‘SEEN’

अस्य दृश्यपिशाचस्य शान्त्यै मन्त्रमिमं शृणु रामात्यन्तमयं येन मृतिमेष्यति नङ्क्ष्यति। (04.61)

Listen to this ‘Mantra’ hey Rama, which will drive away the ghost called the ‘Seen’.

Surely, this ghost will get completely annihilated and die (never to rise again).

IF THE WORLD IS REALLY EXISTENT, THEN MOKSHA IS NOT POSSIBLE

यदस्ति तस्य नाशोऽस्ति न कदाचन राघव, तस्मात्तन्नष्टमप्यन्तर्बीजरूपं भवेद्बुद्धि। (04.62)

What exists as real, can never of course cease to exist, hey Raaghava.

Even if destroyed, it will remain as a seed inside the Manas.

स्मृतिबीजाच्चिदाकाशे पुनरुद्भूय दृश्यधीर्लोकशैलाम्बराकारं दोषं वितनुतेऽतनुम्। (04.63)

The ‘perceiving consciousness’ will rise again in the ‘Chit-expanse’ from the ‘Seed of the Smriti’ (producing repeat-experiences through dormant memory-factor); and will spread out abundantly the ‘fault of the perceived’, in the form of a world filled with mountains and skies.

इत्यनिर्माक्षदोषः स्यान्न च तस्येह संभवः, यस्माद्देवर्षिमुनयो दृश्यन्ते मुक्तिभाजनम्। (04.64)

In such a case, the ‘fault of non-liberation’ will arise. (*Moksha will be impossible.*)

Such a possibility (fault of non-liberation) is not possible, as we know that the ‘divine Sages (Devarshis)’ and Munis have attained liberation.

यदि स्याज्जगदादीदं तस्मान्मोक्षो न कस्यचित् बाह्यस्थमस्तु हृत्स्थं वा दृश्यं नाशाय केवलम्। (04.65)

If the Jagat with all its faults is real, then there is no chance of liberation at all for anyone.

Whether the ‘perceived phenomenon’ is projected from the Manas, or it exists as an ‘absolute reality’ outside, it leads only to complete ruin (as an eternal trap of worldly-existence).

THIS IS MY SOLEMN PROMISE TO YOU

तस्मादिमां प्रतिज्ञां त्वं शृणु रामातिभीषणां, यामुत्तरेण ग्रन्थेन नूनं त्वमवबुद्ध्यसे,

अयमाकाशभूतादिरूपोऽहं चेति लक्षितः जगच्छब्दस्य नामार्थो ननु नास्त्येव कश्चन। (04.66,67)

Therefore Rama, listen to this terrifying promise of mine!

Through the Scripture which is going to be taught to you now, you will definitely understand that -

'this Jagat which is just a name (sound-modification) that refers to what is seen as the solid world made of elements like Aakaasha and the I', does not exist at all.

यदिदं दृश्यते किञ्चिद्दृश्यजातं पुरोगतं परं ब्रह्मैव तत्सर्वमजरामरमव्ययम्। (04.68)

Whatever is seen in front of you (as the world-scenario with its objects and people) is ParaBrahman alone, which is eternal and unchanging.

पूर्णं पूर्णं प्रसरति, शान्ते शान्तं व्यवस्थितं, व्योमन्येवोदितं व्योम, ब्रह्मणि ब्रह्म तिष्ठति। (04.69)

The 'Whole' spreads out in the 'Whole'. 'Tranquility' is in 'Tranquility'.

'Void' comes out of 'Void'. Brahman' exists in 'Brahman'.

न दृश्यमस्ति सदृपं न द्रष्टा न च दर्शनं न शून्यं न जडं नो, चिच्छान्तमेवेदमाततम्। (04.70)

There is no Seen which is real; there is no Seer; there is no seeing; no emptiness; no inertness. Only the 'Tranquil-state of Chit' pervades everything.

रामोवाच

Rama spoke

YOUR WORDS ARE NOT CONVINCING

वन्ध्यापुत्रेण पिष्टोऽद्रिः, शशशृङ्गं प्रगायति, प्रसार्य भुजसंपातं शिला नृत्यति ताण्डवं,

स्रवन्ति सिकतास्तैलं, पठन्त्युपलपुत्रिकाः, गर्जन्ति चित्रजलदा, इतीवेदं वचः प्रभो। (04.71,72)

जरामरणदुःखादिशैलाकाशमयं जगत् नास्तीति किमिदं नाम भवताऽपि ममोच्यते। (04.73)

यथेदं न स्थितं विश्वं नोत्पन्नं न च विद्यते तथा कथय मे ब्रह्मन्येनैतन्निश्चितं भवेत्। (04.74)

The son of a barren woman powdered the hill; hare's horn makes music; rock spreads out its hands and dances wildly; oil oozes out of sand; statue-ladies talk; painted clouds thunder!

Your words sound the same way. How can you tell me that this world filled with the pains of ageing and death, and hills and skies does not rise ever or exist ever?

Explain to me in detail hey Brahman, and ascertain the truth of your words.

वसिष्ठोवाच

Vasishta spoke

I DO NOT SPEAK NONSENSE

नासमन्वितवागस्मि, शृणु राघव कथ्यते यथेदमसदाभाति, वन्ध्यापुत्र इवाऽऽरवी। (04.75)

I do not speak nonsense. Listen Raaghava! I will tell you how this unreal (world-scenario) shines like 'the screaming barren woman's son'!

JAGAT IS INSIDE THE MANAS LIKE A DREAM-EXPERIENCE

इदमादावनुत्पन्नं सर्गादौ तेन नास्त्यलं, इदं हि मनसो भाति स्वप्नादौ पत्तनं यथा। (04.76)

This unreal world never ever arose in the beginning of the Creation; so it does not exist at all.

This shines only in the Manas, like the city in a dream.

MANAS IS NON-EXISTENT; SO, JAGAT IS ALSO NON-EXISTENT

मन एव च सर्गादावनुत्पन्नमसद्वपुः, तदेतच्छृणु वक्ष्यामि यथैवमनुभूयते। (04.77)

This Manas also did not arise in the beginning of the Creation; so it is also unreal.

I will tell you listen, how this is understood in real experience (by the Knowers).

मनोदृश्यमयं दोषं तनोतीमं क्षयात्मकं, असदेव सदाकारं, स्वप्नः स्वप्नान्तरं यथा। (04.78)

Manas alone produces the fault namely the 'Seen phenomenon of perishing nature', which though unreal appears to be real, like the dream-world that is experienced inside the dream.

तत्स्वयं स्वैरमेवाशु संकल्पयति देहकं, तेनेयमिन्द्रजालश्रीर्विततेन वितन्यते। (04.79)

Manas by itself conceives a body-structure (as the centre of its conceptions).

It presents this magical show of the world through that imagined body.

ANY ACTION DONE BY THE BODY IS THE ACTION OF THE MIND ONLY

स्फुरति वल्गति गच्छति याचते भ्रमति मज्जति संहरति स्वयं

अपरतामुपयात्यपि केवलं चलति चञ्चलशक्तितया मनः। (04.80)

It vibrates, gallops, goes, begs, wanders, sinks, kills itself by itself, attains a different identity;
Manas merely moves by its power of fluctuation.
(Any agitation within, instantly rises as the action of the body.)

रामोवाच

Rama spoke

HOW DID THE MANAS OF THE NATURE OF DELUSION ARISE AT ALL?

भगवन्मुनिशार्दूल किमिवेह मनोभ्रमे विद्यते कथमुत्पन्नं मनो मायामयं कुतः

उत्पत्तिमादाविति मे समासेन वद प्रभो, प्रवक्ष्यसि ततः शिष्टं वक्तव्यं, वदतां वर। (05.01,02)

Bhagavan, MuniShaardula! What actually exists behind this mental delusion (as its root)?
How did this delusory Manas arise? From what did it get produced in the beginning?

Summarize the whole process for me, now. Later on, you proceed with the rest of the discourse.

वसिष्ठोवाच

Vasishta spoke

WHAT WAS THERE IN THE BEGINNING BEFORE ANYTHING WAS THERE?

WHAT WILL BE THERE AT THE END, WHEN NOTHING IS THERE?

[Imagine!If the entire world phenomenon which is supposed to have a beginning at some time, ends at some time, and nothing is left back as any object or person or an atom also, what then will be left back as something?

What will be that 'nothingness' which alone becomes all this, be like?

Can it described in language at all, for it is beyond the reach of words, mind and intellect.

Vasishta tries his best to explain it in human language.]

महाप्रलयसंपत्तावसत्तां समुपागते अशेषदृश्यसर्गादौ शान्तमेवाशिष्यते। (05.03)

When everything becomes non-existent at the time of the great dissolution, when nothing of the 'Seen' remains before the start of the next Creation, then the state of 'tranquility' alone exists as the 'Remaining Principle'.

आस्तेऽनस्तमितो भास्वानजो देवो निरामयः सर्वदा सर्वकृत्सर्वः परमात्मा महेश्वरः। (05.04)

The Supreme Lord, the Supreme Self, the one who is all, one who is always the doer of everything, the one without afflictions, the Divine One, the resplendent one, the 'never-disappearing one' alone exists.

BRAHMAN-STATE

यतो वाचो निवर्तन्ते यो मुक्तैरवगम्यते यस्य चात्मादिकाः संज्ञाः कल्पिता न स्वभावजाः, (05)

'That' from which words return (unable to describe);

'That' which is attained by the liberated ones;

'That' which is denoted by words like 'Aatmaa' etc though it has no such names by its nature;

यः पुमान्सांख्यदृष्टीनां, ब्रह्म वेदान्तवेदिनां, विज्ञानमात्रं विज्ञानविदां, एकान्तनिर्मलम्, (06)

he, who is the Purusha of the Saamkhya philosophers, the Brahman of the Knowers of Vedanta (Upanishads), Vijnana (momentary consciousness) alone of the Vijnana followers;

he, who is the taint-less solitary one (unknowable to all);

यः शून्यवेदिनां शून्यं, भासको योऽर्कतेजसां, वक्ता मन्ता ऋतं भोक्ता द्रष्टा कर्ता सदैव सः, (07)

he, who is the 'void' of those who argue 'void' (Shoonya) is the reality;

he, who is the lustre in the shine of the Sun;

he, who is always the speaker; the thinker; the Rta (perfect orderliness);

he, who is the enjoyer, the seer, the doer always (in each and every Jeeva-form);

सन्नप्यसद्यो जगति, यो देहस्थोऽपि दूरगः, चित्प्रकाशो ह्ययं यस्मादालोक इव भास्वतः, (08)

he, who though existing as the 'Truth' is non-existent (for the ignorant) in the world;

he, who though embodied, remains distant (because of ignorance);

because of whom, this 'illuminating consciousness' lights up the perceived world;

यस्माद्विष्णवाद्यो देवाः सूर्यादिव मरीचयः, यस्माज्जगन्त्यनन्तानि बुद्बुदा जलधेरिव, (09)

he, from whom arise Devas like Vishnu and others, like the rays of the Sun;

he, from whom arise endless universes, like the bubbles in the ocean;

यं यान्ति दृश्यवृन्दानि पयांसीव महार्णवं, य आत्मानं पदार्थं च प्रकाशयति दीपवत्, (10)

he, in whom the hosts of appearances end up like the river-waters in the ocean;

he, who illuminates both the 'seeing self' and the 'seen objects' like a light;

य आकाशे शरीरे च दृष्टस्वप्सु लतासु च पांसुष्वद्रिषु वातेषु पातालेषु च संस्थितः, (11)

he, who exists in the sky, body, stones, waters, creepers, sands, hills, winds and nether worlds (as their understanding power);

यः प्लावयति संरब्धं पुर्यष्टकमितस्ततः, येन मूकीकृता मूढाः शिला ध्यानमिवास्थिताः, (12)

he, who floats this eight-fold city (body) hither and thither (as the Aatman within);

because of whom, the rocks remain silent and inert as if meditating (because he understands them so);

व्योम येन कृतं शून्यं, शैला येन घनीकृताः, आपो द्रुताः कृता येन, दीपो यस्य वशो रविः, (13)

he, who made the sky completely empty; he, who made the rocks densely packed; he, who made the waters loosely packed; he, in whose control the Sun acts like a lamp (and lights up the world);

प्रसरन्ति यतश्चित्राः संसारासारदृष्टयः अक्षयामृतसंपूर्णादम्भोदादिव वृष्टयः, (14)

he, from whom projects out the variety of world-perceptions, like the rains rising up out of the ocean that is filled with the never diminishing nectar of bliss;

(The joys that are experienced in the world actually rise from this limitless 'Ocean of Nectar' only, and pour out as the pleasures of various types.)

आविर्भावतिरोभावमयास्त्रिभुवनोर्मयः स्फुरन्त्यतितते यस्मिन्मराविव मरीचयः, (15)

he, from 'which all-pervading one' burst out 'the rising and falling waves of (countless) Tri-worlds' like the 'mirages in the desert';

नाशरूपो विनाशात्मा योऽन्तस्थः सर्वजन्तुषु गुप्तो योऽप्यतिरिक्तोऽपि सर्वभावेषु संस्थितः, (16)

he, who is both of perishing nature (as the 'seen world') and of imperishable nature (as the Seeing Aatman);

he, who is exists inside all (as the understanding potential); he, who is hidden (subtly) inside all the living things (as the 'existence-awareness'); he, who transcends all the perceived phenomena, though existing in all the objects (as their understanding principle);

प्रकृतिव्रततिर्व्योम्नि जाता ब्रह्माण्डसत्फला चित्तमूलेन्द्रियदला येन नृत्यति वायुना, (17)

because of whom, the 'creeper called Prakrti', 'which is born inside the emptiness, which bears the fruit of myriad universes, which has the Chitta as its root, which is endowed with the leaves of the senses', dances wildly by the wind (Praana);

यश्चिन्मणिः प्रकचति प्रतिदेहसमुद्रके, यस्मिन्निन्दौ स्फुरन्त्येता जगज्जालमरीचयः, (18)

he, who is the 'gem of consciousness' shining in each and every casket of the body;

he, who is the moon from which rise up the multifarious rays of the worlds;

प्रशान्ते चिद्धने यस्मिन्स्फुरन्त्यमृतवर्षिणि धाराजलानि भूतानि सृष्टयस्तडितः स्फुटाः, (19)

he, in which 'quiescent Supreme Conscious principle' rise the 'clouds bearing nectar', where the rains pour out as the varieties of living beings; and the Creations are filled with the lightning-flashes of lives;

चमत्कुर्वन्ति वस्तूनि यदालोकतया मिथः असज्जातमसद्येन येन सत्सत्त्वमागतम्, (20)

he, by whose 'seeing', the objects create the wonder of illuminating each other (as countless reflections of countless mirror-minds); because of which, the unreality (Jagat) springs forth from unreality (Avidyaa); and because of whom the reality is real (as opposed to unreality);

चलतीदमनिच्छस्य कायो यो यस्य संनिधौ जडं परमरक्तस्य शान्तमात्मनि तिष्ठतः, (21)

in whose benign presence, 'who has no wants, who has no attachments, who exists in his own self,' this supremely inert body moves;

नियतिर्देशकालौ च चलनं स्पन्दनं क्रिया इति येन गताः सत्तां सर्वसत्तातिगामिना, (22)

'by whom who transcends all that exists as anything' - 'the rules of the creation and dissolution, space and time, movement, vibration, action endowed with result,' - all have come to exist as real;

शुद्धसंविन्मयत्वाद्यः खं भवेद्व्योमचिन्तया पदार्थचिन्तयार्थत्वमिव तिष्ठत्यधिष्ठितः। (05.23)

he, who is very pure; he, who as the very 'awareness-state of understanding' becomes the 'emptiness' by the 'idea of the empty expanse'; and by the 'idea of the object' becomes established as 'matter'.

THAT SUPREME DOES NOT DO ANYTHING; IN HIS VERY PRESENCE THE WORLDS RISE UP

कुर्वन्नपीह जगतां महतामनन्तवृन्दं न किञ्चन करोति न काश्चनापि

स्वात्मन्यनस्तमयसंविदि निर्विकारे त्यक्त्योदयस्थितिमति स्थित एक एव। (05.24)

‘That Supreme state of Reality’, though creating hosts of huge Cosmic eggs (Brahmaandas) beyond count, does not do anything at anytime. ‘That one’ remains as the ‘One only’ ‘in his own self’ ‘in the unending consciousness’, ‘in the unperturbed state’, ‘bereft of the idea of Creation and maintenance’.

PATH OF KNOWLEDGE IS VICHAARA ONLY

अस्य देवाधिदेवस्य परस्य परमात्मनः ज्ञानादेव परा सिद्धिर्न त्वनुष्ठानदुःखतः। (06.01)

The ‘supreme attainment’ occurs by the ‘Knowledge’ of this ‘Supremacy of the supremacies’, the ‘Divinity who is above all the divinities’; and not by suffering through the performance of austerities.

अत्र ज्ञानमनुष्ठानं नत्वन्यदुपयुज्यते मृगतृष्णाजलभ्रान्तिशान्तौ चेदं निरूपितम्। (06.02)

Here, Knowledge alone is the discipline to be followed, not anything else.

This fact is proved in the case of removing the delusion of the mirage.

नद्येष दूरे नाभ्याशे नालभ्यो विषमे न च स्वानन्दाभासरूपोऽसौ स्वदेहादेव लभ्यते। (06.03)

This Supremacy is not far, not near, not unattainable, and not difficult.

This one who shines as the bliss of the Self (awareness of existence) is found within one’s own body (as the true self shining as the self-awareness).

किञ्चिन्नोपकरोत्यत्र तपोदानव्रतादिकं स्वभावमात्रे विश्रान्तिमृते नात्रास्ति साधनम्। (06.04)

Penance, austerities, charity etc. do not help in the least here.

Except resting in one’s own natural state, there is no other course to be followed.

साधुसंगमसच्छास्त्रपरतैवात्र कारणं साधनं बाधनं मोहजालस्य यदकृत्रिमम्। (06.05)

That becomes possible by the study of Scriptures and the company of the noble.

Any type of special practice is a delusory network and is artificial, and leads one astray.

अयं सदेव इत्येव संपरिज्ञानमात्रतः जन्तोर्न जायते दुःखं जीवन्मुक्तत्वमेति च। (06.06)

Only through the complete understanding that ‘this is reality; this is so and so,’ does one gets rid of his pains and attains JeevanMukti.

राम उवाच

Rama spoke

WHAT IS THE PRACTICE TO BE ADAPTED?

संपरिज्ञातमात्रेण किलानेनात्मात्मनः पुनर्दोषा न बाधन्ते मरणाद्याः कथञ्चन

देवदेवो महानेष कुतो दूरादवाप्यते तपसा केन तीव्रेण क्लेशेन कियताथवा। (06.08)

The faults like death etc do not affect a person by the practice of the correct knowledge of the Aatman (essence of Reality), and is to be practised by the self (Aatman) alone (as an individual with limitations of the form and name). Therefore, tell me as to how this ‘Great one’, the ‘Lord of all Lords’ (being the essence of all), is attained from that distance (of ignorance), and through which severe penance?

Or, is there any other hard practice?

वसिष्ठोवाच

Vasishta spoke

स्वपौरुषप्रयत्नेन विवेकेन विकासिना स देवो ज्ञायते राम न तपःस्नानकर्मभिः। (06.09)

That Supreme Lord is realized by one’s own sincere effort, and the expanding sense of discrimination alone; and not by any penance or religious austerities like sacred bathing etc (in the form of austerities).

रागद्वेषतमःक्रोधमदमात्सर्यवर्जनं विना राम तपोदानं क्लेश एव न वास्तवम्। (06.10)

Without getting rid of ‘attachment, hatred, ignorance, anger, pride, envy etc’, the ‘performance of penance and charities’ prove to be just harassment to one’s own mind and the body, and do not lead to the required result of Knowledge.

रागाद्युपगते चित्ते वञ्चयित्वा परं धनं यदर्ज्यते तस्य दानाद्यस्यार्थास्तस्य तत्फलम्। (06.11)

If a person keeps nourishing the mind with desires and attachments, and gains any wealth by cheating another out of money, and gives away that money in charity, then he will get back in return not even the result of those actions (being of an impure Manas; and will never have access to the abstract knowledge of the Self).

रागाद्युपहृते चित्ते व्रतादि क्रियते च यत्तद्धम्भः प्रोच्यते, तस्य फलमस्ति न मनाइ च। (06.12)

If a person keeps nourishing the mind with desires and attachments, and performs outwardly asceticism etc, it is known as hypocrisy; and it yields no result in the least (not even the merit of the action).

तस्मात्पुरुषयत्नेन मुख्यमौषधमाहरेत्सच्छास्त्रसज्जनसङ्गौ संसृतिव्याधिनाशनौ। (06.13)

Therefore, extreme effort should be made to get the correct medicine.

Good Scriptures and the company of the noble are the definite cures for the disease of Samsaara.

अत्रैकं पौरुषं यत्नं वर्जयित्वेतरा गतिर्सर्वदुःखक्षयप्राप्तौ न काचिदुपपद्यते। (06.14)

Other than the single means of sincere effort, there is no other course to be followed for the attainment of the complete annihilation of all the pains.

THE POWER OF SINCERE EFFORT (PAURUSHA)

शृणु तत्पौरुषं कीदृगात्मज्ञानस्य लब्धये येन शाम्यत्यशेषेण रागद्वेषविषूचिका। (06.15)

Listen, I will tell you how ‘sincere effort’ can get you the ‘AatmaJnaana’, by which the ‘cholera of hatred and attachments’ dies out completely.

यथासंभवया वृत्त्या लोकशास्त्राविरुद्धया संतोषसंतुष्टमना भोगगन्धं परित्यजेत्। (06.16)

Act normally in whatever circumstances life has placed you, as unopposed to the scriptural injunctions.

Have a cheerful and contented mind. Destroy even the least lingering fragrance for the worldly enjoyments.

यथासंभवमुद्योगादनुद्विग्नतया स्वया साधुसंगमसच्छास्त्रपरतां प्रथमं श्रयेत्। (06.17)

Just do whatever you are supposed to do in life without any anxiety in the mind. First of all, develop interest in the study of correct Scriptures (like Vaasishtam) and seek out the company of the noble.

यथाप्राप्तार्थसंतुष्टो यो गर्हितमुपेक्षते साधुसंगमसच्छास्त्रपरः शीघ्रं स मुच्यते। (06.18)

He who is happy in whatever he gets in life, he who avoids all the actions that are been forbidden by the Scriptures (that ordain the rules of Ethics), and he who seeks the company of the noble and studies the Scriptures (that instruct Brahman Knowledge) regularly, gets liberated fast.

विचारेण परिज्ञातस्वभावस्य महामतेरनुकम्प्या भवन्त्येते ब्रह्मविष्ण्वन्द्रशङ्कराः। (06.19)

If a person strives hard with his intellect and makes effort to realize the ‘essence of Reality’ within oneself (the Aatman), even Brahmaa, Vishnu, Shiva and Indra become sympathetic towards him.

देशे यं सुजनप्राया लोकाः साधुं प्रचक्षते स विशिष्टः, स साधुः स्यात्तं प्रयत्नेन संश्रयेत्। (06.20)

If at any place, there is a saint revered by all the truly noble ones (as the Knower of Brahman), then one should make extreme effort to take shelter in him.

अध्यात्मविद्या विद्यानां प्रधानं, तत्कथाश्रयं शास्त्रं सच्छास्त्रमित्याहुर्मुच्यते तद्विचारणात्। (06.21)

The main study to be mastered is ‘AdhyaatmaVidyaa’ (understanding the Reality that shines as oneself).

That text which explains it well is the ‘Sachhaastram’ (excellent Scripture).

By analyzing the truth instructed thereof, a person is freed of this bondage.

सच्छास्त्रसत्सङ्गमजैर्विवेकैस्तथा विनश्यन्ति बलादविद्याः

यथा जलानां कतकानुशङ्गाद्यथा जनानां मतयश्च योगात्। (06.22)

By the ‘discrimination capacities’ earned through the study of such Scriptures and the company of the realized Sages, Avidyaa gets forcibly destroyed like ‘dirt in the waters by the Kataka nut’, like the ‘minds by the practice of the ordinary Yoga-practices’.

(Kataka – kam jalam, shuddam tanoti – the nut which is said to clear muddy water)

रामोवाच

Rama spoke

य एष देवः कथितो यस्मिञ्ज्ञाते विमुच्यते वद कासौ स्थितो ब्रह्मन्कथमेनमहं लभे। (07.01)

Who is this Deva, by knowing whom we get liberated? Tell me, where he stays? How will I attain him?

वसिष्ठोवाच

Vasishta spoke

य एष देवः कथितो नैष दूरे अवतिष्ठते, शरीरे संस्थितो नित्यं चिन्मात्रमिति विश्रुतः। (07.02)

He, who is said to be the Lord of all, does not stay very far. (*He is the very questioning self as you.*)

He exists in the body always (as if embodied as you, me and all).

He is known as the pure awareness (ChinMaatram, the subtle state of awareness of one's own existence).

एष सर्वमिदं विश्वं न विश्वं चैष सर्वगः, विद्यते ह्येष एवैको न तु विश्वाभिधास्ति दृक्। (07.03)

He is this entire cosmos that is continuously keeps changing (Vishvam).

He is not just the Vishvam; but is in all (those who perceive this Vishvam; and transcends that too).

He is the only existence principle; but he is not the one named the 'Vishvam'.

(*He is everything that is seen; he is everything that sees; he is the 'each and every seeing-process'; he pervades all, without divisions; yet he is not any of these; yet he alone is.*)

चिन्मात्रमेव शशिभृच्चिन्मात्रं गरुडेश्वरश्चिन्मात्रमेव तपनश्चिन्मात्रं कमलोद्भवः। (07.04)

Shiva who wears the moon, is just the principle of ChinMaatram.

Vishnu the Master of Garuda, is just the principle of ChinMaatram.

The scorching Sun, is just the principle of ChinMaatram.

Brahmaa, the Lotus-born, is just the principle of ChinMaatram.

(*What he is not, who he is not, where he is not, when he is not?*)

रामोवाच

Rama spoke

बाला अपि वदन्त्येतद्यदि चेतनमात्रकं जगदित्येव केवात्र नाम स्यादुपदेशता। (07.05)

If the Jagat is just the 'conscious-perception' or the 'Chetana', then even the children will speak as that only; why then the need for instructions?!

(*If he alone is all, from the level of a Deva to a child, then it is already a state of liberation. Why bother to realize?*)

वसिष्ठोवाच

Vasishta spoke

[True! It is awareness only that is spread out as all this; and nothing else.

I know that you understand this; but you are the one who is suffering, and are wanting to get out of this worldly-existence.

It is easy to make a statement as understood by the intellect; but have you attained that state where you are one with that? Have you realized the truth that it is just the awareness alone, and are you aware of it as your true essence?]

चिन्मात्रं चेतनं विश्वमिति यज्जातवानसि, न किञ्चिदेव विज्ञातं भवता भवनाशनम्। (07.06)

You seem to know that this Vishva is just a state awareness (pure consciousness); but you do not in the least know the technique of destroying this 'Bhava' (that which has come into existence as the appearance of the world).

[Anyone who is identified with the inert body, and fears ageing, death etc, is in the level of only a 'Pashu' (a creature that eats, reproduces and dies) which is incapable of analyzing and thinking about the subtle truth of the Self.]

(सर्वं अविशेषेण पश्यति इति पशुः animal sees everything without any particular meaning)

चेतनं राम संसारो, जीव एष पशुः स्मृतः, एतस्मादेव निर्यान्ति जरामरणभीतयः। (07.07)

Rama! This awareness (of the perceived as real) is the Samsaara. Jeeva is known as a 'Pashu' (animal, who sees everything without any sort of understanding); because of this only, the fears of ageing, death etc arise.

पशुरज्ञो ह्यमूर्तोऽपि दुःखस्यैवैष भाजनं चेतनत्वाच्चेतनीयं मनोऽनर्थः स्वयं स्थितः। (07.08)

This 'human shaped creature is ignorant'. Though actually formless (Brahman), this creature becomes the receptacle of all sufferings by his own ignorant state. Because of this perceiving function (steeped in ignorance), he stays by himself as the natural state of 'harm' in the form of the mind which perceives.

चेत्यनिर्मुक्तता या स्यादचेत्योन्मुखताऽथवा अस्य सा भवितावस्था तां ज्ञात्वा नानुशोचति। (07.09)

By knowing the (true) natural state which is 'freedom from the (reality of the) cognition', or by 'turning away from cognition' (as false knowledge), he will not suffer again.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे। (07.10)

When the Supreme who exists as the both highest and the lowest is seen, then the heart-knot (ego) gets broken; all the doubts get shattered; and all the actions get destroyed.

[If one has to reach the state where the perceived is non-existent, you have to first of all understand that it is actually non-existent. Unless this knowledge is acquired, you cannot get rid of the perceived; you cannot just stop the thoughts and stay in a Samaadhi trance-state, as an escapist route.

Running away from the perceived to hide inside meditation-states, is another form of ignorance only.]

YOU HAVE TO REALIZE THE TRUTH OF THE NON-EXISTENCE OF THE PERCEIVED WORLD, FIRST

तस्य चेत्योन्मुखत्वं तु चेत्यासंभवनं विना रोद्धुं न शक्यते, दृश्यं चेत्यं शाम्यति वै कथम्। (07.11)

The turning away from the perceived is not possible, unless he knows that the perceived is not there at all. Otherwise how can the perceived cease to exist?

अचेत्यचित्स्वरूपं यत्तच्चासंभवनं विना क्व, स्वरूपोन्मुखत्वं हि केवलं चेत्यरोधतः। (07.12)

How can the 'state of pure awareness bereft of all perceptions' be possible, unless there is the 'Knowledge of the non-existence of the perceived'? The mere 'cessation of the thoughts' and reverting to the 'silent state of Samaadhi' is just the blocking of the perceived.

रामोवाच

Rama spoke

[A Jeeva is just an animal who is not capable of understanding anything; he is ignorance in essence; he by definition is an emptiness who imagines his individuality, as a mind-made narration.

How can he understand the state which is the state of pure knowledge in essence?

Rama's question means; if the ignorant Jeeva analyzes himself, he is not going to get any knowledge of ParaBrahman.

It is like darkness searching for light.

How can the 'lie called Jeeva' ever know the truth of Reality; since his very nature is ignorance?]

यस्मिञ्जीवे हि विज्ञाते न विनश्यति संसृतिः, व्योमरूपी पशुस्त्वजः स ब्रह्मन्कुत्र कीदृशः। (07.13)

If the Jeeva gets the knowledge, even then the Samsaara cannot perish, since he is made of emptiness (is not real), is an animal (with a body) without any understanding; and is ignorant.

Hey Brahman! How can he ever be the Brahman-state?

साधुसङ्गमसच्छास्त्रैः संसारार्णवतारकः दृश्यते परमात्मा यः स ब्रह्मन्वद कीदृशः। (07.14)

However, it is said that the Supreme Self is realized by crossing over the 'Samsaara Ocean' with the help of 'Saadhu-Sanga and Sachhaastram'. Tell me Brahman, how is it possible?

वसिष्ठोवाच

Vasishta spoke

[The very same self-awareness is in the ignorant and the Knowers.

The ignorant Jeeva suffers being lost in the forced succession of births and deaths; his Self is turned outward.

The Knower is free and is in the bliss of the Self; his self is one with itself.

Jeeva believes in the reality of the perceived; a knower knows that the perceived is non-existent; that is all the difference is; and not in the essence of awareness, which is common to all.

The 'awareness of one's own existence' is the common-essence in all.

Brahman turned outward is the bound-Jeeva; Brahman turned towards itself is the Moksha-state.]

यदेचेतनं जीवे विशीर्णं जन्मजङ्गले एतमात्मानमिच्छन्ति ये तेऽज्ञाः पण्डिता अपि। (07.15)

This 'perceiving awareness' (Aatman/ the awareness of one's own existence) that is in the 'Jeeva' is shattered and lost in the desert-lands of births and deaths (like getting stuck in the dream-worlds only, one after the other). Yet, both the Knowers and ignorant ones love the same 'Aatmaa' which is their inner self-essence.

[Jeeva is also a part of the perceived only. If he thinks that he is real and searches for knowledge, of course nothing gets achieved. Jeeva has to understand that he is non-existent as a perceiver bound to the perceived; and stay as the state of Reality (pure awareness) only.]

जीव एव हि संसारश्चेतना दुःखसंततेः अस्मिञ्ज्ञाते न विज्ञातं किञ्चिद्भवति कुत्रचित्। (07.16)

Jeeva alone is the 'awareness of the world-reality' with its succession of sufferings. If this Jeeva is understood (as per his conception-state of the world), then nothing gets known actually.

ज्ञायते परमात्मा चेद्राम दुःखस्य संततिः क्षयमेति विषावेशशान्ताविव विषूचिका। (07.17)

Rama! Only if the 'Supreme Self' is known (as one's true nature), do the sufferings end, like the deadly disease gets cured by the removal of poison.

रामोवाच

Rama spoke

WHERE TO FIND THIS STATE OF PARAMAATMAN?

[Pure self-awareness is the basic state of all; but not all are truly self-aware.

Everyone acts in the level of the body only, and believe in the body alone as the Self.

But, Aatman is the pure awareness of one's existence which is the support for all the perceptions, which is true for a Deva also and a worm crawling in the mud also, and is the common essence of all.

This Aatman is in a disturbed state as a Jeeva.

How can the disturbed state of a Jeeva know of the undisturbed Reality?]

रूपं कथय मे ब्रह्मन्यथावत्परमात्मनः, यस्मिन्दृष्टे मनो मोहान्समग्रान्सन्तरिष्यति। (07.18)

Brahman! Describe that state of the Paramaatman, by visualizing whom, the mind will be able to cross over all the delusions. (*Where I can visualize it and know it, if it is within me as my own essence?*)

वसिष्ठोवाच

Vasishta spoke

WHAT IS THIS PARAMAATMAN-STATE LIKE?

(*This verse is a form of contemplation suggested by Vasishta; a Vichaara process accompanied by meditation.*

This verse gets repeated many times again and again in this text.

Therefore the student should understand the meaning of the verse correctly.)

देशादेशान्तरं दूरं प्राप्तायाः संविदो वपुः निमेषेणैव यन्मध्ये तद्रूपं परमात्मनः। (07.19)

When your 'awareness' is moving from one object to another very fast, that 'pure awareness' which is in-between the two cognition-points, is the form of that Paramaatman.

[World is just the succession of the unconnected states of object-perceptions, connected by the silent witness state, termed as Paramaatman, not a deity, but your own self-state.

Each perception-state is just a seer/seeing/seen state.

If you look at the tree on the ground, and lift your eyes to see the moon above, you are moving from one seer-seen state to another.

What connects these two separate cognition states?

We always fail to notice the 'silent one' behind, and move from one 'object perception' to another, non-stop.

Our mind jumps from one object to another so fast that we do not see the dividing lines between the two cognition-points.

When the mind sees a tree on the ground, and the moon in the sky, it has to move from one information to another as a disconnected-state only; and in that minuscule interval of the two cognition-states of the mind, lies the 'observing silent state of Aatman', as the changeless support for the mind's cognition journeys.

That is why, we always experience a complete world without the dividing lines of cognition.

If we slow down our thoughts and watch out carefully, then we can understand this silent state that shines in-between the two cognition-points, and also as those cognition-points.]

अत्यन्ताभाव एवास्ति संसारस्य यथास्थितेः यस्मिन्बोधमहाम्भोधौ तद्रूपं परमात्मनः। (07.20)

That is the form of that Paramaatman, which is like a huge ocean of 'Bodha' (with its never-ending vision of information-waves), appearing as this 'Samsaara', which is completely non-existent even as it is (seen and experienced)'.

द्रष्टृदृश्यक्रमो यत्र स्थितोऽप्यस्तमयं गतः यदनाकाशमाकाशं तद्रूपं परमात्मनः। (07.21)

That is the form of that Paramaatman, where it is the 'Supreme expanse' (Aakaasha/revealing principle), that contains everything, yet is not any expanse at all and contains nothing also (as any object of knowledge); and where the 'process of the perceiver perceiving something' vanishes off, even when it is still there.

अशून्यमिव यच्छून्यं यस्मिन्शून्यं जगस्थितं सर्गोद्ये सति यच्छून्यं तद्रूपं परमात्मनः। (07.22)

That is the form of that Paramaatman, which is completely 'Shoonya' (emptiness/void/bereft of all the perceptions), yet is like the 'non-shoonya' (and stays as all the perceptions); and in which this 'emptiness of the world' exists; and, though it contains hosts of worlds within it, is still empty of all.

यन्महाचिन्मयमपि बृहत्पाषाणवत्स्थितं, अजडं वा जडमेवान्तस्तद्रूपं परमात्मनः। (07.23)

That is the form of that Paramaatman which though is the 'Principle of pure awareness', stays like an inert rock (bereft of the mind and intellect); is not inert at all (since it perceives as all the Jeevas), but is also inert within (since it is unaffected by any perception-state).

सबाह्याभ्यन्तरं येन सर्वं संप्राप्य सङ्गमं स्वरूपसत्तामाप्नोति तद्रूपं परमात्मनः। (07.24)

That is the form of that Paramaatman which fills up everything inside (as Chitta) and outside (as the Jagat)

and exists as everything (as the Jagat), is united with all (as the common awareness-principle in all the Jeevas), and understands the realness of itself as the 'Jeeva-realness' (through delusion) (and believes in the realness of the Jagat).
प्रकाशस्य यथालोकः शून्यत्वं नभसो यथा तथेदं संस्थितं यत्र तद्रूपं परमात्मनः। (07.25)

That is the form of that Paramaatman which stays in the perceived (not different from it, but as one with it), like the brightness of the sight, or the emptiness of the sky.

रामोवाच

Rama spoke

सद्रूपं परमात्मेति कथं नाम हि बुध्यते, इयतोऽस्य जगन्नाम्नो दृश्यस्यासंभवः कथम्। (07.26)

How can one know that ParaBrahman is the reality (behind the perceived)?

How does this thing called the Jagat which is spread-out as a solid reality be made non-existent?

वसिष्ठोवाच

Vasishta spoke

भ्रमस्य जागतस्यास्य जातस्याकाशवर्णवत् अत्यन्ताभावसंबोधे यदि रूढिरलं भवेत्

तज्ज्ञातं ब्रह्मणो रूपं भवेन्नान्येन कर्मणा। दृश्यात्यन्ताभावतस्तु ऋते नान्या शुभा गतिः। (07.27,28)

This delusion of the world-appearance is like the colours (like black, white, red, orange, blue etc) seen in the colourless space; and actually non-existent except as a perception connected to the mind (brain). If this understanding becomes evident as one's natural state of knowledge, then that is how the nature of Reality gets understood. It cannot be acquired by any action (of meditation, worship, penance, charity, and other methods based on the reality of the perceived). Except for the complete non-occurrence of the perceived, there is no other auspicious course to be followed.

अत्यन्ताभावसम्पत्तौ दृश्यस्यास्य यथा स्थितेः शिष्यते परमार्थोऽसौ बुध्यते जायते ततः। (07.29)

Even as it is seen and experienced, this perceived has to be realized as non-existent; and what gets left over (as the pure state of awareness untainted by the mind-construes) is the 'Supreme transcendental Reality'; when 'this (state)' is realized, then one rises as the 'Aatman' only (that is removed of the perceived) (and is not affected by the sight of the perceived also).

(यः शिष्यते स बुध्यते, यो बुध्यते स ततो बोधात् बोद्धुरात्मैव जायते। What gets left over is understood through Vichara-contemplation; he who understands this, is then born as the Aatman itself which understands itself.)

न विदः प्रतिबिम्बोऽस्ति दृश्याभावाद्दृते क्वचित् क्वचिन्नाप्रतिबिम्बेन किलादर्शोऽवतिष्ठते। (07.30)

Unless the reflected world becomes non-existent through reason, the Reality cannot be reflected in the awareness. A mirror can never exist without a reflection; so also, the intellect cannot stay without the reflection of the world.

जगन्नाम्नोऽस्य दृश्यस्य स्वसत्तासंभवं विना बुध्यते परमं तत्त्वं न कदाचन केनचित्। (07.31)

Till the reality of the 'Jagat that is reflected in the mirror of the intellect' becomes non-existent (through reason), there cannot be the realization of the 'Supreme Truth' for anyone.

रामोवाच

Rama spoke

HOW CAN THIS WORLD BE NON-EXISTENT?

इयतो दृश्यजातस्य ब्रह्माण्डस्य जगत्स्थितेः मुने कथमसत्तास्ति, क्व मेरुः सर्षपोदरे। (07.32)

Hey Muni! How can this 'Jagat-state of Brahmaanda' which appears as the perceived, be non-existent ever? How can Meru Mountain fit inside the hollow of the mustard seed? (It is impossible.)

वसिष्ठोवाच

Vasishta spoke

दिनानि कतिचिद्राम यदि तिष्ठस्यखिन्नधीः साधुसंगमसच्छास्त्रपरमः

तदहं क्षणात् प्रमार्जयामि ते दृश्यं बोधे मृगजलं यथा। (33,34)

Rama, if you stay for a few days without worrying about it all, and concentrate only in maintaining the company of the noble, and listen to the exposition of Brahman-knowledge, then I will erase off the perceived in just a second, like the mirage-waters vanishing off when their falsehood is understood.

दृश्याभावे द्रष्टृता च शाम्येद्धोधोऽवशिष्यते। (07.34)

When the perceived is understood as non-existent, then the perceiver-state also will subside; and only the 'True knowledge-vision' remains left back.

[Perceiver is not an individual but is a state of perception, where Reality shines as both the perceiver connected to his perceived. There is not two; but one only. Each state is dependent on the other. The perceiver and the perceived co-exist as one. If one is removed, the other also gets removed. If the false state of the perceiver and the perceived is removed through rational analysis, then both cease to exist; and only the pure awareness of oneself is left back.]

द्रष्टृत्वं सति दृश्येऽस्मिन्, दृश्यत्वं सत्यथेक्षके, एकत्वं सति हि द्वित्वे, द्वित्वं चैकत्वयोजने,
एकाभावे द्वयोरेव सिद्धिर्भवति नात्र हि, द्वित्वैक्यद्रष्टृदृश्यत्वक्षये सदवशिष्यते। (07.36)

Since, the 'perceiver-state' is in the perceived, and the perceived-state is in the 'perceiver' (because both are interconnected and exist as one); (since) oneness exists in the duality (as a twosome unit of perception), and duality turns into oneness by joining them as one (understood as a single process connecting both the perceiver and the perceived) - if one goes off, both also do not become effective.

When the 'two-ness and oneness', the 'Seer and Seen' both are gone, the Sat (Reality) alone gets left back. [The mirror of Aatman is tainted by ignorance and is reflecting that taint alone as the Jagat-state. If this taint is removed through Vichaara, the mirror alone will be left back bereft of the perception-taints.]

अहन्तादिजगद्दृश्यं सर्वं ते मार्जयाम्यहं, अत्यन्ताभावसंवित्या मनोमुकुरतो मलम्। (07.37)

I will completely erase off the 'taint of the Seen' along with the 'I'-ness, from your mind-mirror, by proving the perceived as non-existent.

नासतो विद्यते भावो नाभावो विद्यते सतः, यनु नास्ति स्वभावेन कः क्लेशस्तस्य मार्जने। (07.38)

Real does not cease to exist; the unreal never exists.

What difficulty is there in erasing that which is non-existent by nature?

जगदादावनुत्पन्नं, यच्चेदं दृश्यते ततं तत्स्वात्मन्येव विमले ब्रह्मचित्वात्स्वबृम्हितम्। (07.39)

Jagat was never produced in the beginning. Whatever is seen here as spread out (as the perceived Jagat) is the self-expanded state of the 'awareness of the Brahman' (BrahmaChit) within itself.

जगन्नाम्ना न चोत्पन्नं, न चास्ति, न च दृश्यते, हेम्नीव कटकादित्वं, किमेतन्मार्जने श्रमः। (07.40)

Nothing named Jagat was produced; it is not there now also; and is not seen also, like the bracelet etc imagined in the gold. What is the difficulty in erasing it off?

तथैतद्विस्तरणाहं वक्ष्यामि बहुयुक्तिभिः, अबाधितं यथा तत्त्वं स्वयमेवानुभूयते। (07.41)

I will explain all this in detail through many stories and examples, so that the 'Truth' becomes experienced by itself without any hindrance.

आदावेव हि नोत्पन्नं यत्तस्येहास्तित्वा कुतः, कुतो मरौ जलसरित्, द्वितीयेन्दौ कुतो ग्रहः। (07.42)

यथा वन्ध्यासुतो नास्ति, यथा नास्ति मरौ जलं, यथा नास्ति नभोवृक्षः, तथा नास्ति जगद्भ्रमः। (43)

How can something that has not been produced at all have existence now; how can a river of waters flow in the desert, how can 'two moons' be seen ever? Just like a son of a barren woman cannot really exist, just like waters cannot exist in a desert, just like a tree cannot grow in the sky; so also this Jagat which is a delusion is non-existent.

यदिदं दृश्यते राम तद्ब्रह्मैव निरामयं, एतत्पुरस्ताद्वक्ष्यामि युक्तितो, न गिरैव च। (07.44)

Whatever is seen here Rama (as the perceived), is Brahman alone which is without afflictions.

I will explain and prove this to you directly through proper examples and stories; and not just through mere words.

यन्नाम युक्तिभिरिह प्रवदन्ति तज्ज्ञास्तत्रावहेलनमयुक्तमुदारबुद्धे

यो युक्तियुक्तमवमत्य विमूढबुद्धिः कष्टग्रहो भवति तं विदुरज्ञमेव। (07.45)

Rama! Have an open mind.

Whatever truths are explained here by the Knowers should not be disregarded.

A fool, who argues against these stories with a perverted sense of wisdom, will not be able to grasp any of the subtle truths; and is to be branded as an idiot only.

रामोवाच

Rama spoke

PERCEIVED ALONE STAYS REAL FOR ME: NOT THE BRAHMAN

कथं तज्ज्ञायते युक्त्या कथमेतत्प्रसिध्यति न्यायानुभूत एतस्मिन्न ज्ञेयमवशिष्यते। (08.01)

What proof is there that can make this truth understood well and thus become ascertained, as one's natural vision? When this (Jagat) alone is directly experienced (as the perceived reality), nothing else is there that can be understood, other than this.

वसिष्ठोवाच

Vasishta spoke

[You must want the 'knowledge of the truth' to the exclusion of all other achievements of the world; and not show mere surface interest only. The measure of success is in accordance with the measure of involvement.]

बहु कालमिमं रुढा मिथ्याज्ञानविषूचिका, जगन्नाम्न्यविचाराख्या विना ज्ञानं न शाम्यति। (08.02)

This 'deadly disease of wrong-knowledge' namely the 'Jagat' which is also known as 'irrational thinking', is deep rooted in the Manas from a long time; it cannot be removed without the understanding of the correct knowledge.

वदाम्याख्यायिका राम या इमा बोधसिद्धये ताश्चेच्छृणोषि तत्साधो मुक्त एवासि बुद्धिमान्। (08.03)

नो चेदुद्वेगशीलत्वादार्धादुत्थाय गच्छसि तत्तिर्यग्धर्मिणस्तेऽद्य न किञ्चिदपि सेत्स्यति। (08.04)

Whatever stories I will tell you in the future Rama, are for the purpose of such understanding only. If you hear them Rama, you will stay liberated only, since you are intelligent enough to understand them properly. Otherwise, if you feel impatient and walk away in the middle of the discourse, you will be deemed as having the intelligence-level of the crawling creatures only (an animal which walks on the ground and understands nothing); and you will attain nothing of any use.

योऽयमर्थं प्रार्थयते तदर्थं यतते तथा सोऽवश्यं तदवाप्नोति, न चेच्छ्रान्तो निवर्तते। (08.05)

Whatever one wishes to achieve, he will strive for that only; and will acquire it also for sure; otherwise he will just feel fatigued and go off (mid-way).

साधुसङ्गमसच्छास्त्रपरो भवसि राम चेत् तद्धिनैरेव नो मासैर्प्राप्नोषि परमं पदम्। (08.06)

Rama, if you engage yourself in the company of the wise and the study of the good Scriptures, then you will attain the Supreme-enlightenment within days if possible, or within a few months at least.

रामोवाच

Rama spoke

WHAT IS THE BEST OF ALL THE SCRIPTURES?

आत्मज्ञानप्रबोधाय शास्त्रं शास्त्रविदां वर किं नाम तत्प्रधानं स्याद्यस्मिञ्ज्ञाते न शोच्यते। (08.07)

Great one! You are the best among the well-versed ones! Which is the best Scripture to be studied leading to AatmaJnaanam, by understanding which one never suffers again?

वसिष्ठोवाच

Vasishta spoke

आत्मज्ञानप्रधानानामिदमेव महामते शास्त्राणां परमं शास्त्रं महारामायणं शुभम्। (08.08)

Hey intelligent one! The excellent Scripture that needs to be studied for the sake of AatmaJnaanam is the auspicious text named 'MahaaRaamaayanam' (VaasishtaRamaayanam).

इतिहासोत्तमादस्माच्छ्रुताद्बोधः प्रवर्तते सर्वेषामितिहासानामयं सार उदाहृतः। (08.09)

This is an excellent text that describes many events of the past. By listening to these stories, the 'Knowledge of the Brahman' rises easily; for this text is said to be the essence of all such 'Knowledge texts' of the past (and is similar to an Upanishat that contains the essence of the Vedas).

श्रुतेऽस्मिन्वाङ्मये यस्माज्जीवन्मुक्तत्वमक्षयं उदेति स्वयमेवान्तः, इदमेवातिपावनम्। (08.10)

When this great literature is listened to, the never-ending state of JeevanMukti rises by itself within. Therefore, this is the most auspicious of all the 'Aadhyaatmic texts'.

स्थितमेवास्तमायाति जगद्दृश्यं विचारणात्, यथा स्वप्ने परिज्ञाते स्वप्नादावेव भावना। (08.11)

The perceived Jagat vanishes as it is, even when getting perceived, through the practice of Vichaara, like the 'reality of the dream' vanishes when the 'nature of the dream and its objects' is understood properly (when one wakes up).

यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित्, इमं समस्तविज्ञानशास्त्रकोशं विदुर्बुधाः। (08.12)

What is here (as the abstract truth) is found in the other texts like Upanishads also.

What is not here is not in any other such texts. *(This text contains the essence of Upanishads only.)*

Men of wisdom know this Scripture alone as the 'store-house of the knowledge given' in all the 'Veda-based Scriptures'.

य इदं श्रुणुयान्नित्यं तस्योदारचमत्कृतेः बोधस्यापि परं बोधं बुद्धिरेति न संशयः। (08.13)

He who listens (studies) this text daily, will experience a miracle as it were; and will attain the knowledge that is par excellent than that given in other ordinary Scriptures (not based on Upanishads). [If one is unable to grasp these abstract truths, then he can choose other texts that are suitable for his intellectual level, and move in a path he feels comfortable.

This text is not an ordinary Scripture that can studied by anyone and everyone, which fact has been mentioned at the beginning of the discourse itself.

Only he who seeks the true knowledge as the only goal to be achieved in life, he alone can strive hard and understand the truth given here, through extreme effort.]

यस्मै नेदं त्वरुचये रोचते दुष्कृतोदयात् विचारयतु यत्किंचित्सच्छास्त्रं ज्ञानवाङ्मयम्। (08.14)

For the person who disregards this work and does not show interest in the study of the text because of the sinful actions of the past, then he can choose some other text of knowledge for his study as per his inclination and analyze it.

(We do not place any objection. He can walk the hard way.)

जीवन्मुक्तत्वमस्मिंस्तु श्रुते समनुभूयते स्वयमेव यथा पीते नीरोगत्वं वरौषधे। (08.15)

If this text is listened to with involvement, then the state of JeevanMukti is experienced by itself, like the body is freed of the illness for sure when the excellent medicine is consumed.

श्रूयमाणे हि शास्त्रेऽस्मिञ्छ्रोता वेत्त्येतात्मना यथावदिदमस्माभिर्ननूक्तं वरशापवत्। (08.16)

When this Scripture is listened to, the listener experiences himself whatever is explained by us, like the instant effect of a boon or curse.

नश्यति संसृतिदुःखमिदं ते स्वात्मविचारणया कथयैव, नो धनदानतपःश्रुतवेदैस्तत्कथनोदितयत्नशतेन। (17)

This suffering of the Samsaara will perish for you by the analysis of the Aatman, even as you listen to the discourse itself; and not by even hundreds of other practices like building temples through riches, giving charity, performance of severe penance, performance of rites (and worships of deities), and the study of other texts which are based on the reality of the perceived.

STATE OF JEEVANMUKTAS

तच्चिन्तास्तद्रतप्राणा बोधयन्तः परस्परं कथयन्तश्च तन्नित्यं तुष्यन्ति च रमन्ति च

तेषां ज्ञानैकनिष्ठानामात्मज्ञानविचारिणां सा जीवन्मुक्ततोदेति विदेहान्मुक्तैव या। (09.01,02)

Always analyzing these truths without a moment's respite, their entire life centered on achieving the true knowledge only, discussing the same with others who have the same interest and thus enlightening each other, they are always happy in such reasoning practices only; and enjoy it. For such people who are interested only in the attainment of knowledge and are always in the analysis about the Reality that transcends the perceived, the state of JeevanMukti or that which is known as the Videha Mukti (bodiless liberation) rises by itself.

रामोवाच

Rama spoke

ब्रह्मन्विदेहमुक्तस्य जीवन्मुक्तस्य लक्षणं ब्रूहि येन तथैवाहं यते शास्त्रदृशा धिया। (09.02)

Brahman, tell me the characteristics of a person who has attained the JeevanMukti and also the Videha Mukti; so that I will strive for that only with an intellect seeped in the meaning of the Scripture.

वसिष्ठोवाच

Vasishta spoke

JEEVANMUKTA

यथास्थितमिदं यस्य व्यवहारवतोऽपि च अस्तं गतं स्थितं व्योम जीवन्मुक्तः स उच्यते। (09.04)

He is known as a JeevanMukta, for whom this (perceived) vanishes off as it is, even when he is engaged in his regular affairs; and the emptiness alone remains (as his natural vision).

बोधैकनिष्ठतां यातो जाग्रत्येव सुषुप्तवत् या आस्ते व्यवहर्तेव जीवन्मुक्तः स उच्यते। (09.05)

He is known as a JeevanMukta, who is firmly established in the true knowledge; and stays as if asleep (unaffected by the perceived) though he is in the waking state, doing his regular duties.

नोदेति नास्तमायाति सुखेदुःखे मुखप्रभा, यथाप्राप्तस्थितेर्यस्य जीवन्मुक्तः स उच्यते। (09.06)

He is known as a JeevanMukta, for whom the lustre of the face does not increase or fade in pleasure or pain, and he who accepts whatever he meets with (without reacting in the mind with anxiety and apprehension).

यो जागर्ति सुषुप्तस्थो, यस्य जाग्रन्न विद्यते, यस्य निर्वासनो बोधः, स जीवन्मुक्त उच्यते। (09.07)

He is known as a JeevanMukta, who remains asleep in the wakeful state (unaffected by the perceived); who has no wakeful state at all (of the perceived); whose awareness is free of all the Vaasanaas.

रागद्वेषभयादीनामनुरूपं चरन्नपि योऽन्तर्व्योमवदच्छस्थः स जीवन्मुक्त उच्यते। (09.08)

He is known as a JeevanMukta, who though conducting himself according to the emotions of attachment, hatred and fear etc (outwardly reacting for the sake of others), is extremely pure like the empty sky (and is not affected by anything).

यस्य नाहंकृतो भावो, यस्यबुद्धिर्न लिप्यते कुर्वतोऽकुर्वतो वापि, स जीवन्मुक्त उच्यते। (09.09)

He is known as a JeevanMukta, who has no sense of Ahamkaara (identity with the body and its connections), whose intellect is not tainted whether he is doing anything or not doing anything.

(He is identified with the Reality-essence as the Self; and is perceiving the world through a mind-tool that has stopped its idiotic narration-function; and therefore, the world instantly is created for him when he opens the eyes; and if he closes the eyes it vanishes for him; this is his realization state.)

यस्योन्मेषनिमेषार्धाद्विदः प्रलयसंभवौ पश्येत्त्रिलोक्याः स्वसमः स जीवन्मुक्त उच्यते। (09.10)

He is known as a JeevanMukta, who sees as his self-essence the same as Reality, where within half a span of the closing and opening of the eyes (of the perception-awareness-state, not the physical eyes), the dissolution and the Creation of the Three-worlds occur.

(Half- a span because the Chit-state is realized as in-between two perception-states; a ready-state to appear as the Jagat.)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः हर्षामर्षभयोन्मुक्तः स जीवन्मुक्त उच्यते। (09.11)

He is known as a JeevanMukta, by whom the world does not get annoyed; and who does not get annoyed by the world; and who is free of the excitement of joy, intolerance and fear.

(He knows that the perceived is not real; he is not affected by the events of the life; his mind has lost its agitation-nature and serves as a tool only, to sense the world.)

शान्तसंसारकलनः कलावानपि निष्कलः यः सचितोऽपि निश्चितः स जीवन्मुक्त उच्यते। (09.12)

He is known as a JeevanMukta, in whom the tumult of the world has subsided; who is taintless (is not deluded) though being tainted (by the perception-state of the world); who is bereft of the Chitta, though having the Chitta.

(He is like an actor on the stage, where he knows that none of the objects on the stage, not even the character that he is presenting on the world-stage, belong to him.)

यः समस्तार्थजातेषु व्यवहार्यपि शीतलः परार्थेष्विव पूर्णात्मा स जीवन्मुक्तोच्यते। (09.13)

He is known as a JeevanMukta, who though moving among all sorts of objects is cool (and calm within, without any anxiety) as if all those things belong to others, and remains complete, without any want (not aspiring for completeness).

VIDEHAMUKTA

जीवन्मुक्तपदं त्यक्त्वा देहे कालवशीकृते विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव। (09.14)

When one's body (the costume that belongs to the world-stage) has been offered to Kaala (Death), he discards the state of JeevanMukti and enters the bodiless state of liberation, like the wind becoming still.

विदेहमुक्तो नोदेति नास्तमेति न शाम्यति न सन्नासन्न दूरस्थो न चाहं न च नेतरः। (09.15)

One who has attained the Videha Mukti does not rise (newly) (as different from JeevanMukti state); does not set (as any identity gone); does not get subdued (by any perceived) (the stage having disappeared); does not exist (as an identity with form) or non-exist (as nothingness); he stays not far (he is the Knowledge-state that is 'all'); he is not the 'I' (Aham), not anyone else either.

(He is the state of Reality itself.)

[A Mukta without the 'form or form-less identity' is one with the potential state of Brahman itself, and exists as the common-essence of all the deities, Devas, humans, animals, and objects.

He is the canvas-state of the Self, from which all the pictures of all the worlds rise at once as his essence.

He does not become a Vishnu or a Brahmaa; but is one with the potential state which exists as all these.]

सूर्यो भूत्वा प्रतपति, विष्णुः पाति जगत्त्रयं, रुद्रः सर्वान्संहरति, सर्गान्सृजति पद्मजः। (09.16)

As the Sun, he heats up the world. As Vishnu, he protects all the Three-worlds.

As Rudra, he destroys everything. He creates everything, as Brahmaa.

खं भूत्वा पवनस्कन्धं धत्ते सर्षिसुरासुरं, कुलाचलगतो भूत्वा लोकपालपुरास्पदः। (09.17)

As the sky, he supports the groups of winds along with the Rishis, Suras and Asuras.

As the Kula Mountain, he supports the 'Guardians of the quarters' (Lokapaalas).

भूमिर्भूत्वा बिभर्तीमां लोकस्थितिमखण्डितां, तृणगुल्मलता भूत्वा ददाति फलसन्ततिम्। (09.18)

As the Earth (solid land) he supports the entire phenomenon of world-existences.

As the plants and trees he gives succession of fruits and flowers.

बिभ्रज्जलानलाकारं ज्वलति द्रवति द्रुतं, चन्द्रोऽमृतं प्रसवति, मृतं हालाहलं विषम्। (09.19)

Taking on the form of the blazing fire, he burns and melts everything instantly.

As the Moon, he oozes out nectar. As the deadly Haalaahala poison, he gives death.

तेजः प्रकटयत्याशाः, तनोत्यान्ध्यं तमो भवत्, शून्यं सद्व्योमतामेति, गिरिःसन् रोधयत्यलम्। (09.20)

As the light, he fills up the quarters. As the darkness, he brings about blindness.

As the void, he becomes the sky. As the mountain, he blocks everything.

करोति जङ्गमं चित्तः, स्थावरं स्थावराकृतिः, भूत्वार्णवो वलयति भूस्त्रियं वलयो यथा। (09.21)

He makes the things move with the Chitta (mind-faculty).

He makes the non-moving things non-moving (bereft of the mind-faculty).

As the ocean he surrounds the Earth, like covering a lady all around with a belt.

परमार्कवपुर्भूत्वा प्रकाशान्तं विसारयन्त्रिजगत्त्रसरेष्वन्तं शान्तमेवावतिष्ठते। (09.22)

He spreads-out the awareness-light by becoming the 'Supreme form of the lustrous Brahman-Sun', in which countless dust particles containing the Tri-worlds with hosts of objects float; yet he remains tranquil with nothing happening.

यत्किंचिदिदमाभाति भातं भानमुपैष्यति कालत्रयगतं दृश्यं तदसौ सर्वमेव च। (09.23)

Whatever shines here as something, he shines as that object.

He is all that, that get perceived in all the three modes of time. He is everything that is there.

[There is no mind-thing in the Reality to think all these things. It just is; but is all this.

When you realize the truth of all this, you stay unperturbed and as the expression of Reality; not as a super power.

Brahman-realization does not turn you into a super godhead; but makes you stay as just the knowledge-essence.

When you realize the unreal nature of the perceived; you always stay with the knowledge of the Reality at all times, and will remain undisturbed and unperturbed by anything of the perceived.]

रामोवाच

Rama spoke

HOW CAN SUCH A STATE BE ATTAINED?

कथमेवं वद ब्रह्मन्भूयते, विषमा हि मे दृष्टिः, एषाथ दुष्प्राप्या दुराक्रम्येति निश्चयः। (09.24)

Brahman, tell me, how can such a state occur?

My vision is still impaired.

I am certain that such a state is unapproachable and unattainable.

वसिष्ठोवाच

Vasishta spoke

मुक्तिरेषोच्यते राम, ब्रह्मैतत्समुदाहृतं, निर्वाणमेतत्कथितं, शृणु तत्प्राप्यते कथम्। (09.25)

That is known as the 'State of Mukti'.

Brahman-state alone was described. Nirvaana-state alone was explained.

Listen, I will tell you how it gets attained.

यदिदं दृश्यते दृश्यमहन्त्वन्त्वादि संयुतं सतोऽपि अस्यानुत्पत्त्या बुद्ध्यैतदवाप्यते। (09.26)

Whatever is experienced here as the perceived made of the 'I's and 'you's, though it appears very real and solid-like,

the Nirvaana-state (of non-perception) is attained by the knowledge of its complete non-production.

रामोवाच

Rama spoke

विदेहमुक्तास्त्रैलोक्यं संपद्यन्ते यदा तदा मन्येते सर्गतामेव गता वेद्यविदांवर। (09.27)

Hey Best of Knowers! Those who attain the 'bodiless liberation' will then become again the Three-worlds as the Reality-state. (*What use is such a state where you again exist as the Three-worlds?*)

Then they have attained again the 'state of the world-existence' only (since you explained that state alone, existing as everyone and everything).

वसिष्ठोवाच

Vasishta spoke

विद्यते चेत्त्रिभुवनं, तत्तत्तां संप्रयान्तु ते, यत्र त्रैलोक्यशब्दार्थो न संभवति कश्चन,

एतत्त्रिलोकतां यातं ब्रह्म इत्युक्तार्थधीः कुतः, तस्मान्नो संभवत्येषा जगच्छब्दार्थकल्पना। (09.28,29)

If the Three-worlds exist really as some solid realities, then there is the possibility of the 'VidehaMuktas' staying as that state of Tri-world (as you had mentioned); but 'that' which you refer to by the term 'Tri-world' does not exist at all in reality (except as a conception).

Therefore, how can your statement that the Brahman-state attains the 'Tri-world state' be valid at all? Therefore, the possibility of even the imagination of the 'Jagat' as a meaningful word, cannot be there in the Mukti-state.

अनन्यच्छान्तमाभासमात्रमाकाशनिर्मलं ब्रह्मैव जगदित्येतत्सर्वं सत्त्वावबोधतः। (09.30)

The 'second-less, quiet, space-like pure Brahman-state' as 'pure awareness only' (as Self-awareness), exists as the Jagat (or is seen as the Jagat); this alone is realized when the 'Truth' is understood.

I NEVER SEE THE WORLD AT ALL, BUT AM ONE WITH THE BRAHMAN-VISION ONLY

अहं हि हेमकटके विचार्यापि न दृष्टवान्कटकत्वं क्वचिन्नाम ऋते निर्मलहाटकात्। (09.31)

Even if I analyze thoroughly, I cannot see anything called bracelet in the golden bracelet, except for the taintless gold!

जलादृते पयोवीचौ नाहं पश्यामि किञ्चन, वीचित्वं तादृशं दृष्टं यत्र नास्त्येव तत्र हि। (09.32)

In the water that is rising as the wave, I do not see anything but the water.

The wave-ness that is seen in the waters does not actually exist at all (except as our division-sense).

स्पन्दत्वं पवनादन्यन्न कदाचन कुत्रचित्, स्पन्द एव सदा वायुर्जगत्स्मान्न भिद्यते। (09.33)

'Movement' is not anything different from the wind ever anywhere; 'movement' alone is the wind at all times. So also, Jagat also does not differ from the Brahman-state.

यथा शून्यत्वमाकाशे ताप एव मरौ जलं तेज एव सदालोके ब्रह्मैव त्रिजगत्तथा। (09.34)

Just like the emptiness alone is the sky, heat alone is the mirage-water, light alone is the sight, Brahman alone is all the Three-worlds!

रामोवाच

Rama spoke

अत्यन्ताभावसम्पत्त्या जगद्दृश्यस्य मुक्ता ययोदेति मुने युक्त्या तां ममोपदिशोत्तमाम्। (09.35)

Hey Muni! Instruct me the excellent knowledge in a proper manner (methodically), by the attainment of which the 'State of Liberation' rises with the 'vision of complete non-existence of the perceived Jagat-state'.

मिथःसंपन्नयोर्द्रष्टृदृश्ययोरेकसंख्ययोः द्वयाभावे स्थितिं याति निर्वाणमवशिष्यते। (09.36)

The 'Seer and the Seen' exist together, are bound by each other, and are a single unit only. When the stabilized state of the absence of both is attained, Nirvaana-state alone is left back.

दृश्यस्य जगतस्तस्मादत्यन्तासंभवो यथा ब्रह्मैवेत्थं स्वभावस्थं बुध्यते वद मे तथा,

कथैतज्जायते युक्त्या कथमेतत्प्रसिद्ध्यति।एतस्मिंस्तु मुने सिद्धे न साध्यमवशिष्यते। (09.37,38)

Guide me with proper instructions through which, this 'perceived Jagat' becomes completely non-existent, and Brahman alone shines like this as its very nature.

What method can bring it about? How does this state get ascertained?

If such a state is achieved really, then there is nothing more to be achieved.

वसिष्ठोवाच

Vasishta spoke

बहुकालमियं रूढा मिथ्याज्ञानविषूचिका, नूनं विचारमन्त्रेण निर्मूलमुपशाम्यति। (09.39)

The 'deadly disease of misconception', namely the 'perceived' is deep-rooted in the mind from quite a long time. By the magical power of the 'Vichaara-Mantra', it will subside by getting uprooted completely.

न शक्यते झटित्येषा समुत्सादयितुं क्षणात्, समप्रपतने ह्यद्रौ समरोहावरोहणे। (09.40)

It cannot be uprooted instantly (by just hearing about its non-existence) (and needs to be analyzed well with a purified intellect). For example, the time taken to ascend and descend the mountain are the same; you cannot jump down instantly from the top.

(The belief in the reality of the perceived is a deep rooted belief. The perceived cannot be willed to go away. It will take time enough of doing Vichaara; and slowly the truth of its non-existence will be realized.)

तस्मादभ्यासयोगेन युक्त्या न्यायोपपत्तिभिः जगद्भ्रान्तिर्यथा शाम्येत्तवेदं कथ्यते शृणु। (09.41)

How through the practice of suitable methods, and the proper understanding, the delusion of the world will subside, I will tell you; listen with attention.

वक्ष्याम्याख्यायिकां राम यामिमां बोधसिद्धये तां चेच्छृणोषि तत्साधो मुक्त एवासि बोधवान्। (09.42)

Noble Rama! Whatever stories I relate to you for making you understand the 'Truth', you will surely be liberated after comprehending the instructions properly.