

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER ONE

[REVISION OF THE PREVIOUS SECTIONS]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

based on

[PARAMAHAMSA SHREEMADAANANDA BODHENDRA SARASVATEE PRANEETA
VAASISHTA MAHAARaamaYANA TAATPARYA PRAKAASHA]

{परमहंसश्रीमदानन्दबोधेन्द्रसरस्वतीप्रणीतवासिष्ठमहारामायणतात्पर्यप्रकाश}

**DEDICATED
TO
ALL THE SEEKERS OF TRUTH**

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in 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.

CHAPTER ONE

NIRVAANA PRAKARANAM FIRST HALF

RAMA THE EXCELLENT KNOWER

The first half of the Nirvaana Prakarana actually is the final chapter of JnaanaVaasishtam; in the sense, the discourse which began in the Mumukshu Vyavahaara Prakarana intended at relieving Rama's distressed state of mind, is fructified after the fifth section, namely the Upashama Prakarana.

Rama was not an ordinary student.

He was already in the highest state of dispassion and could easily absorb the knowledge content of Vasishtha's words instantly, even as the discourse was going on.

Even as he is listening to the words of his Guru, he contemplates within, the subtle truths revealed by the Sage.

His mind remains one with the teacher's mind. The words were not heard through his ears; but through the heart.

Even as the Sage guides him step by step slowly, he climbs the ladder of Self-knowledge along with him; and lo, he suddenly is in par with Sage Vasishtha's level of realization.

He was in the Upashama-state now, where only the quiescent-state remained without the 'I' of Rama; and the surrounding scene of the court-hall was the Brahman-state shining through a mind called Rama.

Rama was 'Raama' now! He was Raama, the bliss of quiescence! He was no more the son of Dasharatha.

All his delusions, depressions had melted off like the snow in the hot sun.

He was no more the Rama who wept in solitude, for being the son of an ignorant king.

He was now 'Raama' the Supreme bliss principle.

There was nothing more he needed to learn.

He had no need to contemplate also. He was now in the state of 'Natural Samaadhi'.

He had attained the human goal of JeevanMukti just by pondering over the few stories his Guru had related.

Stories, by the way! What amazing stories!

The first one was that of Vyaasa's son, who was very much equal to Rama in his intelligence.

Shuka's story had built confidence in him.

Aakaashaja's story made him understand that there was no Creator and no creation-process as such.

Everything was just the dense state of all possible states that rose up as the delusion of real worlds.

Rama's life was also one such possible state of Brahman only.

When that possible state ended (since it had a beginning), it would end with a dead body scene, and Rama will be no more be there as the image of Rama; but 'Raama as the true self' would still be there without the image-world of Rama.

There was no death or birth, but the continuous show of sense-drawn pictures only.

If one is not realized, there would be only the forced worlds produced by the Vaasanaas again and again.

If one is realized, the Vaasanaas lose power and the identity gets stabilized in the Reality-state.

This truth, he learnt from the story of Leelaa.

The tale of Mandapa had shattered his ideas of the absolute solid world bound by absolute time.

Through Karkatee's story he understood that no special qualities are needed for the goal of realization except a mind purified of the Vaasanaa-dirt.

Aeindavas' story was a revelation to him of how any strong idea of identity could change a person's perceived-field.

The simple stories of 'Mind' gave him a glimpse of the great sorcerer named mind, who produced countless worlds instantly.

Lavana's story gave him the understanding that each person carries his own world in his own mind with his own imagined story of life.

Shukra's story was an example of how minds can swerve down from any contemplative state to drown in endless cycles of births and deaths, if it falls prey to a single Vaasanaa also.

Shambara's story was an eye-opener to the harmful effects of the limited ego-state.

Daashoora's story explained to him that an ordinary intellect also can grasp the Self-Knowledge, if one is sincere and eager to learn.

Kacha's song was what he was going to sing in his future maybe as 'Raama-Geetaa'.

Janaka, he had already started to admire, not knowing yet that his daughter Seetaa, another Knower of the excellent kind, would join him as his life-partner soon.

Prahlaada and Bali's stories made him respect those Great Daitya kings who had conquered all their lowly Vaasanaas, and lived as JeevanMuktas.

Gaadhī's story gave him a warning of how even a random like or dislike may end up in many states of delusion, unknown to oneself.

And as the understanding grew deeper, he was taught the contemplation (Vichaara) methods through the 'VeetaHavya and Uddaalaka stories'.

After contemplation, what is left back ? Nothing but Brahman!

'Rama the prince of Ayodhyaa' was now 'Raama the ParaBrahman'.

Well, then the discourse had to end after Upashama Prakarana; but it does not!

To realize, you just have to know only the self; but to teach others, you need to know more.

Nirvaana Prakarana is the 'more' of that Knowledge.

It is like a personal lecture given by the experienced professor to a favoured student after he has mastered all the knowledge and is ready to face the world.

Rama of course, is the most favoured student of Sage Vasishtha, for the young prince had sincerely absorbed all the instructions thoroughly and had reached the JeevanMukti-state even as the discourse was going on.

He was no less than a Shuka or Janaka.

Pleased by his student's sincerity, Vasishtha wants to train him to the 'post of an all-knower' like himself.

And therefore, 'Vaasishta Raamaayanam' continues even after Rama has reached the JeevanMukti state.

Nirvaana Prakarana is now a conversation between two great minds in the similar state of Nirvaana, and not the 'question and answer session' of an ignorant student and a learned Guru.

Rama and Vasishtha are at par in their level of Self-state now.

Actually the conversation in words, was not needed any more.

With just a wish Vasishtha could have made Rama know everything instantly.

But as he mentions in the beginning of the Prakarana, the verbal discourse has to go on for the sake of many other sincere students sitting in that court-room, who needed more lessons from Sage Vasishtha.

For their sake, Rama and Vasishtha continue their dialogue for a few more days.

Rama the Knower, now cleverly asks appropriate questions to his Guru so that the others sitting along with him in the court-room may benefit by the answers.

That is what Nirvaana Prakarana is; a discussion between two Knowers of the highest grade.

YogaVaasishtam or Aarsha Raamaayanam, or Vaasishta Raamaayanam, or JnaanaVaasishtam or Vaasishtam - is not a text one reads to gain merit or to satisfy a curious mind.

It is a 'practical science of Realization'.

Any sincere student who desires to study the final portion of this Vaasishta must analyze himself first and understand whether his ideas of the world, space/time, destiny, divinity etc have changed now by Vasishtha's teachings.

Has the student decided that 'self-realization' is the one and only goal in his life?

Has the student got rid of all the Vaasanaas and purified his mind fully?

Has the student removed the attachment to objects and people?

Is his mind free of likes and dislikes?

Has he controlled his senses?

Is his mind ready for higher abstract knowledge?

If he has not, then it is better that he again starts his studies from the Vairaagya Prakarana and makes his spiritual journey along with the ignorant Rama.

Without crossing the lower levels you cannot enter the sanctum sanctorum of Nirvaana Prakarana;

because this part of the text deals with the 'JeevanMukta' states, and not the path prescribed for attaining JeevanMukti.

CHAPTER ONE

REVISION OF THE PREVIOUS SECTIONS

वसिष्ठोवाच

Vasishta spoke

[The term 'Nirvaana' has been interpreted in many ways by various philosophies and religions.

In this text, the term refers to the left-over state, where every other superimposition has been destroyed through the Vichaara process, and where the perceived phenomenon has been realized as non-existent.

When everything is gone and blown off by the Vichaara-wind, what is left back?

'Something which is nothing'! That alone is the 'Nirvaana state'!]

उपशमप्रकरणादनन्तरमिदं शृणु त्वं निर्वाणप्रकरणं ज्ञातं निर्वाणदायि यत्। (01.01)

After having listened to the discourse on Upashama Prakarana, and having reached the state of quiescence, which is the quietude of the mind that is freed of all Vaasanaas including the form-identity, now you listen to this discourse on Nirvaana Prakarana - which when understood and realized, bestows the state of Nirvaana -

(which makes you stay in the original state of Reality which is freed of all the superimpositions of the mind namely - the intellect, the body, the worldly contacts and attachments, ordained duties, Karma and its results, cause and effect concepts, bondage and liberation, Guru and disciple relation, likes and dislikes, highest and lowest, I and you, and so on),

(where you stay as the 'something' that is the 'nothingness' of all)!

वाल्मीकिरुवाच

Vaalmiki spoke

THE FOURTH PART OF THE DAY ENDS

कथयत्येवमुद्धामवचने मुनिनायके

Even as, the Great Sage Vasishta was continuing his discourse on Knowledge in a profound manner;
RAMA, THE BEST OF ALL THE MINDS

श्रवणैकरसे मौनस्थिते राजकुमारके, (02)

even as, prince Rama who was absorbed fully in the essence of his Master's words pouring into his ears, was completely silent within with all the agitations of the thought-forms gone off without a trace;

(He, with his mind already purified and Vaasanaa-less, was already into the silent state of the self.)

OTHERS IN THE COURT-HALL

(These other kings struggled in their own ways to understand the truths explained by the Sage, and succeeded or failed as in level with the purity or impurity of their minds.)

मुनिवागर्थनिक्षिप्तमनस्यस्ततःक्रिये, राजलोके गतस्पन्दे चित्रार्पित इव स्थिते, (03)

even as, the kings and courtiers were absorbed intently on grasping the meaning of the Sage's words (which were highly abstract and subtle), with their minds unaware of the outside world, their bodies motionless, looking like some pictures painted on a canvas;

(The Sages who were well-versed in various Scriptures and had different philosophical viewpoints of their own, were awe-stuck by the undeniable truths explained by the Great Sage.)

वसिष्ठवचसामर्थं विचारयति सादरं लसदङ्गुलिभङ्गेन मुनिसार्थं स्फुरद्भुवि, (04)

even as, the groups of Munis had their eye-brows bent upward by the measure of a finger-span, as they pondered the deep meanings hidden in the words of Vasishta:

(The ladies who never were exposed to any analytical thinking till then were awed by the wondrous discourse of the Sage, which brought new light to their intellects.)

विस्मयालोकनोल्लासप्रोत्फुल्लनयनालिनि पुरन्ध्रिवर्गे गम्भीरतरुमञ्जरितां गते, (05)

even as, the group of ladies assembled there, resembled the grove of trees filled with deep humming sound, because of their bee-like eyes blooming up by the sense of wonder, resembling the bloomed flowers with hovering bees;

THE INERT OBJECTS

खे वासरचतुर्भागदेशे दिनकरे स्थिते, किञ्चिज्ज्ञानोदयात्सौम्ये किञ्चिच्छममुपेयुषि, (06)

even as, the Sun now remained in the fourth part of the day, who -

having listened to the wondrous discourse till then, had slightly reduced his heat and become pleasant, as if he had attained the quiescent state by the rise of a little knowledge;

(The discourse had made motionless both the garlands of flowers and the wind).

श्रवणायेव संशान्ते वितानस्पन्दमालिते मौनं मरुति मन्दारमधुरामोददायिनि, (07)

even as, the wind also being intent on listening to the discourse made no noise and did not move; and because of that, the garlands of flowers that decorated the roofs also remained unmoving and quiet, and spread their sweet fragrance of Mandara flowers all over, inside the open-hall itself;

पुष्पदामसुषुप्तासु महाभ्रमरपङ्क्तिषु ज्ञातज्ञेयतया नूनं संयगध्यानवतीष्विव, (08)

even as, the huge line of bees quietly slept on the flower-strings, as if they were lost in contemplation by ‘knowing that which is to be known’;

मुक्ताजालकलापान्तर्गतास्वन्तरभूमिषु कचत्यपगतस्पन्दं तोये श्रोतुमिवास्थिते, (09)

even as, the ‘water’ in the ‘decorative water-ponds that reflected the pearl-decorations’, remained without the slightest quiver and shined forth with the brightness of those pearl-reflections, as if it has absorbed the pearl-like words of the Sage;

गृहान्तरं प्रविष्टेषु गवाक्षे दूरमंशुषु विश्रामार्थमिवादीर्घं नभःपान्थेषु शीतलम्, (10)

even as, the sun-rays which had journeyed for long in the sky-path and were hot, entered inside the hall through the windows to cool themselves and rest as if, since the inside was cool and quiet because of the silenced minds inside.

(The heat of the day-time was subsiding gradually.)

मुक्ताजालप्रभाजालभस्मनोद्धृलितात्मनि शंसतीव शमं शाम्यद्दिनदेहे दिवातपे, (11)

even as, the ‘hot sun’ with the ‘body of the day’, had been covered by the ashes as it were (like an ascetic), because of getting burnt by the super-shine of the pearl-garlands that were hung all over the walls, and appeared as if revealing his inner peace (after listening to the discourse) and was cooler;

APPROACHING NIGHT

(Lotuses contain honey, and intoxicate the others who consume their honey; but what if lotuses were to drink some other honey and become intoxicated themselves?)

करे लीलासरोजेषु शेखरेषु च भूभृतां श्रुत्वा सुरसमामोदादवृत्तिषु मनस्स्विव, (12)

even as, the ‘honey-filled lotuses held in the hands of the kings’ and also the ‘lotuses that were decorating their crowns’, had closed their petals a little (because of the approaching evening-time) in intoxication as it were, appearing as if they had become joyous by listening to the honey-filled words of the Sage, and were like the ‘men of wisdom’ who were free of all the agitations;

बालकेष्वज्जल्लोकेषु लीलापक्षिषु सादरं भोजनार्थं वधूलोकमुपरुन्धत्स्वनारतम्, (13)

even as, both the infants and the birds in the cages, were unable to understand anything that was going on, and were continuously troubling the womenfolk for want of food;

भ्रमद्भ्रमरपक्षोत्थवातधूतरजस्यलं कौमुदे परिविश्रान्ते चामरेष्वक्षिपक्षमसु, (14)

even as, the night-lotuses opened up a little (since the night was approaching) and the bees rushing towards them flapped their wings fast, the dust rising from their flaps settled on the chowries and also on the eye-lids of all those who were seated;

रश्मिष्वगगुहोन्मुक्तच्छायाजालभयादिव गवाक्षादिष्विवोड्डीय प्रविष्टेषु गृहान्तरम्, (15)

even as, the dark shadows slowly filled the caves of the mountains, the sun-rays as if frightened, escaped and rushed inside the house, through the open windows;

आसीद्दिनचतुर्भागसत्तावेदनतत्परः भेरीपटहशङ्खानां दिङ्मुखापूरको ध्वनिः। (01.16)

the ‘sound of the drums and conches’ filled the quarters, announcing the end of the fourth part of the day.

THE DISCOURSE FOR THE DAY ENDS

तेन तत्तारमप्याशु वचोऽन्तर्धानमाययौ मौनं जलदनादेन मायूर इव निस्वनः। (01.17)

The loud voice of the Sage was drowned by that (drum) sound, like the peacock’s voice getting silenced by the thundering noise of the cloud.

आक्षुब्धा क्षुब्धपक्षालिः पञ्जरस्था खगावली भूकम्पे तरसाऽऽतालीपल्लवेव वनावली। (01.18)

The highly agitated caged birds shook their wings, like the leaves of the Taalaa (palm) trees in the ‘forest that was shaken by an earthquake’.

आययुर्भयवित्रस्ता बाला धात्रीकुचान्तरं सारवं प्रावृषीवाब्दाः प्रोन्नतं शृङ्गकोटरम्। (01.19)

The babies fearing the darkness took shelter in their mothers' breasts crying with uneasiness, like the thundering monsoon clouds holding on to the peaks of the mountain.

उत्तस्थुरवतंसेभ्यो भूभृतां भ्रमरस्रजः ईषत्करालवाहाभ्यः सरिद्भ्योऽम्बुकणा इव। (01.20)

एवं प्रक्षुभिते तस्मिन्गृहे दाशरथे तदा प्राप्ते वासरवृद्धत्वे शान्तशङ्खस्वने शनैः

संहरन्प्रस्तुतं वस्तु वचो मधुरवृत्तिमत् उवाच मुनिशार्दूलः सभामध्ये रघूद्वहम्। (01.21,22)

Even as the 'garland of bees' covered by the white pollen, rose up from the 'garlands' worn by the kings, like the 'spray of water drops rising from the shallow stream of the flowing waters'; and even as the courtroom of King Dasharatha was disturbed in this manner, because of the day turning old; Vasishta, the Best of the Sages seated at the centre of the court-room, waited for the sound of conches to subside; and then addressed Rama, and uttered sweet and pleasant words concluding the present topic that was under discussion.

वसिष्ठोवाच

Vasishta spoke

राघवानघ वाग्जालं मयैतत्प्रविसारितं तेन चित्तखगं बद्ध्वा क्रोडीकृत्यात्मतां नय। (01.23)

Raaghava! You are of a pure mind without faults!

I have spread-out this net made of words with subtle meanings.

Bind the mind-bird inside it (and keep it under control); clasp it to the bosom (attach the disciplined mind to the self-enquiry); and take it towards the 'true state of your changeless self' (through constant enquiry).

(My discourse was filled with stories and anecdotes of many kinds. Have you been able to separate out the subtle import of those narratives only and are not stuck to the story-events as such?)

A swan of excellent quality, sucks the milk only, when presented with the milk diluted with water.

Are you also like that excellent swan, or have you missed the subtle truths hidden in those stories?)

कच्चिद्गृहीतो भवता मद्विरामर्थ ईदृशः त्यक्त्वा दुर्बोधमक्षीणो हंसेनेवाम्भसः पयः। (01.24)

Have you grasped the true meaning of my words by avoiding the literal meanings, like an excellent swan discarding the water and sucking only the never-decreasing milk?

(Brahman-knowledge is not an easy topic to understand; it is highly abstract and needs extreme purity of mind to grasp the truths instructed by a Knower like me. Even if you have comprehended the truths intellectually, still you have to make them get stabilized in your intellect, and make these truths as your constant-vision, like the third eye owned by Shiva.)

विचार्यैतदशेषेण स्वधियैवं पुनःपुनः अनेनैव पथा साधो गन्तव्यं भवताधुना। (01.25)

Analyze well in your purified intellect, whatever I have taught to you till now, again and again, till no doubts remain. You have to move, only in the path revealed by the light of this 'true vision', throughout the future events of your life-story (whether they are joyous or tragic).

अनयैव धिया राम विहरन्नैव बध्यसे अन्यथाधः पतस्याशु विन्ध्यखाते यथा गजः। (01.26)

If you are backed up by this 'Vision of Truth' and move about engaged in your regular duties of the world, then you will not get bound by the perceived scenes (and get affected by them);

otherwise, (if you have only the intellectual comprehension, and not the stabilized vision of self-state),

you will fall downwards (into ignorant states of suffering) without stop,

like the huge elephant slipping down from the top of the Vindhya Mountain (getting injured at every moment).

सुगृहीतं धिया राम मद्वचो न करोषि चेतत्पतस्यवटे त्यक्तदीपो वान्धो निशास्विव। (01.27)

You might have understood all the truths explained by me well in your intellect, because you have the excellent intellect that can absorb any subject matter;

but if you do not practise it and act in the world supported by such a vision,

then you will be like a fool who walks at night through the 'dark thick forest- wilderness' without a light, or will be like a blind man without sight and fall down into the dark hollows.

असङ्गेन यथाप्राप्तो व्यवहारोऽस्य सिद्धये इत्येव शास्त्रसिद्धान्तमादायोदारवान्भव। (01.28)

Realizing the goal of the 'Truth-vision' as directed by my words, acting without attachment to people and objects that are there as part of your life-story, and understanding this very essence of all the Scriptures (unified as the self-state of silence), be always established in the unbroken self-awareness state.

(You, as the single existing conscious thing, are always there; you cannot deny it ever.

To be conscious of this existence-sense, and see everything else as the expansion of a mind-state only, is realization.

The ignorant are aware, only of the body and the world, and not the self-state.

The Knower is aware of the self only, and not the body and its connected world.

'To be' is the bliss! What else can be more blissful than you (the self, not the name and form) existing?)

हे सभ्या हे महाराज रामलक्ष्मणभूमिपाः सर्व एव भवन्तोऽद्य तावद्व्यापारमाह्निकं

कुर्वन्त्वयं हि दिवसः प्रायः परिणताकृतिः शेषं विचारयिष्यामो विचार्य प्रातरागताः। (01.29,30)

Hey courtiers! Hey great king! Hey Rama, Lakshmana and other kings!

All of you now go and attend to your evening duties. The day is coming to an end. Whatever is to be discussed further on this topic, will be done tomorrow early in the morning, when we meet again.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्ता मुनिना तेन सा सर्वे तदा सभा प्रोतस्थौ पद्मवदना सविकासेव पद्मिनी। (01.31)

When the Muni gave permission to all the people assembled there in that open court-hall, to retire for the night, then the entire assembly stood up at once, and it looked like a lotus-lake with all the lotuses in full bloom crowded by all those smiling faces.

राजानः स्तुतराजानः कृतराघववन्दनाः परिष्टुते वसिष्ठे ते जग्मुरात्मनिवेशनम्। (01.32)

The kings praised King Dasharatha (for his noble deed of arranging for such a wondrous discourse) and saluted him with reverence; saluted Sage Vasishtha also and pleased him with appropriate hymns, and returned to their respective abodes.

विश्वामित्रेण सहितो वसिष्ठो गन्तुमाश्रमं उत्तस्थावासनाच्छ्रीमान्नमस्कृतनभश्चरः। (01.33)

The great Vishvaamitra well-known for his good nature was saluted by all the Devas; and he along with Vasishtha got up from the seat to go to the hermitage.

दशरथप्रभृतयो राजानो मुनयस्तथा यथानुरूपं वक्तारमनुगम्य मुनिं चिरं

आपृच्छ्य केचिद्गगनं ययुः केचिद्वनान्तरं केचिद्राजगृहं सन्तो भृङ्गाः पद्मोत्थिता इव। (01.34,35)

All the kings like Dasharatha and all the Munis also, went along with Vasishtha, following him till he reached his hermitage, took permission from him to leave; some returned to the skies, some to their forest abodes, some to the palace, like the bees rising from the lotus flying away in different directions.

वसिष्ठपादयोस्त्यक्त्वा पुष्पाञ्जलिमनाविलं दारैरनुगतो राजा प्रविवेश गृहान्तरम्। (01.36)

King Dasharatha stayed till everyone left, offered pure soft flowers at the feet of Vasishtha, and returned to his palace followed by his wife.

रामलक्ष्मणशत्रुघ्नाः प्राप्तस्य स्वाश्रमं गुरोः अभ्यर्च्य चरणौ भक्त्या त्वाजग्मुर्नृपमन्दिरम्। (01.37)

Rama, Lakshmana and Shatrughna after reaching the hermitage of their Master, devotedly worshipped his feet and went to their palace-abode.

सदनानि समासाद्य श्रोतारः सर्व एव ते सस्नुरानर्चुरभ्येयुर्देवान्विप्रान्पितृस्तथा। (01.38)

Those brothers, who had listened to the discourse with full absorption, greeted all the guests, offered worship to the Brahmins, worshipped the deities and performed the rites due for the ancestors.

यथाक्रमं स्वभृत्यान्तैर्विप्राद्यैश्च परिच्छदैः समं बुभुजिरे भोज्यं वर्णधर्मक्रमोदितम्। (01.39)

As per the custom, they finished their night-food along with all the Brahmins, relatives and other attendants in the due manner.

अस्तं गते दिनकरे समं दिवसकर्मभिः, अभ्यागते रात्रिकरे समं रजनिकर्मभिः,

स्थित्वा तल्पेषु कौशेयशयनेष्वासनेषु च भूचरा मुनिराजानो राजपुत्रा महर्षयः

संसारोत्तरणोपायं वसिष्ठवदनेरितं यथावदेकाग्रधियश्चिन्तयामासुरादृताः। (01.40,41,42)

The sun set along with the duties of the day, and the night arrived with the duties of the night. All the people there, who belonged to the Earth as the Sages, kings, princes and Maharshis, seated themselves on the soft couches and chairs covered by the silk clothing, and seriously discussed for some time, the words

spoken by Vasishta about the ways of crossing over the Samsaara, with single minded concentration.

ततः प्रहरमात्रेण निद्रामामुद्रिताननाः उत्स्वप्नसुन्दरीमीयुः पद्मा इव दिनार्थिनः। (01.43)

Later, with their faces remaining still, they embraced the ‘sleep’ in the form of ‘beautiful lady of auspicious dreams’, like the lotuses in wait for the appearance of the day.

रामलक्ष्मणशत्रुघ्नाः प्रहरत्रयमेव तत्वासिष्ठमुपदेशं ते चिन्तयामासुरक्षतम्। (01.44)

प्रहरस्यार्धमात्रं ते तत आमुद्रितेक्षणाः उत्स्वप्नमाययुर्निद्रां क्षणाद्विद्रावितश्रमाम्। (01.45)

Rama, Lakshmana and Shatrughna tirelessly kept discussing the teachings of Vasishta for the next three division-span of the night. Even as they kept their eyes open, they fell into sleep with the dream of discussion only, for just a half measure span of one division of night, and were freed of all their tiredness within a second.

इति शुभमनसां विवेकभाजामधिगतसारतयोदिताशयानां

अभजत विरतिं तदा त्रियामा मलिननिशाकरवक्रतां जगाम। (01.46)

In this manner, when these brothers of auspicious minds who were endowed with discrimination, grasped the essence of their teacher’s words and had their intellects fully bloomed, the night that was divided into three measures of divisions also acquired disinterest in everything and became dull in the face (by the rise of the dawn). (*Disinterest in the sense objects is the first step in removing ignorance.*)

ततः क्लिन्नेन्दुवदना पर्याकुलतमःपदा क्षीयमाणा बभौ श्यामा विवेक इव वासना। (02.01)

The dark lady of the night (*ignorance*) slowly moved away with her fading face of the moon (*Vaasanaa-based mind*) and her darkness-gait (*delusion state*) faded away like the Vaasanaas at the rise of Viveka.

पूर्वं ध्वस्ततयालोकं दृश्यमाने परेऽचले शयालीकवतंसाभं तापको निकरो दधौ। (02.02)

In the east, the rising sun ‘Taapaka’ (*the Brahman*) who burns with his rays (*probable states of Jeevas*), appeared broken (*divided*) even as his cluster of rays filtered out through the separated peaks (*mind-based egos*) as if he was endowed with extended hands (*Shayaa*) (*as if he was a Creator*).

In the west, his cluster of rays appeared, giving a false picture of his wearing a garland (*as if he was separated from his own rays, like the Jagat is seen as separated from the Brahman*).

अवश्यायकणाकर्षी परामृष्टेन्दुमण्डलः ज्योत्स्नाकवलनालोको बभौ प्राभातिकोऽनिलः। (02.03)

The early morning wind (*Vichaara*) had taken away all the dew drops (*Vaasanaas that reflect the world*), had wiped out the lustre of the moon (*the mind*), and was spreading his eyes to see if any moonlight (*mind-trace*) was left back, that needed to be cleaned.

रामलक्ष्मणशत्रुघ्ना उत्थायानुचरैः सह ययुर्वन्दितसंध्यास्ते पुण्यं वासिष्ठमाश्रमम्। (02.04)

Rama, Lakshmana and Shatrughna got up along with their attendants, performed the early morning rites as ordained for them, and left for the sacred premises where Vasishta stayed.

तत्र वन्दितसंध्यस्य निर्गतस्यापि सद्यतः मुनेर्वन्दिरे पादौ पदोर्दत्तार्घ्यसंततिम्। (02.05)

There, Vasishta also had finished his morning rites and was just then coming out of his house. The three brothers offered Arghya etc in the due manner, and worshipped him with reverence.

क्षणात्तत्सदनं मौनं मुनिब्राह्मणराजभिः हस्त्यश्वरथयानैश्च शनैर्नीरन्ध्रतां ययौ। (02.06)

Within a second, the silent abode of the Sage got slowly filled by Sages, Brahmins and other royal personages; and the vehicles of elephants, horses and chariots lined up one after another, without leaving a gap.

अथासौ मुनिशार्दूलस्तयैव सह सेनया गृहं दाशरथं काले रामाद्यनुगतो ययौ। (02.07)

Then, the Great Sage, along with that army, reached Dasharatha’s place in the prescribed time, accompanied by Rama and others.

तत्रैनं पूर्वसम्बन्धः कृतसंध्यो महीपतिः दूरमार्गं विनिर्गत्य पूजयामास सादरम्। (02.08)

King Dasharatha, who was eagerly waiting for the Sage already, by completing all his morning-rites, came hurrying towards the Sage from the distance itself, and offered his worship.

पुष्पमुक्तामणिग्रातैर्भूयोऽत्यधिकभूषितां सभां प्रविश्य ते सर्वे विविशुर्विष्टरालिषु। (02.09)

Everyone, again entered the assembly-hall shining highly beautiful, being decorated with the garlands of flowers and pearls, and sat in the seats arranged in a line.

अथ तस्मिन्नवसरे ह्यस्तनाः सर्व एव ते श्रोतारः समुपाजग्मुर्नभश्चरमहीचराः। (02.10)

All the earth-dwellers and the sky-dwellers that were present the previous day discourse, again assembled there once again.

विवेश सा सभा सौम्या कृतान्योन्याभिवादना बभौ राजसमाभोगा शान्तवातेव पद्मिनी। (02.11)

The assembly filled with great kings became silent, after each one paid their due respectful salutation to the other, like a lotus-lake after the wind had subsided.

यथाप्रदेशमेवाशु निविष्टेषु यथासुखं तेषु तद्देशयोगेषु विप्रर्षिमुनिराजसु,

Even as the Brahmin Sages and the kings were seated in their allotted places comfortably;

मृदुनि स्वागतरवे शनैः शममुपागते सभाकोणोपविष्टेषु शान्तशब्देषु बन्दिषु,

even as the noise of greetings and friendly chats subsided slowly;

even as the bards sat silently in the corners of the assembly hall;

तरसैवोदितेष्वशु श्रोतुमभ्यागतेष्विव गवाक्षादिव जालेषु प्रविष्टेष्वर्करश्मिषु,

even as he sun's rays entered through the window grills, as is they had suddenly woken up and had arrived hurriedly there, to listen to the discourse;

सत्वरप्रविशच्छ्रोतृहस्तस्पर्शघटोद्भवे मुक्ताजालझणत्कारे निद्रायामिव शाम्यति,

even as the 'tinkling sound of the pearl bracelets which rose when the kings entered hurriedly inside dashing with each other' had stopped now, as if all the ornaments were asleep now;

कुमारः शंकरस्येव कचो देवगुरोरिव प्रह्लाद इव शुक्रस्य सुपर्ण इव शार्ङ्गिणः

(then Rama fixed his eyes on the face of Vasishta) -

like Kumaara looking at Shankara, like Kacha looking at the preceptor of the Devas,

like Prahlada looking at Shukraachaarya, like Suparna (Garuda) looking at Vishnu.

वसिष्ठस्यानने रामः शनैर्दृष्टिं न्यवेशयत्भ्रमन्तीमम्बरोपान्ते फुल्लपद्म इवालिनीम्। (02.12 to 17)

Rama fixed his eyes on the face of Vasishta,

like the thirsty bee flying in the sky, at last rests on the fully blossomed lotus (ready to suck the honey).

मुनिस्त्वनुज्झितेनाथ तेनेव रघुनन्दनं क्रमेणोवाच वाक्यज्ञो वाक्यं वाक्यार्थकोविदम्। (02.18)

Sage Vasishta who could speak excellent words, addressed these words to Rama who was an expert in understanding his words.

[Why is there this elaborate description of the court-scene in an Upanishad-text like Vaasishtam?

It is to tell you that, even if you realize and are established in the highest state of knowledge, the mundane world duties and the body connected states will not disappear.

You are bound to the normal world-states centered on the body-image!

Sun will rise; sun will set; night will appear, and stars will shine.

And, each hour binds you to some body-pattern and work pattern, as per your life-story situation; those routine works also have to be attended without fail; yet the Vichaara-process goes on without stop as much as possible. Rama and his brothers also went on discussing Vasishta's words all through the night, till their eyes closed in sleep by themselves.

World cannot vanish off, nor will you become a hollow entity freed of a body, if you realize!

Everything stays as it is, like the drama-props set up on a stage remaining the same till the end of the drama; but you would have changed 'within'. Your vision of the world will prove be different. You are now entering the Nirvaana-mansion!

Analyze your own change within!

You as a man of dispassion, slowly developed the qualities prescribed for a seeker of truth, practised Viveka and Vichaara, and are now in the Upashama state.

The mind which was always croaking harshly like a frog in the dirty mire, has stopped its ugly sounds.

There is some inexpressible joy bubbling up always like a non-stop fountain.

The thorns that pierce your feet, or the stones that prick you at every step in your life-path, do not hurt you anymore.

You just are happy to exist and be seeing all. You are happy, without thinking that you are happy.

Any sense-pattern rising in front of you as an event of a life-story does not make you unhappy or happy, but you just go through it like going through the events of a fiction authored by the mind, and humour the mind-child.

You are not fooled by its story of births and deaths.

You know that you will always be there as the essence of Reality, and some one or other perceived scene will be always there, as your costume. The costume does not affect you in any way.

You are safe now; for you will not be a helpless character in the varied dreams made up by the Vaasanaas, but will be the 'awakened one' who walks inside a dream as a real person.

This is the quiescent-state that never sets; it is the undiminished state of peace and relief, where all ghosts that haunted and harassed you are gone forever, and you are just left to exist as you are, without the ghost-identity.

Nothing attracts you; nothing repels you.

What is there to want or not-want in this whirlpool of sense-patterns?

What matters if it is a hard rock-surface that you are seated on, or a soft couch?

What matters whether there are people around you with their noises and shouts, or the silence of solitude alone is there?

What matters whether it is a forest or a palace that you are bound to live in?

World is just an array of sense-patterns! Just lifeless paintings that keep on changing moment to moment!

Just meaningless life-stories imagined by the mind!

You are there always as one single flow of consciousness not broken by the imagined death and birth.

The troubling 'I' is gone forever. There is no 'I' at all! With the 'I' gone, the 'death' also is gone!

Only the sense of existence, is left back! And it is so quiet within, with the mind dead and gone!

This is Upashama, the quietness brought about by the Vision of Truth!

What more can you want! Fie on all the pleasures and riches of the world! Who needs them anymore!

'Within' is the flow of nectar where even nectar loses its value!

Pity the Devas and Daityas who, fought for this ordinary nectar and churned the ocean with so much difficulty!

Be like Shiva, the Nectar of Brahman, whom even the deadly-poison could not affect!]

वसिष्ठोवाच

Vasishta spoke

कच्चित्स्मरसि यत्प्रोक्तं ह्यो मया रघुनन्दन वाक्यमत्यन्तगुर्वर्थं परमार्थावबोधनम्। (02.19)

Raghu Nandana! Do you remember what all I spoke yesterday?

Yesterday's discourse was full of subtle meanings and profound explanations of the Supreme Truth.

इदानीमवबोधार्थमन्यच्च रिपुमर्दन उच्यमानं मयेदं च शृणु शाश्वतसिद्धये। (02.20)

Hey destroyer of enemies (Vaasanaas)!

Listen to my other type of instructions today, for the stabilization of that state.

वैराग्याभ्यासवशतस्तथा तत्त्वावबोधनात्सम्सारात्तीर्यत तेन तेष्वेवाभ्यासमाहर। (02.21)

By the practice of dispassion (disinterest in the worldly objects by the realization of their unreal nature)

and understanding the truth about the Supreme (through the continuous Vichaara of my words), you will go beyond the ocean of Samsaara; therefore, practise these two disciplines well, with absolute sincerity.

सम्यक्कृतावबोधेन दुर्बोधे क्षयमागते गलिते वासनावेशे विशोकं प्राप्यते पदम्। (02.22)

If through the right understanding, the misunderstanding vanishes off, and if the Vaasanaas also thereby get dissolved off, then you will surely attain the state bereft of all the pains.

(*'Pain' mentioned here, is not the pain undergone in the life-stories as conceived by the mind, but it is the pain of limiting oneself as a physical form and experiencing the imagined joy and pain of some imagined story of life. 'Real pain' is when you believe the world to be real; 'real pain' is when you believe the self to be the inert body. And, this 'real pain' is caused by foolishness only, and is the cause of all the other pains.*)

दिक्कालाद्यनवच्छिन्नमदृष्टोभयकोटिकं

Reality-state is not divided by the time and place measures (is not located at some place bound by time like a god with form). It is not at the two extreme points of beginning and end, since the 'beginning and end of the time and space concepts' belong to the perceived world only, and not to the changeless Reality-state.

(*'That alone' is seen as the perceived world of change, though it is itself changeless.*)

एकं ब्रह्मैव हि जगत्स्थितं द्वित्वमुपागतम्। (02.23)

It is one (not as a numbered state, but is second-less and appears as if it is different from the perceived, because of the 'incorrect understanding' only).

'Reality-state alone which is nameless, formless and changeless' gets known as Brahman, since it stays as the expanded state of this perceived world itself.

That alone appears as if it has been divided as two.

(*What you see as the world is Brahman alone, like sweetness alone is in all the sweet dishes.*

Here, and now, is the Brahman who is expanded as your perceived world through your mind. Stop seeing the reality of the mind-created world, then you will see Brahman alone everywhere. Brahman is the 'awareness knowing state' which can know anything as a constricted-mind. A mind is necessary to know something. This mind is made only of Vaasanaas in the ignorant, and is the Sattva-state (extremely pure) in the Knowers.)

(You as a limited Jeeva also know of so many things; do you get divided by the knowledge of many things? The inner essence of the Jeeva is the Reality-state which stays as all the Jeevas with their objects of knowledge, and appears as if divided.)

सर्वभावानवच्छिन्नं यत्र ब्रह्मैव विद्यते शान्तं समसमाभासं

This nameless Reality that is termed as Brahman for our convenience, is undivided by the perceived objects (since awareness or the knowing-state cannot be divided by the 'knowledge of the division'); is the quiescent state, which is equally in all the objects as their knowledge-essence;

तत्रान्यत्वं कथं भवेत्। (02.24)

how can there be another-ness possible at all?

(Even the 'otherness' also has to be known by this awareness only.)

इति मत्वाहमित्यन्तर्मुक्त्वा मुक्तवपुर्महान् एकरूपः प्रशान्तात्मा साक्षात्स्वात्मसुखो भव। (02.25)

In this manner, realizing the true nature of the real 'I' that shines as the false 'I' and its world of objects, being freed of the limitation of the ego-state, staying as the supreme changeless state of quietness, staying as the one which alone is all (as all the possible states of the perceived known as Jeevas, where your Jeeva-state is one such a possible state only), remaining quiet within (unperturbed by the made-up life story narrated by your mind), directly stay in the experience of the self (never remembered like the false self, but staying as the very joy of existence which is always there unforgotten).

नास्ति चित्तं

There is nothing called the Chitta.

(Chitta, the conceived process of seer and seen is the imagined concept that itself is based on the imagined world. When the world is non-existent, how can there be any Chitta?)

न चाविद्या

There is nothing called Avidyaa.

(Vidyaa is needed when you think you are ignorant and are under the influence of Avidyaa. Even this also is an imagination based on the belief in the reality of the world. Therefore, there is no Vidyaa and no Avidyaa in the state of the pure self.)

न मनो न च जीवकः

There is no mind (no agitation at all). There is no Jeeva (no limitation at all, since the body-idea as the 'I' is long gone).

एताः स्वकलना राम कृता ब्रह्मण एव ताः। (02.26)

Rama! All these words and terminologies are just one's own conceptions invented in explaining the world. All these words refer to Brahman-state only, since there is nothing else.

याः संपदो याश्च दृशो याश्चितो यास्तदेषणाः ब्रह्मैव तदनाद्यन्तमब्धिवत्प्रविजृम्भते। (02.27)

Whatever is acquired as objects and possessions, whatever experiences are met with, whatever that raises as some conception of life and its experiences, whatever rises as wants and needs, all that is Brahman alone, that has no beginning or end. *(What else can be there?)*

Like the ocean alone is all the waves, foams, whirlpools, turbulence etc, Brahman alone is there as the array of thoughts, objects and experiences of any sort.

(To feel oneself as staying outside of Brahman, is alone termed as delusion, like a wave feeling that it is not the ocean, and is in search of the ocean. Brahman that you are after, is the very you who is imagining yourself as a bound ego.

Nothing is there as you (or I), but the Brahman itself, which is misunderstood by Brahman itself.)

पाताले भूतले स्वर्गे तृणे प्राण्यम्बरेऽपि च दृश्यते तत्परं ब्रह्म चिद्रूपं नान्यदस्ति हि। (02.28)

Whatever space-divided worlds are there as the three level of worlds of the lower, middle and higher varieties (Paataala, Bhutala, Svarga),

whatever objects are perceived as some shape like the Meru onwards to a tiniest bit of grass,

whatever living thing is there from the lowest level of a bacteria to a higher being like Brahmaa,

whatever is there as the emptiness of sky which holds all the things -

everything is Brahman alone of the nature of awareness. Nothing else is there for sure.

(If awareness is absent, what can exist as known or unknown? You yourself as a limited being of a Jeeva are there, because you as the Brahman is aware of you, the limited thing. If you are not aware of you, then you, the limited one, cease to be. A Mukta is not bothered by the existence or non-existence of anything, including his own Jeeva-state.

'Death' lies dead, for a Mukta.)

उपेक्ष्यहेयोपादेयबन्धवो विभवा वपुः

Whatever is there that you want to turn the face away from as disgusting or unpalatable, whatever you want to avoid or whatever you want to seek for, whichever living being is related to you as some relation connected to your body's birth, whatever riches and accomplishments are found in any world, and also your own form with its mind processes and life-stories -

ब्रह्मैव विगतायन्तमब्धिवत्प्रविजृम्भते। (02.29)

all that is Brahman alone that is without beginning or end, like the ocean shining with all its variety of beings.

[Like the tree has to exist with all its parts of roots, trunk, branches, flowers, fruits, leaves, holes etc, like the ocean has to exist with all its waves and foams and all aquatic populace and other riches, Brahman exists as all that you see and know.

You cannot expect every man and woman to realize, like a flower cannot be expected to act as a trunk or root. Tree is all these, and is complete with all these varieties.

Brahman alone exists as all that you see as the world-scene.

Brahman is all the information that rises in your awareness as anything good or bad, or, liked or disliked.

If you are into the realization-process, then that also, is one probable information-set as the Brahman-shine.

If the other man is running after pleasures, it is also some probable information-set as the Brahman-shine.

You cannot be him, he cannot be you. Each is just a different state of Brahman only.

Brahman is all that shines forth as 'Bodha', what you are aware of, including yourself. Nothing else exists.]

HOW LONG WILL THE CHITTA-DOMINATION LAST?

यावदज्ञानकलना यावदब्रह्मभावना यावदास्था जगज्जाले तावच्चित्तादिकल्पना। (02.30)

As long as there is the taint of ignorance,

as long as there is the identity with the non-Brahman (the non-Self) (body etc),

as long as there is involvement in the world-phenomenon with a firm belief in its reality -

so long will remain, the conception of the Chitta with its conceptions.

(When through Vichaara, all the conceptions vanish off, where can the mind be?)

देहे यावदहंभावो दृश्येऽस्मिन्यावदात्मना यावन्ममेदमित्यास्था तावच्चित्तादिविभ्रमः। (02.31)

As long as there is the 'I-ness' as connected to the body image (including the brain),

as long as one feels himself to be a part of the perceived that rises in front of him,

as long as there is the idea of possession as 'mine' (as the objects and people connected to the body-identity) -

so long will remain, the delusion of the Chitta with its delusions.

यावन्नोदितमुच्चैस्त्वं सज्जनासङ्गसङ्गतः यावन्मौख्यं न संक्षीणं तावच्चित्तादिनिम्नता। (02.32)

As long as you do not raise high (in thinking) by always seeking the company of the noble,

as long as your foolishness (of believing in the reality of the 'I' and the world) does not perish -

so long will remain, the lowly state of the lowly Chitta and its lowly processes.

यावच्छ्रथिलतां यातं नेदं भुवनभावनं संयग्दर्शनशक्त्यान्तस्तावच्चित्तादयः स्फुटाः। (02.33)

As long as this trust in the reality of the world is not shattered completely, by the power of the correct understanding brought about by the reasoning-process within -

so long will the Chitta and its conceptions stay as real.

यावदज्ञत्वमन्धत्वं वैवश्यं विषयाशया मौख्यान्मोहसमुच्छ्रायस्तावच्चित्तादिकल्पना। (02.34)

As long as there remains -

the blindness (about what is real and what is unreal by the lack of discrimination) that is caused by the ignorance (of the truth), the lack of self-control (where one is fooled by the reality of the sense-objects and is attached to them), the desire for sense experiences, and the high-rise of more and more delusions by the stupidity of hanging on to the unreal -

so long will the imagination about the Chitta and its imagination will continue.

यावदाशाविषामोदः परिस्फुरति हृद्वने प्रविचारचकोरोऽन्तर्न तावत्प्रविशत्यलम्। (02.35)

As long as the poisonous stink of the wants related to the ego persists in the heart-forest,

the 'Chakora bird of rational enquiry' which feeds on the 'nectar like moon-beams of truth' only, never enters the mind ever.

भोगेष्वनास्थमनसः शीतलामलनिर्वृतेः छिन्नाशापाशजालस्य क्षीयते चित्तविभ्रमः। (02.36)

The Chitta-conceived delusions (of a life lived as a Jeeva), perish for the man - whose mind does not react to the presence or absence of sense objects (not either avoiding them or chasing them by giving value to them), who is stabilized in the cool taintless quiescent state (of no 'I' and no-world), and who has torn to pieces the net of attachments and wants.

तृष्णामोहपरित्यागान्नित्यशीतलसंविदः पुंसः प्रशान्तचित्तस्य प्रबुद्धा त्यक्तचित्तभूः। (02.37)

When, through the 'complete renunciation of Trshnaa-delusion' (running after another thing because of feeling the incompleteness of oneself), a man is always in the 'state of completeness and satisfaction', and has his mind always in a subdued state and has renounced the Chitta state (of conceptions), then it becomes enlightened and shines as the 'Vision of Knowledge' only.

(Body is just a handy gadget for a JeevanMukta that enables him to communicate with the other dream-characters of the dream called the world.)

असंस्तुतमिवानास्थमवस्तु परिपश्यतः दूरस्थमिव देहं स्वमसन्तं चित्तभूः कुतः। (02.38)

He perceives the body-image (the body with a name and form which the people identify him) as a perceived object only, (and knows it to be just the communication-channel to move with others) and ignores it like an unfamiliar worthless thing that is not connected to him in any way. (Asamstuta/worthless)

He looks at it without attaching any reality to it (like looking at some image seen in the cloud), and is indifferent to it. (Avastu - not real)(Anaastha/indifferent)

He does not feel its existence at all and even if sometimes he becomes aware of it, it is a vague idea that he has about it, like a far-off object.

When the body does not exist at all for him, how can a Chitta-state which conceives the entire world centered on the body, exist at all?

भावितानन्तचित्तत्वरूपरूपान्तरात्मनः स्वान्तावलीनजगतः शान्तो जीवादिविभ्रमः। (02.39)

When a man realizes through his reasoning capacity, the endless state of the principle of Chit (the self-awareness that shines as the awareness of the world) as the self (freed of the 'I-ness'),

and has the entire world dissolved inside him, staying as just the shine of awareness only - then the delusion of the Jeeva, bondage, liberation etc, vanish away completely.

असंयग्दर्शने शान्ते मिथ्याभ्रमकरात्मनि उदिते परमादित्ये परमार्थैकदर्शने

अपुनर्दर्शनायैव दग्धसंशुष्कपर्णवत् चित्तं विगलितं विद्धि वह्नौ घृतलवं यथा। (02.40,41)

When the 'mist of incorrect understanding' that brings about illusions, subsides by the rise of the 'Supreme Sun in the form of the Stabilized-vision of Truth', never ever bringing back the illusions again, like the completely burnt dry leaf never sprouting again, then understand that the Chitta has dissolved off, like the drop of ghee fallen into the blazing fire.

CHITTA IS SATTVA IN THE JEEVANMUKTAS

जीवन्मुक्ता महात्मानो ये परावरदर्शिनः तेषां या चित्तपदवी सा सत्त्वमिति कथ्यते। (02.42)

Those Great ones, the Liberated while living, have the 'unblemished vision of the Supreme within and beyond', and their mind-state is known as 'Sattva' (and is like the line of shallow water seen on the dry hot sand, already vanishing).

[Sattva- सत्तो भावः

'Sattva' here, means the pure state of the self-essence untainted and unaffected by the world or the body-medium.

This 'Sattva' is not the 'SattvaGuna' which exists in the worldly people as a balancing quality for the other two Gunas namely the Tamas and Rajas. 'Sattva of the JeevanMukta' is not the 'goodness of the SattvaGuna', since it also binds a man to the reality of the world. Sattva here, is the complete non-existence of the world-factor yet experienced as a part of the existence. Brahman alone exists as the perceived. A JeevanMukta is Brahman existing as his perceived world.

His state is like looking at a tiny portion of the world through a small hole, as an amused outsider, or like watching a movie very much absorbed in the story, yet alert to the fact that the scenes seen in the movie are not real.

Mind, as a medium of conceiving the reality in the unreal, is absent in them. Mind-factor in these Great Knowers of truth just reveals to them what the others see the world as. A JeevanMukta is awake and out of his dream, but still stays inside the world-perception, by participating in the dreams of the others.]

जीवन्मुक्तशरीरेषु वासना व्यवहारिणी न चित्तनाम्नी भवति सा हि सत्त्वपदं गता। (02.43)

In the body-images that belong to these JeevanMuktas, the Vaasanaa which is used for dealing with the world is not known as the mind, for it has attained the state of 'Sattva' in them.

[Mind, the wicked sorcerer, who was showing the rope as a snake, is absent in these JeevanMuktas.

They do not see anything at all, as outside of Brahman, for the 'duality of the seer and seen' is absent in them.

World for them, is just the awareness-screen on which the information-sets called the objects (people also) keep on appearing and disappearing, like the passing clouds on the empty sky. However, some pretense mind-factor is necessary to live in the world. Since the world is made up of a group of Vaasanaa-fields only, a JeevanMukta also has to maintain some Vaasanaa to exist in the world; so, he maintains some harmless non-desire based Vaasanaas, in his pure Sattva-state which takes on the make-believe role of a mind. Suppose there is a world made only of empty costumes, then a man, who has to live among these costumes, has to wear a costume only, to deal with these other empty costumes.]

निश्चेतसो हि तत्त्वज्ञा नित्यं समपदे स्थिताः लीलया प्रभ्रमन्तीह सत्त्वसंस्थितिहेलया। (02.44)

The 'Knowers of the Reality-essence' have nothing called the mind in them that acts as a Vaasanaa-hoarder. They always stay in the 'equal state of the quiescence of pure awareness' that is not conscious or inert (as related to the mind). They go through the world-experiences with ease, being always established in the state of Sattva, and stay untouched by anything of the perceived.

(It is like seeing your actor-friend hidden inside a costume. You see the costume of course, yet will know of the friend alone, in all his actions and words, even if others may get fooled by the costume and react, only to the costume.

The world for a JeevanMukta, is just the Brahman existing as all the probable states.)

शान्ता व्यवहरन्तोऽपि सत्त्वस्थाः संयतेन्द्रियाः नित्यं पश्यन्ति तज्ज्योतिर्न द्वैतैक्येन वासना। (02.45)

These liberated ones, who are firmly established in the 'Sattva state of a mindless mind', are always in a composed state; have full control of their senses though engaged in the regular world-activities that belong to them. They always are in the 'Vision of the Truth' that shines like the bright lustre that reveals the reality-state alone (without a second). They do not have the 'Vaasanaa of duality' that reveals the oneness of the two (since there is no oneness or two-ness at all, for a JeevanMukta).

(Explaining the world as 'one' or 'not-two' has no meaning for him.)

अन्तर्मुखतया सर्वं चिद्वह्नौ त्रिजगत्पुणं जुह्वतोऽन्तर्निर्वर्तन्ते मुनेश्चितादिविभ्रमाः। (02.46)

Hey Muni! The man, who is established in the silence of the self and is always in the awareness of the self alone, has offered the worthless straw-piece called the Tri-world as the oblation into the fire of the Chit; (and the world-scenes carry no meaning for him except as some information-flow he has to be aware of).

The mind and its delusory inventions flee from him for fear of getting burnt.

(His alert vision of truth, burns off any object or person, into just some mind-conceived information-set, into the shine of Bodha. He is like the fire, where anything with form burns to ashes instantly.

Mind with its family of misinformation can never rise in him again.)

विवेकविशदं चेतः सत्त्वमित्यभिधीयते भूयः फलति नो मोहं दग्धबीजमिवाङ्कुरम्। (02.47)

The mind that is purified by discrimination (of what is real and what is unreal) is known as Sattva-state of a JeevanMukta. It does not ever bear the fruit of delusion (like the Sattva Guna, the goodness character);

it is like a burnt seed that does not sprout ever.

(Once you know that the ghost does not exist at all through your flawless reasoning capacity, how can you again react to any ghost that rises in front of you and react to it as real? Whatever does not exist cannot exist ever. Once the world is proved to be non-existent, how can it again become real again?)

यावत्सत्त्वं विमूढान्तः पुनर्जननधर्मिणी चित्तशब्दाभिधानोक्ता विपर्यस्यति बोधतः। (02.48)

This Sattva-state is the real essence of all the Jeevas. It gets known as the Chitta (the imagined term that imagines all, like a ghost which produces a city of ghosts) in the ignorant state only, and causes the delusion of going through many Jeeva-states as the various identity-less Vaasanaa-fields (known as rebirths), but reverts back to its original state by the rise of right knowledge.

प्राप्तप्राप्यो भवान्नाम सत्त्वभावमुपागतं चित्तं ज्ञानाग्निना दग्धं न भूयः परिरोहति। (02.49)

For you who have attained that true knowledge (as the established state), your Chitta (which was troubling you with the identity of a prince) has attained the state of Sattva, by getting burnt in the fire of knowledge, and will not sprout again as the Chitta anymore.

(The Chitta which is penetrated well, by desires and attachments of various sorts, will again rise up in some way or other, even if outwardly one maintains dispassion towards all. Without the support of Vichaara, the dispassion maintained outwardly as a physical avoidance of family and objects will not remain stable.)

संरोहतीषणाविद्धं यथा परशुनाग्निनान तु ज्ञानाग्निदग्धं प्रबोधविशदं मनः। (02.50)

A tree cut by an axe, or even burnt by fire, will sprout up once again (since the roots are still alive); but not the mind which is burnt by the 'fire of correct knowledge'.

JAGAT IS BRAHMAN; BRAHMAN IS JAGAT

(Rope stays as the expansion of the snake and snake is the expanded state of the rope.

'Lack of proper light' alone, is cause of the rope-expansion as the snake.)

ब्रह्मबृंहैव हि जगज्जगच्च ब्रह्मबृंहणं विद्यते नानयोर्भेदश्चिद्धनब्रह्मणोरिव। (02.51)

Brahman's expansion-state is alone the Jagat (the changing panorama of sense-information).

Jagat is the state of Brahman's expansion.

There is no difference between both the Brahman and the Jagat, like there is no difference between Brahman and the dense state of awareness (Chit).

(Brahman is pure awareness and this awareness alone expands as the awareness of the world.

Brahman, Chit, and Jagat all are just different terms for the same principle.

Ignorance alone makes one see these three as different; and that alone is the Chitta.

Knowledge destroys this difference, and this difference vanishes along with the Chitta.)

चिदन्तरस्ति त्रिजगन्मरिचे तीक्ष्णता यथा नातश्चिज्जगती भिन्ने तस्मात्सदसती मुधा। (02.52)

The sharp pungent nature is in the pepper as its very essence without being different from it; the Tri-world also inside the Chit in the same way. Therefore, Chit and Jagat are not different.

Therefore, the terms real and unreal (Sat and Asat) are meaningless in reference to them both.

(Reality alone exists as the world. What is real or unreal here?)

BRAHMAN IS NOT - 'EXISTENCE OR NON-EXISTENCE'

(Reality-state cannot be referred to as existing as in comparison to the non-existent world. Such words have no relevance in the Reality-state because it just 'is'; and is neither existent nor non-existent.)

शब्दशब्दार्थसंकेतवासनेह न संविदा चिद्व्योमत्वाद्भुभे भातस्त्यजातः सदसन्मती। (02.53)

The terms 'Sat' and 'Asat', (existence and non-existence) are part of the Vaasanaa of a speaker and listener, where the word and the word-meaning are relevant in some worldly-context (where objects exist and do not exist), and do not refer to the Reality-state which is beyond such words and their meanings.

Both these terms (Sat and Asat) shine by the support of the Reality-state only (as the awareness which exists as both the states of Sat and Asat, and is not itself Sat or Asat).

Therefore, discard the ideas of Sat and Asat with reference to the Reality-state (where even referring to it as the Reality-state is actually incorrect, since the mention of the word 'Reality' also, refers to some unreal thing in its comparison).

(Which sound-modification can denote that which cannot be referred to with any word with meaning at all?)

अचिन्मयत्वान्नासि त्वं स्वात्मा

You are not the body-self, since it is an object with no-awareness (achinmaya).

(You are not this body-shape which is named as Rama at all, and you are not born to anybody at all.)

किमिव रोदिषि अचिन्मयत्वे

Why do you cry about this body which is not aware of anything (but is an object of your awareness only)?

(A body, the perceived image can exist or cease to exist; but not you, who are aware of both existence and non-existence.)

जगतामभावे कल्पनं कुतः। (02.54)

When the Jagat itself is non-existent (as some inert-perception state),

then where can raise even the imagination of this body also?

(If you are just the awareness-state only, then nothing else is there but the real you (self) and what you are aware of through a mind-medium. Then, all that you are aware of as the body-centered world, becomes just a shine of your awareness only, and is 'you' alone, in essence.)

चिन्मयं चेत्सदा सर्वं तच्चित्तं प्रविचारय शुद्धं सत्त्वमनाद्यन्तं तत्राङ्ग कल्पना कुतः। (02.55)

If you in essence are Chit alone at all times (and not the image named as Rama), then analyze well,

this state which alone is all, which is the extremely pure-state (without the taint of conception),

which is always there without any beginning or end (unlike the body which has a beginning and an end).

Dear Rama! Where can arise the imagination of the body at all?

YOU ARE 'THAT'

चिदात्मासि

You are of the nature of pure awareness alone (which is not conscious or inert but just is there as the Knowing-state).

निरंशोऽसि

You are undivided (and are not made of limbs or elements).

पारावारविवर्जितः

You are neither bound as a limited Jeeva-state, nor are you a liberated Supremacy.

(Actually the body-I exists always as an idea to be remembered; but the real self that is existent always as you, is ignored by you because of attachment to the outside world. Through Vichaara, find out which is the self that exists as a memory only, and which is the real self that need not be remembered at all, but is always there as your awareness-state.)

रूपं स्मर निजं स्फारं माऽस्मृत्या संमितो भव। (02.56)

Remember your true self that has expanded as this world around you. Without remembering the limitless true self, do not become just a memory-state of the self, as a body limited by space and time.

तां स्वसत्तां गतः सर्वमसर्वं भावयोदयी

Reverting back to that original state of the self (where you do not have to exist as any 'I' at all), raise to the vision, where all that is divided as objects and people around you, is one whole-ness of awareness only.

तादृग्रूपोऽसि शान्तोऽसि चिदसि ब्रह्मरूप्यसि। (02.57)

You are like 'That' only, as the quiescent state that is not affected by any perceived experience.

You are just the awareness which is aware of a particular seer/seen experience, and is outside of the ego-experience. You are the Brahman-state, where you are seeing the world that has expanded as a mind-experience of a Rama-mind.

(What words can define 'that' which is beyond the description of all the words that one can invent?)

चिच्छिलोदरमेवासि

You are like the dense unshaken state of a rock-belly that is made of not inertness but awareness only.

नासि

You are not there at all (as something existing like any separate object or person of the world).

नानास्यथाप्यसि (नानासि, अथाप्यसि)

You are the 'many'; yet you are there as the single undivided expanse of all.

(You are beyond the grasp of the mind also, as it does not exist in reality, and you cannot be described by any mind.)

योऽसि सोऽसि

You are what you are, bereft of the mind-mechanism.

न सोसीव

You are not something denoted as 'that' also (since you are self-shining).

('This' is not there; 'that' is also not there!)

सदस्यसदसि स्वभाः। (02.58)

You shine as yourself as existence and non-existence both.

(You do not exist at all as denoted by the word 'existence'.)

यः पदार्थविशेषोऽन्तर्न त्वं

(Hey Brahman-state shining as Rama's perceived world!)

'Existence' is a word used when one has to differentiate a particular object by its particular qualities.

In that sense you do not exist at all (for you as Brahman-essence do not have particular qualities that make you look different).

न ह्येव सोऽस्ति ते

The particularity of the objects which makes them differ in essence, (is non-existent, since it is imagined by the mind) is not at all there for you. (So, you are existent).

तदस्यतदसि

So you are both existent and non-existent.

स्वस्थश्चिद्वनात्मन्नमोऽस्तु ते। (02.59)

You are established in your own existence which cannot be defined as existent or non-existent. (Svastha)

You are just the dense state of awareness (that looks like the world through incorrect knowledge).
(Body and the world are just patterns of senses that keep on whirling around you, the changeless state of awareness. When you believe in their reality, you are named as a Jeeva. Realize their unreal nature; you are no more a Jeeva.)

आद्यन्तवर्जितविशालशिलान्तरालसंपीनचिद्धनवपुर्गगनामलस्त्वम्।

स्वस्थो भवाजठरपल्लवकोशलेखा लीलास्थिताखिलजगज्जय ते नमस्ते। (02.60)

(आद्यन्तवर्जित)

You did not come into existence with a beginning in time at a certain place-location.
 You will not cease to exist at some time at certain place (like the body).

(विशाल शिलान्तराल संपीन चिद्धनवपु)

If this awareness can be compared to anything, then it is like some deepness inside of a huge rock where this rock is made of awareness (Chit) only;

(गगनामलस्त्वम्)

but it is not exactly like the thick rock but is like the expanse of the emptiness called the sky,
 and is untainted by anything that exists as the world-appearance.
(How is it to be a conscious rock but yet stay empty like the sky-expanse?)

(स्वस्थो भव)

You are that! Stay always as this real self.

(आजठरपल्लवकोशलेखा)

You are the dense essence of the Chit-rock which extends endlessly like the sky (if you want to imagine it through a mind). All over your rock-ness there are lines that exist as part of that rock, as its very nature, which are like the reflected bunch of leaves inside a crystal rock.

(लीलास्थिताखिलजगत्)

The entire Jagat just exists as the play of the mind.

(This alone is known as the mind and its conceived worlds of countless varieties, and is known as Maayaa, where one sees the lines alone and not the dense-state of the rock.)

[The world-vision is like the vision of the lines only and is known as Jeeva-state.

Complete rock-vision along with its lines, is the Vision of Truth.

Meditate on that self which is vaguely explained with this example of a rock with its lines, and stay only in 'that state' always.]

(जय ते नमस्ते।)

You are the Supreme! Salutation to you!

[You (the reality essence) (and not the Rama-ego) alone are!]

भाविभूरितरङ्गाणां पयोवृन्दमिवाम्बुधौ या चिद्धहृत्यनन्तानि जगन्त्यनघ सो (स+उ) भवान्। (03.01)

Like the ocean carrying limitless waves of the future (past and present also) as its store of waters,
 'that Chit-state' which carries within, as its very nature, countless worlds as its possible perception states,

अनघ सो (स+उ) भवान्। (03.01)

hey Anagha, (sa) 'that Chit alone' are you, hey (u),

(where Rama or Vasishtha or any other is just one tiny drop of some possible state)!

('u' - 'hey you', a casual term addressing the other person)!

भव भावनया मुक्तो भावाभावविवर्जितः

Remain free of the belief in the reality of the world, discarding its conceptions of the presence and absence of objects.

(Do not conceive reality in the perceived as any independent state that is outside of you, though you may be aware of it as the Chit connected to the mind of Rama.

At every moment, you the Chit-state alone, exist as some perceived state, which is made to look real by the mind-tool.)

चिदात्मन्संस्थिताः क्वेव वद ते वासनादयः। (03.02)

Hey Chit-essence! What Vaasanaas can ever exist in you?

(There are no 'others' also in your pure state of Sattva. You alone are as all. What is there to worry about?

Just remain as the self, that is unperturbed by anything of the mind-concocted scene of the life.)

जीवोऽयं वासनादीदमिति चित्कचति स्वतः

The 'Reality-state alone, that is termed as Chit', shines forth by its very nature, as the divisions of the 'Jeeva limited by time and place and the Vaasanaa-field that he experiences as the world'.

(The terms, or the sound-forms like 'Jeeva', 'Vaasanaa' etc, which denote something other than the Chit, and the meaning thereof of those terms rise in the Reality-state itself.)

इतरोक्त्यर्थयोरत्र कः प्रसङ्गोऽङ्ग कथ्यताम्। (03.03)

Tell me Dear Rama, what need is here for these words with different meanings!

(In what way do these terms have meaning when referring to the Chit-state which is you?)

(Statements like - 'the ocean has waves, it has foam' etc, do not make the ocean divided in anyway; it just stays as one single stretch of water; so is the Chit just a single state of awareness, where there is no possibility of the second.)

महातरङ्गगम्भीरभासुरात्मचिदर्णवः रामाभिधोर्मिस्तिमितः सम सौम्योऽसि व्योमवत्। (03.04)

The 'unfathomable Chit-ocean of the self' shines forth with huge waves, and 'some random wave that is named as Rama (son of Dasharatha)' is the 'Chit-alone' that exists as that probable state.

You are (Rama) the motionless blissful state of quiescence and are spread out like the limitless sky.

[(रमन्ते योगिनो यस्मिन्नित्यानन्दे चिदात्मनि इति रामपदेनासौ परं ब्रह्माभिधीयते।)]

(The Yogis feel happy in the Self which is the 'Pure awareness-state' and is always blissful by nature, and the 'Supreme Brahman' alone is referred by the word 'Rama'. The word 'Rama' is the name of the ParaBrahman when it is used in Scriptures; and does not refer to Rama, the son of Dasharatha.)]

यथा न भिन्नमनलादौष्ण्यं सौगन्ध्यमम्बुजात्काष्ण्यं कज्जलतः

शौक्ल्यं हिमान्माधुर्यमिक्षुतः आलोकश्च प्रकाशाङ्गादनुभूतिस्तथा चित्तेः। (03.05,06)

Like the heat does not differ from the fire; like the fragrance does not differ from the lotus; like the blackness does not differ from the black soot; like the whiteness does not differ from the snow; like the sweetness does not differ from the sugarcane; like the light does not differ from the blazing fire; the experience (reflecting the world) is like that to the Chit.

(Jagat is Chit. What you are experiencing now at this moment is just a probable state of Brahman only.

Nothing else is there as 'you' or the 'other'.)

जलाद्वीचिर्यथाऽभिन्ना चित्स्वभावात्तथा जगत्। (03.06)

Like the wave is not different from the water (ocean), the world also does not differ from the nature of the Chit.

THE ROTATING WHEEL OF WORDS

[Chit is the experience; experience is the ego-entity; ego-entity is the Jeeva; Jeeva is the mind; mind is the senses; senses are the body; body is the Jagat; Jagat is nothing but the experience-flow.]

चितो न भिन्नोऽनुभवो

The experience (the world-appearance one experiences) that rises as the wave in the awareness-state of Reality, is not different from the Chit (pure awareness).

(The whole scenario that you experience as objects, people and various reactions is in totality, just a wave that rises as - Brahman, from Brahman, and is Brahman. There is no 'you' or 'I' at all.)

भिन्नो नानुभवादहं

I (the limited ego) am not different from the experience.

(The ego as the experiencer and the experience it undergoes, are one.)

न मतो भिद्यते जीवो

Jeeva (the perception -field around as a private world-experience) is not different from me (the limited ego that I imagine myself as).

(This experience is alone known as Jeeva, the illusion of life.)

न जीवाद्भिद्यते मनः

The mind is not different from Jeeva.

(Illusion of life, is nothing but the ignorant mind-state.)

मनसो नेन्द्रियं भिन्नं

The senses are not different from the mind.

(Mind is nothing but the superimposition placed on the array of sense-data.)

पृथग्देहश्च नेन्द्रियात्

The individual body is not different from the senses.

(Body is just another sense-perception that always remains constant.)

न शरीराज्जगद्विन्नं

The Jagat is not different from the body.

(Body is the centre of all the conceptions, and forms the foundation of the Jagat that is seen.)

जगतो नान्यदस्ति हि। (03.07,08)

There is nothing else that is there than the Jagat.

(And the Jagat is nothing but the experience you have at any moment.)

एवं प्रवर्तितमिदं महच्चक्रमिदं चिरं

In this manner, this great-wheel keeps rotating for long, without stop.

न च प्रवर्तितं किञ्चिन्न च शीघ्रं च नो चिरम्। (03.09)

Actually nothing is rotating, not fast; nor slow!

स्ववेदनमनन्तं च

One's own awareness alone is there, which is without an end, and forms the essence of the experience.

(You are aware of some experience or other, at all times.

Instead of staying as the awareness-state, you stay as the experience only; and exist as a reaction only, to any sense data.

That is what makes you a Jeeva.

It is the experience that rises as Jeeva-state and it is bound to a body and an imagined ego-sense.

Where are 'you' at all, in this flow of waters named experiences?)

सर्वमेवमखण्डितं

There is no division at all in this awareness-state.

(Experience stays as the experience of many; but the awareness-state does not get divided by the experiences.

What is an experience but just an agitation called the mind!)

विद्यते व्योमनि व्योम न कस्मिंश्चिन्न किञ्चन। (03.10)

Emptiness alone exists in emptiness. Nothing exists at any time.

शून्यं शून्ये समुच्छन्नं ब्रह्म ब्रह्मणि बृंहितं सत्यं विजृम्भते सत्ये पूर्णे पूर्णमिव स्थितम्। (03.11)

Emptiness swells up in the emptiness itself. Brahman expands in Brahman.

Truth shines in Truth. The whole remains in the whole.

(Reality is not affected by any Jeeva-agitation, like the ocean is not affected by its own waves.)

A JEEVANMUKTA'S STATE

रूपालोकमनस्कारन्कुर्वन्नपि न किञ्चन ज्ञः करोत्यनुपादेयान्न ज्ञस्यैव हि कर्तृता। (03.12)

When a Knower is experiencing the world of images, sounds etc, and is reacting to the world in a suitable way through his (Sattva) mind, he does not do anything at all, though he appears to be engaged in actions.

(He, at all moments, stays as the Brahman existing as the world-state, and is undivided as the seer and the seen. He does not take in any of the world experience as a separate experiencer, and so he is freed of the doer-ship, and enjoyer-ship.)

यदुपादेयबुद्ध्या च तद्दुःखाय सुखाय ते,

Only when anything gets experienced as belonging to oneself as the ego,

and if one becomes a part of the experience itself as the experiencer bound to the experience, then it leads to the consequent suffering or joy for you.

(Reaction to an experience without control, ends up in only two consequences, joy or sorrow.)

भावाभावेन नादेयमकर्तुं सुखदुःखयोः। (03.13)

Since there is the absence of 'accepting anything for one's own fulfilment (or rejecting it as non-fulfilment), there is nothing one accepts as joy or sorrow. Thus a Knower does not create joy or sorrow in his mind.

[Whether a Knower or a non-knower, one has to perceive the divided shapes of the world, by staying as a shape and act and react appropriately at all times: but this division is just sense-made and not actual. For example in grammar, there are singular, dual and plural words for all the nouns, and even emptiness gets that honour of getting referred to as singular, dual or plural, as one emptiness, two emptinesses and many emptinesses. Such word-divisions of the word 'emptiness', though meaningful, make no sense at all; since though mentioned as many, it is one single stretch of emptiness only. So also, the self-essence, though undivided, exists as the many made-up words with meanings (as objects and people), and is not divided at all.]

यथा नानाप्यनानैव खं खे खानीति वाग्गणः सार्थकोऽप्यतिशून्यात्मा तथात्मजगतोः क्रमः। (03.14)

The group of words which mention 'one emptiness' 'two emptinesses' 'many emptinesses' (as in Grammar), the 'many' (seen in the world) is 'not many' at all.

Similarly, the words 'Aatman' and 'Jagat', though have particular meanings that make them appear different, are not so, and are completely meaningless only.

(How does the seer manage to live a life in this nothingness?)

अन्तर्व्योमामलो

Inside, he is taintless like the emptiness of the sky, and has no agitation of any Vaasanaa or want as such, and is established as the Brahman-state only (with his vision of truth unset).

बाह्ये सम्यगाचारचञ्चुरः

When reacting to the outside world, he is highly efficient in doing the suitable actions, and produces the appropriate reactions like the others.

हर्षामर्षविकारेषु काष्ठलोष्टसमस्थितिः। (03.15)

When the joys and sorrows of the life-story are met with, he is like a log of wood or a lump of mud (and does not own them).

(To see the division in a divided outside and react properly, but not actually see the division inside, is the achievement of a JeevanMukta.)

य एवातितरां शत्रुः सत्वरं मारणोद्यतः तमेवाकृत्रिमं मित्रं यः पश्यति स पश्यति। (03.16)

He, who sees even the man with extreme hatred ready to kill him, as a true friend (as the natural state of the self) is the real Seer.

(An enemy in the battlefield has to be fought with, no doubt; but to see the entire experience as the self-state of awareness only, and not feel any agitation inside, though outwardly dealing with the enemy skilfully, is the state of a JeevanMukta.)

समूलकाषं कषति नदीतट इव द्रुमं यः सौहृदं मत्सरं च स हर्षामर्षदोषहा। (03.17)

He who sweeps away both friendship and hatred, like the entire tree getting swept away along with its roots by the breaking river bank caught in floods, he alone is free of the faults of likes and dislikes.

(In this panorama of various shapes forming and disappearing in front of you, like clouds appearing as shapes, what is there to like or dislike? When through Vichaara, you understand that there is nothing to get attracted to, or nothing to feel dislike for, then how can these feelings be experienced as real?)

रागद्वेषविकाराणां स्वरूपं चेन्न भाव्यते ततः सन्तोऽप्यसद्रूपाः सेविता अप्यसेविताः। (03.18)

When the essence of the agitations of attraction and hatred are not experienced within, then they though experienced, are unreal only (like the emotions connected to a fiction), and though expressed outwardly (like battling an enemy or hugging a friend), are not expressed actually.

(The likes and dislikes rise by the realness of the ego; if the ego is destroyed through Vichaara, then the likes and dislikes also vanish off, like being outside of the fiction called the life.)

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते। (03.19)

He who has no ego-identity, and whose intellect is not tainted by the belief in the reality of the world, (stays only like an actor on the stage acting out some fictitious character), and even if he kills someone in a battlefield for example, does not kill anyone actually, and is not bound by that action.

यन्नास्ति तस्य सद्भावप्रतिपत्तिरुदाहृता मायेति सा परिज्ञानादेव नश्यत्यसंशयम्। (03.20)

This belief in the reality of something that is not there (the ego or the world) is known as Maayaa (deluding power), and this delusion is caused by ignorance. When the right knowledge is attained through Vichaara, then it perishes for sure.

निःस्नेहदीपवच्छान्तो यस्यान्तर्वासनाभरः तेन चित्रकृतेनेव जितं ज्ञेनाविकारिणा। (03.21)

A Knower is quiet inside like a lamp that has no oil of Vaasanaa, and when he wins any battle, it is like winning over an enemy who is painted on a canvas, and he is not elated or regretful by his action of killing.

यस्यानुपादेयमिदं समस्तं पदार्थजातं सदसदशासु न दुःखदाहाय सुखाय नैव

When one does not accept the 'reality' of the 'entire perceived phenomenon that is made of just words and meanings that denote only the differences in objects by referring to the presence or absence of objects', he does not suffer from any sadness or happiness also;

विमुक्त एवेह सजीव एव। (03.22)

he is fully liberated, though he appears to be living a life like others.

मनोबुद्धिरहंकार इन्द्रियादि तथानघ अचेत्यचिन्मयं सर्वं क्व ते जीवादयः स्थिताः। (04.01)

Hey Anagha! The mind, intellect, ego-sense, senses are all not perceived at all; and are only the shine of awareness that are given various names like this. Where at all, the Jeeva-state exists?

एकैनेवात्मना दत्ता नानातेयं महात्मना यथैकेनैव चन्द्रेण तिमिराप्पात्रदर्पणैः। (04.02)

The 'same state of the Supreme self-essence' goes by these many names, like a single moon alone gets reflected in the water-filled vessel and the mirror, and is seen as double-moon also because of the disease of 'Timira'.

HOW DO YOU DESTROY THIS TRSHNAA?

(When the darkness is gone, the blindness also goes away; so also, when the poisonous faint of Trshnaa is gone, the ignorance also disappears off.)

भोगतृष्णविषावेशो यदैवोपशमं गतः, तदैवमस्तमज्ञानमान्ध्यं ध्वान्तक्षयादिव। (04.03)

When the poison namely the 'thirst for the sense pleasures' (Trshnaa) subsides, the ignorance vanishes instantly, like the blindness disappearing when the darkness vanishes.

अध्यात्मशास्त्रमन्त्रेण तृष्णाविषविषूचिका क्षीयते भावितेनान्तः, शरदा मिहिका यथा। (04.04)

Through the study of the Knowledge-Scriptures, the poisonous-virus namely the 'thirst for the sense pleasures' gets destroyed like the mist by the arrival of the autumn.

मौख्यं क्षीणे क्षतं विद्धि चित्तं राम सबान्धवं, विलीनाम्बुधरे व्योम्नि जाड्यं शाम्यत्यविघ्नतः। (04.05)

When the ignorance is gone (by getting rid of Trshnaa without trace), understand hey Rama, that the mind is destroyed completely with all its related things, like when the cloud vanishes, the cold also goes off!

अचित्तत्वं गते चित्ते क्षीयते वासनाभ्रमः हारमुक्तासमावेशः छिन्ने तन्ताविवानघ। (04.06)

When the mind becomes no-mind, the delusion of the Vaasanaa (want) disappears, like the pearls falling off when the string holding them is broken.

रघुनाथ विघाताय शास्त्रार्थं भावयन्ति ये कृमिकीटत्वयोग्याय चेतसा संमिलन्ति ते। (04.07)

RaghuNaatha! Those who are against the truths explained by the Knowledge-Scriptures, and ignore them or misinterpret the truths thereof for their own benefit, have minds that fit the state of worms and insects.

(The neglect of the truth is caused by the rise of various desires that torment the mind at all times, and passion is the most prominent of them all.)

नवतामरसाकारकान्तलोचनलोलता शान्ते मौख्येऽक्षता वाते चलता सरसो यथा। (04.08)

When the wind of foolishness or ignorance keeps blowing, the fresh lotuses in the form of the eyes of pretty ladies keep rocking without stop, in the lake of the mind.

This has to subside by removing the ignorance through the Vichaara-practice.

स्थिरतामुपायातोऽसि भावाभावविवर्जितः पदे परमविस्तारे नभसीव प्रभञ्जनः। (04.09)

Rama! You have attained stability fully in the 'supremely expansive state'; and you are not affected by the presence and absence of objects, like the wind (Prabhanjana) that fills the sky.

मन्ये मद्बचनैर्बोधमागतोऽसि रघूद्वह विगताज्ञाननिद्रोऽन्तर्नृपतिः पटहैरिव। (04.10)

I believe, that you have attained the enlightenment through absorbing the true import of my words Rama, and have woken up from the sleep of ignorance, like a king wakes up from his sleep by the sound of the drums that are beaten in the early morning.

सामान्ये च लगन्त्येव जने कुलगुरोर्गिरः अत्युदारमतौ राम न लगन्ति कथं त्वयि। (04.11)

When the Preceptor of the royal family who is in the highest state of knowledge discourses, even the ordinary people absorb it well and understand the truths well.

How can you, who are endowed with dispassion, not grasp it all, when you are so intelligent and wise!

यत्रोपादेयवाक्यत्वं भावितं स्वेन चेतसा मद्बचोऽन्तर्विशत्युच्चैस्तप्ते क्षेत्रे यथा पयः। (04.12)

Since you have analyzed the statements made by me within your own intellect again and again, my words have entered you like the water seeping into the dry ground.

वयमिह हि महानुभाव नित्यं कुलगुरवो भवतां रघूद्वहानां
मदुदितमिदमाशु धार्यमार्य शुभवचनं हृदि हारवत्त्वयेति। (04.13)

Hey Mahaanubhaava (one with profound experiences)!

We always have acted as the 'Family preceptor' for all the descendants of King Raghu, and have been offering guidance to them in all ways.

Hey Aarya (noble one)! You, who are established in the state of truth, should wear my auspicious words as a garland around your neck always, and act as I have advised you.

रामोवाच

Rama spoke

अहो अहं गतश्चित्तं भवद्वाक्यार्थभावनात्शान्तं जगज्जालमिदमग्रस्थमपि नाथ मे। (05.01)

Aha! I have attained the state of the Chit, by sincerely contemplating on the truths spoken by you. The net of sense-patterns called the Jagat has subsided for me (and has lost its reality) though it is still in front of me (as the 'Rama-perceived-field').

परामन्तः प्रयातोऽस्मि परमात्मनि निर्वृतिं दीर्घावग्रहसंतप्तं वृष्ट्येव वसुधातलम्। (05.02)

I have attained the complete rest in the 'Supreme essence of the self' removed of all the suffering, like the ground which was dry for long without waters, is suddenly drenched by the pouring rains.

शाम्यामि शीतलाकारः सुखं तिष्ठामि केवलं प्रसादमनुयातोऽस्मि सरो निर्वारणं यथा। (05.03)

I am now completely cool within, and blissful in the silence rising by the 'Knowledge vision'.

I have attained the undiminishing happy state, like the lake which stays motionless when the elephants are not there to wallow in it.

सम्यक्प्रसन्नमखिलं दिङ्मण्डलमिदं मुने यथाभूतं प्रपश्यामि निर्नीहारमिवाधुना। (05.04)

Hey Muni! The entire sphere of all directions (that is around me as objects and people) looks pleasing (since I see it all as the expansion of myself rising through a mind-hole).

I see everything now, as it is, without the mist of mind-made conceptions.

(I have no complaints about any life-story the mind unfolds.)

जातोऽस्मि गतसंदेहः शान्ताशामृगतृष्णिकः रागनीहारनिर्मुक्तो मृष्टजङ्गलशीतलः। (05.05)

I have no more doubts about anything. The mirage of desires (of even the want of a forest-life) has subsided. The mist of attraction even for the life of a recluse is gone now, like the cool forest freed of all its dust and dirt.

आत्मनैवान्तरानन्दं तत्प्राप्तोऽस्म्यन्तर्वर्जितं रसायनरसास्वादो यत्र नाथ तृणायते। (05.06)

I have attained within, by my own self, that bliss which does not ever decrease, and now, even the taste of nectar is equal to the worthless grass compared to this bliss.

अद्याहं प्रकृतिस्थोऽस्मि स्वस्थोऽस्मि मुदितोऽस्मि च लोकारामोऽस्मि रामोऽस्मि नमो मह्यं नमोऽस्तु ते। (05.07)

Today I am established in my own nature (of Brahman).

I am in my own Self (and am not identified with an imagined ego-self).

I am happy. I am that very bliss which the world perceives as happiness attained through outside objects.

I am Rama (The name of 'Rama' suits me because of my being in the state of Self-bliss).

Salutation to me (the Brahman)! Salutation to you (who guided me to such a state)!

ते संशयास्ताः कलनाः सर्वमस्तं गतं मम रात्रिवेतालसंसारः प्रभात इव भास्करे। (05.08)

All those doubts, those apprehensions are all gone now, like the ghosts imagined to be roaming in the night disappear in the early morning when the Sun rises.

निर्मले हृदि विस्तीर्णे संपन्ने हिमशीतले मनो निर्वृतिमायातं सरसी शरदीव मे। (05.09)

Like the lake in the autumn season, the mind-water has attained its complete rest in heart-lake which is taintless, expansive, and is ice-cold.

कलङ्क आत्मनः कस्मात्कथं चेत्यादिसंशयः नूनं निर्मूलतां यातो मृगाङ्काग्रे यथा तमः। (05.10)

The doubts like – 'from what, how - the taintless Aatman must have the fault of world-perception', are completely uprooted, like the darkness at the rise of the moon.

सर्वमात्मैव सर्वत्र सर्वदा भाविताकृतिः इदमन्यदिदं चान्यदित्यसत्कलना कुतः। (05.11)

When there is only the self-essence (state of reality) everywhere at all times as the perceived form, where can rise the perception of the unreal with ideas like, this is different from this and so on?

कोऽभवं प्रागहं तादृक्कृष्णानिगडयन्त्रितः अन्तरात्मानमेवेति विहसामि विकासवान्। (05.12)

I am now fully established in the truth of it all, and feel like laughing at my previous ignorant-state, where I was tied up by the Trshnaa-chains and suffered so much, though I was the self alone always.

आ इदानीं स्मृतं सम्यग्यथैष सकलोऽस्म्यसौ यस्त्वद्वागमृतापूरस्नातेनायमहं स्थितः। (05.13)

Aaa! Now I remember well that 'I am all this'.

Today I stand as the self-state bathed by the flooding nectar of your words.

अहो नु विततां भूमिमधिरूढोऽस्मि पावनीं, इहस्थ एव यत्रार्को न पातालमिव स्थितः। (05.14)

Aha! I have ascended the most sacred place above all the Earth (perceived phenomenon).

From here, when I look around like a Sun above all, there is no 'down' at all (nothing above, or below).

मह्यं सत्तामुपेताय भावाभावभवारणवात् नमो नित्यं नमस्याय

Salutation to myself always, who have attained the stabilized state of oneself, crossing over the ocean of 'existence and non-existence'! I alone am worthy of salutation always.

जयाम्यात्मात्मनात्मनि। (05.15)

I the self, am victorious by the self, in the self.

अनुभववशतो हृदब्जकोशे स्फुटमलितां समुपागतेन नाथ

तव वरवचसेह वीतशोकां चिरमुदितां दशामुपागतोऽस्मि। (05.16)

I have attained the state of bee proper in the heart-lotus,

through the experience of this self-state hey Lord,

any by absorbing you profound words (like honey),

have become free of all the sorrows

and have attained the state of eternal undiminishing bliss.