

**COMPLETE BOOK
OF
BRHADYOGAVAASISHTAM**

composed by

MAHARSHI VAALMIKI

**Explained and simplified
in
ENGLISH**

by

Narayanalakshmi

BOOK TWO

**CONDUCT PRESCRIBED
FOR THE SEEKER OF LIBERATION**

STORY

OF

RAMA'S REALIZATION

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CONTENTS

VISHVAAMITRA CONSOLES RAMA - pg 04
WHO IS GREATER, SHUKA OR VYAASA? - pg 04
STORY OF SHUKA - pg 05
MEANING OF REALIZATION - pg 06
QUALITIES OF A GOOD STUDENT - pg 07
VASISHTA'S DISCOURSE STARTS – pg 07
NUMBER OF WORLDS IN THE PERCEIVED - pg 08
NAMING AND IDENTIFYING THE WAVES - pg 10
HUMAN ENDEAVOUR AND DAIVAM - pg 12
DENIAL OF THE DAIVAM-CONCEPT - pg 16
WHAT IS DAIVAM? - pg 22
VAASANAA-PROBLEM - pg 23
KNOWLEDGE-DISCOURSE BEGINS - pg 25
STORY OF VASISHTA'S BIRTH - pg 26
SAMSAARA SERPENT - pg 29
SAMSAARA HELL - pg 29
STATE OF JEEVANMUKTAS - pg 30
ADVICE TO THE SEEKER - pg 30
KNOWLEDGE VERSUS IGNORANCE - pg 31
QUALITIES PRESCRIBED FOR A SEEKER OF KNOWLEDGE - pg 33
BRIEFING ABOUT THE VAASISHTAM TEXT - pg 36
HOW TO STUDY THIS GRANTHA? - pg 39
END OF THE BOOK - pg 42

MUMUKSHU VYAVAHAARA PRAKARANAM

CONDUCT PRESCRIBED FOR A SEEKER

VISHVAAMITRA CONSOLES RAMA

Naarada had placed the request in front of the two great Sages, the two Brahmarshis renowned as the excellent Knowers in all the three worlds.

Vishvaamitra, the compassionate one looked at Rama.

Rama's face had turned pale because of his distressed state of mind; and his eyes had a dried up look as if the tears were exhausted fully. The kind Sage embraced the young prince with his looks only; and decided to boost the morale of the child crying in front of him, helplessly like this. He related to him the story of another person of the yore who had gone through such Vichaara-process and had understood the truth of the world by himself.

He spoke encouraging words to Rama.

“Rama! You need not worry about anything any more. You are the best of all wise men.

You have understood the state of the world as it is.

Not anyone and everyone can think in this manner. Only a mind that is very pure and is freed of attachments can entertain thoughts like this. Your mind is as taintless as a mirror, which just needs a little wipe on the surface only.

When I hear your words, I am reminded of Shuka the son of Vyaasa.

He also thought like you; understood everything like you; but was not sure about his knowledge.

He needed another experienced person to check out his knowledge; that is all.

He had understood the truth for sure; but did not know that he had understood the truth. You are also like that only.

You have already understood everything about the world; just a few doubts need to be cleared through words; that is all.”

Rama requested the great Sage to tell him about the story of Shuka, and how he cleared his doubts from some other Knower.

WHO IS GREATER, SHUKA OR VYAASA?

[Shuka is the son of great VyaasaMuni.

He was born out of the kindling fire when churned with sticks (Arani).

Vyaasa willed for an issue; and purposely was excited by the sight of an Apsaraa flying in the sky in the form of a parrot; and allowed his seed to fall inside the fire. That is why, the child was named Shuka. He does not have a mother.

The child just appeared out of the fire, as a young boy with all knowledge already there.

He stayed absorbed in Vichaara as soon as he appeared on this earth; and soon found the answer he was looking for; later went off to stay in Samaadhi-state for the rest of his life and discarded the body-state completely.

On the other hand, Vyaasa, though he was also a Knower no less than Brahmaa, was a very active person in the world. He played a very important part in the MahaaBhaarata story. He brought the life-stories of the Deva-world as the Mantra-books of Puraanas. He composed the huge work MahaaBhaarata comprising the story of Paandavas and other kings of Moon-dynasty. He edited the Vedas and separated out the Jnaana portions as the Upanishads with the help of KrishnaVaasudeva.

He had produced Shuka with his knowledge essence to bring more welfare to the world.

However, Shuka had so much dispassion and detachment, that he failed to recognize the greatness of his father Vyaasa; and without bothering to listen to his words, walked away to reason out the truth of his essence by himself.

Later he discarded the body and had VidehaMukti, the bodiless state of liberation.

Vyaasa had a body, and you can say that he had a SadehaMukti, liberation with a body.

Who is greater, Vyaasa or Shuka? Which is greater, Karma or Jnaana?

Vaasishtam began with this question asked by Suteekshna and Kaarunya; and it continues the same query here also, in different words.

Rama's main problem was that he wanted to run away from his duties.

He did not want his royal status.

He wanted to be a Sage like Vishvaamitra or Vasishta.

He did not want to take on the duties of a Grhastha; and thought similar to Shuka.

If left to himself, he would have entered some dark cave; contemplated on the Aatman; and would have discarded the body like Shuka did; but it was not to be.

Rama had so many works to compete in this life, being an incarnation of Vishnu.

He was now stuck in ignorance because of many curses.

He needed to be guided along the correct path.

He had to understand the difference and similarities between Shuka and Vyaasa.

He must become another Vyaasa; not another Shuka.

And Vishvaamitra told him the story of Shuka so that Rama would start asking the correct questions.]

STORY OF SHUKA

Shuka understood by himself the ephemeral nature of the world, his essence as awareness, and the meaningless nature of life-stories. Though he was the very essence of Vyaasa's knowledge, he could not understand the greatness of his father who was always engaged in the affairs concerning the world.

He could not also understand whether he had attained the right knowledge so easily without much effort or penance. The only person available for clarification of this was his father. He decided to clear his doubt from his father.

His father was seated in the summit of Meru Mountain.

Meru Mountain is actually a level of knowledge where only Knowers like Brahmaa can stay.

Others see their forms; but these Knowers stay as formless only; as made of empty space.

This level shines as a golden lustre, and forms the central point of the entire Creation.

In a grosser level it shines as a huge mountain with golden shine, for the Gods to roam about.

It is surrounded by other central mountains and islands and oceans which form the created world of a Brahmaa.

BhaarataVarsha (not exactly the country named India) is a point where Knowledge is mainly adored.

The metaphorical levels of knowledge give rise to gross forms of islands and mountains in the Vaasanaa-filled minds.

Shuka questioned Vyaasa about the so-called essence of all, the Reality that supports the perceived.

Vyaasa explained the same thing which Shuka already knew.

Shuka, who had not still understood the greatness of his father, was not satisfied by the answers.

Vyaasa, who understood his son's lack of faith in his words, sent him to a king named Janaka in the BhooLoka.

Shuka descended down to the earth; and entered the city of Mithilaa.

Janaka knew of Shuka's state of mind already.

To test Shuka's determination and faith, he made him wait at the gate for seven days, as if in contempt.

Shuka bore the insult patiently; and stayed outside at the gate, waiting for an audience with the king.

He showed no arrogance or pride; for he wanted answers to his query; and was determined to get them, whatever the difficulties he had to go through.

Again, Janaka made Shuka live for another seven days in the harem, where all the royal pleasures were offered to him.

Shuka did not waver there also. He stayed there without showing interest in any of the pleasures.

Suffering or joy did not have any effect on him.

Like a moon shining with all its digits after a fortnight, Shuka shone with the lustre of dispassion and detachment after the fourteen days of wait. He had proved to Janaka, his equanimity.

At last, he was allowed to meet the king; and he presented his query to Janaka and asked him, what the ultimate knowledge was after which you do not have to know anything more.

When Janaka explained it to him, Shuka was rather disappointed.

That was what his father had said already; nothing new or different.

Janaka offered him some words of advice. Janaka told him that the mark of knowledge is when one is not attracted by the world-objects and is unaffected by the world-stories. Liberation and bondage were just ideas in a mind.

There was nothing actually to be freed of except one's own conceptions formed in the mind.

Mind lives as the attraction to the sense objects only. A mind freed of such an attraction is free already.

What was needed was just the same thing explained in words; like eating the sugar and later learning the name and its qualities.

Janaka explained also to Shuka the greatness of Vyaasa; and how work and knowledge never were opposing forces; and yet, Shuka was free to choose a life as per his choice.

Shuka returned home; took permission from his father; absorbed himself in Samaadhi for many years; and discarded his body.

He attained VidehaMukti. (Bodiless state of liberation) Vyaasa...? He had attained SadehaMukti! (Body state of liberation)

Now Rama is forced to ask the next question.

Which is better, SadehaMukti or VidehaMukti? Who is better, Vyaasa or Shuka?

MEANING OF REALIZATION

What is realization actually?

Realization is not something you attain after death or after a hard life of penance and asceticism.

Just by the simple process of analyzing the nature of the objects of the world, if you develop a natural distaste towards pleasures, then that is the state of Realization. This distaste must not rise up by meeting with tragic circumstances and as an outcome of extreme depression. When everything is perfectly well and proper in your world, can you still rise up in dispassion by just through a proper reasoning process with the guidance provided through some good thought-provoking books of excellent thinkers?

Does a clump of mud and gold look the same to you, as just some shapes formed by the collection of elements?

Does any tasty food look only like an edible substance that needs to be thrown into the hole called mouth like a fuel so that the body-engine will function properly?

Pleasure or joy at the contact of an object is just a chemical-dance in the brain.
 Sorrow is another dance!
 Attachment to parents or children is nothing but the iron chains created by the genes.
 When truth is analyzed scientifically or religiously, both lead to the same answer, that there is nothing called taste, or joy in the sense objects outside of the mind.
When this understanding is not just intellectual; but becomes your very nature, then you are said to be realized.
 Rama had attained such a realization.
 He had seen the worthless nature of objects and had lost the taste for pleasures.
 Objects appeared only as groups of elements to him.
 Women looked like just some ugly lumps of flesh.
 Riches disgusted him.
 Wealth horrified him.
 Parents were nothing but body-shapers.
 Brothers were there because of the same parentage.
 Who are all these people connected to any body-person as relatives and friends?
 If the body was not there, will they be still friends and relatives?
(If body is the only connection that connects the people together, can the bacteria inside the body also be considered as relatives? - TripuraaRahasya)
 Who was anyone before he was born, what will happen to him after death?
 Like strangers meeting in a station, people get thrown together for a few years as families and friends.
 After death, no friend is there; no family is there.
 May be you reach hell or heaven as per your belief; or take births again somewhere as a rat or a cat or rarely as a human.
 Who knows what is in wait for anyone?
 Or in a Scientific point of view, you are just a collection of atoms (as the physical shape), and will dissipate into just atoms, after the cells cease to function, like a stone, or wood piece or mud clump!
 Every object is just a collection of moving atoms, including you as the body.
 What is there as joy or sorrow except as imagined by the brain, or the chemical actions of the brain translated as emotions?!
 If you have understood the truth of it all and feel really no taste for anything; then indeed you have passed the greatest test of Vasishtha.
 If you have gone through the entire Vairaagya Prakarana and can recite it also like a parrot; but have no realization like Shuka or Rama even, about the essence-less nature of the objects, then there is no use of reading Vaasishtam at all.
 If the thought of your favourite dish still brings saliva in your mouth, if you still long to hear a music that entices you, if you still feel excited by the sight of a woman's garment even, or spend hours in painting and decorating your body; if the smell of green notes still robs you of your reason; if the world still feels attractive, then you are not realized. You are not fit to receive the instructions of Vasishtha. You are bound for sure, by the body-chemicals and gene-masters.
 What can a lecture on freedom do to you when you are happily settled as a bound creature?
 A slave who is happy to be a slave can never become free. Even if forcefully freed, he will prefer to be under chains only.
 That is how we all are!
 We are used to this life of slavery to Vaasanaas! We love it! What use is a book on freedom mean to us at all?

*Hey Rama! The reduction of Vaasanaas (latent tendencies)
 is called liberation by the wise;
 the thickening of Vaasanaas produced by the attraction towards the objects
 is known as bondage.*

Bondage is still there, the taste for pleasures lingers in your mind as an invisible seed.
 Even if you control outwardly and act like an ascetic, if your mind still feels excited by the objects of the world, then you are a (cheat) Mithyaachaari (according to Krishna.)
 Test yourself; sit in some quiet place; and bring forth all the objects into your mind-stage and see.
 If your mind melts at the thought of some pleasure even in the least, then know that you have to again try hard and develop dispassion.
 Read the Vairaagya Prakaranam verse by verse, and feel the disgust that it contains; and after purifying yourself of all the Vaasanaas, take over the study of the next Prakaranas.
 A book written by some one is not just the printed words in a paper. Words are the thoughts translated into scribbles.
 If you do not see the scribbles at all, but are one with the thoughts of Vaalmiki concealed behind the words, his knowledge-essence, then it will not take much time for you to raise to the level of Rama himself.
 Do not just read; but become one with the thoughts of Vasishtha and Rama. If your mind had reflected exactly the same dispassion of Rama, then you are also fit to receive the Knowledge imparted by the Creator of this world.

*The characteristic of the mind which has known
 the 'Reality which is to be known' is indeed this much alone:
 the hosts of the enjoyments in their entirety do not feel tasty again.*

Vishvaamitra now explains to the people assembled in the hall, as to why Rama deserves such praises; and why he is compared to Shuka the son of Vyaasa.

Vishvaamitra continues to speak:

“Ordinary people might have to try hard maybe; but Rama had attained such a realization and distaste for objects by the pure reasoning process. Rama has proved that he is true Pandita, a man of learning and wisdom. He is not attracted by any object of the senses. He has already liberated himself from the bondage of senses. He is not pretending to do so also, to impress the others about his greatness or to parade that he is a great saint. He has understood the inner truth as his very nature. The words he spoke rose from his realization state only. He has known what is to be known already!

*As long as ‘That which is to be known’ is not known,
till then the dislike towards sense pleasures does not arise in a person,
like a creeper cannot grow in a desert.
That is why, you must understand that Rama is already in the state of a knower,
for the main reason that these pleasure fields which always attract any ordinary person,
do not affect his mind in the least.*

What is that which has to be known?

The truth!

Truth is what Rama explained in Vairaagya Prakarana.

He tore off the beauty-mask of the world.

He has revealed how ugly the world is.

He knows it also as his experience.

He has known what is to be known.

The test of this statement is the distaste he has for the objects of pleasure.

It is not that he believes that there is taste in the object, and then controls it with effort; but he sees no taste at all in those piled up collections of elements with varied shapes.

*This Rama has understood thoroughly what needs to be known.
For this lad of intelligence, the enjoyments do not provide any taste,
as if they are diseases to be avoided.*

However, he is not convinced about his knowledge like it happened with Shuka.

He needs to be told in words that he has indeed realized, through the words of another experienced person.

(It is like writing an exam again after you have already mastered the subject without a tutor's help.)

It is similar to explaining a person who is already swimming naturally in turbulent river, that what he is doing is the real act of swimming. Rama needs the proof of words and Scriptures.

He has to understand verbally the same knowledge which he has attained by the sheer power of reasoning.

QUALITIES OF A GOOD STUDENT

After explaining the stabilized state of Rama, Vishvaamitra reminds Vasishtha about the instructions that were given by Lord Brahmaa to both of them on the summit of the Nishadha Mountain, to bring an end to the argument that had ensued between them about the state of Brahman; and requests Vasishtha to relate the same truths to Rama.

Was Rama qualified to receive such abstract truths as instructions?

Vishvaamitra then proceeds to explain the qualities of a disciple.

If any student needs to be taught about the abstract truth of Brahman, he should have developed dispassion towards the world.

He should have detachment towards the family, must not get affected by any sense object, must not entertain worldly desires; and must want the liberation-state only, at any cost. Only such a person can be blessed with the knowledge that Brahmaa had explained to Vasishtha and Vishvaamitra.

*That alone is considered as true Knowledge, the essence of Scriptures and unbroken intelligence,
which is taught to a disciple who has dispassion.
Whatever is taught to an unworthy disciple who has no dispassion
becomes unholy like the cow's milk poured into a bag made of dog's skin.*

And Rama was such a student who had developed dispassion of the excellent type.

He had no desire to rule the kingdom; had detachment towards the family; had no identity with the body also.

His mind was as pure as a taintless mirror. Anything that is taught will instantly reflect in his intellect”.

VASISHTA GETS READY TO START THE DISCOURSE

After Vishvaamitra mentioned such good words about Rama, Vasishtha decided to explain in detail the knowledge taught by Brahmaa to him. Before the Master proceeded with his discourse, Rama interrupted him saying that he had a lingering doubt in his mind, which had to be cleared before the discourse started.

After hearing Shuka's story he was wondering about the two types of liberation that was mentioned by Vishvaamitra; 'Sadeha' and 'Videha'.

Vyaasa had attained SadehaMukti; and Shuka had attained VidehaMukti.

Which is the one to be sought by a seeker after liberation?

Was Vyaasa the better one or Shuka?

Was VidehaMukti a better option? Then why did not the great Vyaasa attain such a Mukti?

Rama worded his doubt like this.

*“Vyaasa the father of Shuka was a great teacher of the world;
was an all-knower; was highly learned.
He did not attain the bodiless liberation; but his son did! How is that so?”*

Vasishta makes a random statement about another topic, instead of answering directly his query.

*“The countless dust particles of the Tri-worlds floating
in the light of the Supreme Brahman have risen again and again and vanished away;
their number is beyond counting.
Billions and trillions of hosts of Tri-worlds exist at present;
they are also beyond counting by anyone at anytime.
The waves of created worlds will exist later also in the ocean of the Supreme Brahman;
there is no question of counting their number also.”*

NUMBER OF THE WORLDS IN THE PERCEIVED-PHENOMENON

Countless worlds float like dust-motes in the sunlight of Brahman.

They keep on appearing and disappearing.

Can you keep a count of how many worlds have risen till now and how many will appear in the future, and how many are appearing at present? Numbers cannot suffice at all.

Rama is puzzled that his question is not directly answered; but gets ready to tackle the present topic, with faith in his Preceptor.

*“Of course, the past worlds cannot be counted, and the future also as you say;
but the present has to be limited as bordered by them.”*

Worlds must rise from some amount of Jeevas who were fortunate to get another life as human now.

We can easily send a person to count the number of people that exist in the world now; so what is the problem?

Vasishta explains again:

Rama! I will tell you why it is not possible.

World is not just what you see as a world filled with people and animals, with Ayodhya and other cities.

This is not the only world; but countless worlds are getting produced at every second even as someone meets his or her death.

A world is contained in the mind only.

Each living-mind experiences a world of its own, with its own sun and moon and people; and when the body dies, the very same mind produces another world at the place of death; and lives inside it as a Jeeva of another world.

Actually any living person is a Creation of a dead person only.

Think of the people sitting in this assembly. Each is a dead person of a past seeing a world like this here.

That dead person of the past was another living person who died in some world of another dead person of his past.

In this manner, world after world appears for each mind when crossing the points of death.

*Whoever dies, whether he is a creature at the lower rung of the species
or a man of the earth or a Deva of the heaven,
he sees his world around him in that very place-point where he died.*

A Jeeva is not a body made of five elements at all. What perceives a body and a body-connected world is some particular mind-structure which carries some Vaasanaas, attachments and desires as its identity.

This is known as the Aativaahika body. Aativaahika means that which is carried across.

A Jeeva's life is just a Vaasanaa-fulfilment dream.

Every Jeeva has not one Vaasanaa; but countless Vaasanaas.

Unfulfilled Vaasanaas, new Vaasanaas, seed-Vaasanaas, to be developed Vaasanaas; all these are bundled up as a Jeeva.

The most dominant Vaasanaas take the chance of fulfilment. Rest gets carried over.

This carrying over thing is Aativaahika body. It is not physical. It is not made up of elements or atoms.

It is just some dormant ideas that need their fulfilment.

Incomplete brain-signals, you can say!

They are non-physical thought-vapours as some potential energy made of awareness, which will turn into waters of experience at some suitable place and time.

This 'Aativaahika idea bundle' (information-ghost you can call it) made of emptiness only, has the predominant Vaasanaa for a physical form always. Every time a person dies, this bundle creates one more body as the first Vaasanaa-fulfilment and later other 'Vaasanaa fulfilment fields' as worlds.

This mind-structure made of incomplete wants alone, crosses over the death-experience and sees at the very place of death, another world as per its thought patterns.

Each one here in this assembly that you see as a living person in this world is actually seeing a world where they had previously died. If they die here, they will see another world at the very place they died.

Where are these worlds situated? In emptiness!

*Each Jeeva is in essence the unborn Self and is made of emptiness alone
(and not of five elements).*

*He has a body made of Chitta which is known as the Aativaahika body.
He sees the three worlds in his own heart in the empty expanse of nothingness.*

'Chitta' is all that goes on as thoughts in the mind or intellect or dream or whatever.

If Chitta was not there, you will not know of the world at all!

World is just an expansion of the Chitta of each Jeeva.

Rather Jeeva is the Chitta; is the Aativaahika body; is the life experience.

Since each dying person has an entire world as his new production, perfectly made with people, trees, animals, sun, moon etc; and these people also keep making worlds as and when they die; now calculate how many worlds could be there in the past, future and present? It is not at all a thing that can be captured by numbers.

Such Jeevas made of Aativaahika structures keep on rising as worlds, and keep on disappearing again and again.

*In this manner, crores of beings have died, are dying and will die;
and for them, the worlds rise up separately for each one.*

How much real is that world, or rather this world which we are experiencing as solid and absolute?

It is like a city that a builder conceives in his mind.

It is like a city imagined in the mind.

It is like the illusory scenes of a city produced by a sorcerer.

It is like city narrated in a story (or you read in a novel, or see in a film-fiction).

Even if you have indigestion, you can feel the earth is swallowing you up; it is as unreal as that earthquake you felt.

It is like a ghost seen in the moving shadow in the darkness by a frightened child.

It is like the garland of pearls that you see sometimes when white clouds float in the sky.

It is like the movement of the trees and houses when you are travelling in a ship (or train or car).

It is like a flower you imagine in the sky.

The world experienced by a person is as unreal as all these.

Maybe you can argue that all these are momentary experiences only and cannot be compared to the real world we live in. Your only proof of the world is the information brought to you by senses; or rather produced by the mind through the senses.

Mind is just a term used for the information-processing capacity of a Jeeva.

(Here is a gist of a humorous dialogue presented by a western philosopher of the yore.

Intellect: colour sweetness bitterness etc, are just conventions. Actually there is only void and atoms.

Senses: Poor intellect! Do you hope to defeat us while you borrow our evidence?)

Even if the senses give wrong information, you have to rely on them only.

It is as if you are cursed to have a 'sense created world' again and again by force.

It is as if your brain is chained by 'sense-given information' only.

And the producers of such false worlds are the Vaasanaas, your own lingering taste for sense experiences.

What world you are experiencing now is your own making.

You alone constructed your iron chain, bit by bit, and bind yourself with it; never to be free!

The Vaasanaas and desires keep on producing experience-fields and deaths of the bodies again and again.

Every Jeeva dies; conceives a world within its mind again; and dies; conceives a world again in the mind; and dies; and the perpetual torture process goes on and on. We are so much used to such tortures called Vaasanaa-lives that we do not even want to free ourselves from these Vaasanaas.

This process is like a banana plant sprouting again and again at the same place; or like layers and layers of leaves that form over each other overlapping each other one after the other.

*Having experienced the birth, desire-fulfilments and death, he dies;
and again conceives another world after death there itself.
Inside that world, other people exist who again see the world as their own conception;
in those worlds again more people and animals exist conceiving their own worlds;
so it shines like the many layered plantain trunk.*

The worlds are not solid also. Solidity is just the information produced by the touch-sense.
There are not elements also. Vaasanaas are enough to produce world; no need of elements at all!

*There are no elements like earth water etc;
there are no methodical Creation and destruction of the worlds for the dead ones;
the worlds are just delusory perceptions of worlds
with similar activities and life-experiences.*

You may ask again, how other people appear in a dead man's new world.
It is a very simple matter. They are also people who died and seeing this dead/living person in their world.

How can different people join together to see the same world after they die?
If this is your question, then I ask where is the difference you seem to notice.

*Sometimes the Jeevas rise as the same identities
with the same family, same culture, same mental processes;
some are only half-identical; some are completely different.
I remember this Sage Vyaasa as the thirty second in line,
with the natural state of the vision of understanding,
and his works composed in the same manner.
When scrutinizing the wisdom level of all his lives, twelve are of low intelligence,
though equal in family and form etc;
ten are of the same level, learned and of different families.
Even now other Vyaasas and Vaalmikis will arise again;
so will Bhrghu, Angirasa and Pulastya;
in the same manner and as other types too
(of different families, different levels of understanding etc).*

NAMING AND IDENTIFYING THE WAVES

Stand on the beach and look at the vast expanse of water.

Waves keep on rising and falling.

The wave which rose up also is the ocean; and the wave which fell also is the ocean.

In fact, all the waves that rise and fall are the ocean only.

May be some waves here and there, or even at vast distances, may exactly be similar in size or have the same number of water-drops. Some waves may be half-similar; some may be completely different.

Suppose you made the waves to move in a very slow motion and named each wave with a name; then you have to name the similar waves with the same amount of water drops and speed, with the same names.

You can name every wave with a different name also.

Say for example,

you name the waves with English alphabets, let us say; you can exclaim, "look Z-wave is here and in that 27th line also"; or point out that "B-wave in the 42nd line is half the size of the B-wave that is in the third line near the shore".

Or say like Vasishta-

this Vyaasa is the 32nd one; see, that Vaalmiki-wave has appeared this many times; Bhrghu-wave has appeared so many times; though named as the same, they are different in quality; and so on and on, he can keep naming these waves and count them also. Like this, you can play a game of naming the waves; compare them; and analyze their differences and similarities.

If you are a computer brain, you can name and analyze each and every wave that is in front of you at that very moment.

But how many can you name and count?

How many waves would have risen in the past which is beginning-less, and how many will rise in the future also till t endless time, and the waves at the present also, which rise so fast and disappear?

And by the way, are the waves different from the ocean?

Do they separate themselves when they rise from the ocean?

Do they join it again after falling back into it?

Is not every wave the ocean only, whether it is rising up or falling down, or does not rise up at all?

There is no single person or many persons who have this experience called the world.

There is no person at all. The 'ocean of self-awareness' alone raises as the countless waves of Jeevas as its very nature.

Why it has to happen like this?

Reality exists as all these waves of Jeevas. This turbulence, we name it as Avidyaa.

Avidyaa means the knowledge which is absent.

A fish inside the water has no knowledge of the land-animals. It is its Avidyaa.

Jeeva has the Avidyaa of the truth. So, he cannot see the Reality; and is always seeing the sense-objects only, as if his eyes are stuck with some magical vision concocted by an evil sorcerer.

This evil sorcerer is Avidyaa; but she is not real; because she is absent only, as the absence of Vidyaa.

Absence of light alone is darkness; darkness is not a real thing.

*All that is perceived is
because of Avidyaa (absence of true knowledge) which has no end;
which is a very long river
with the waves of created-worlds rising and vanishing continuously;
it branches over through many streams.
It is endless expansive stretch of water,s and the fools can never cross it ever.*

Imagine the entire ocean as 'pure self-awareness'.

As and when the waves rise up, each wave of a Jeeva experiences a world as per its content of Vaasanaas and desires.

When it falls back into the ocean, you can name it as death.

From that very place where the wave fell, another wave rises with another life-experience.

Each Jeeva is a world of people and objects, because it is Brahman that swells up as the waves.

'You' as a Jeeva see a world around you with its own objects and people.

The people there see another world of their own mind-perception.

The ant inside your world sees its own world; the cow inside your world sees its own world.

Every being inside your world is a dead person appearing there as a form and seeing a world; so is every Jeeva.

The world is always made of only dead persons coming to life again and again.

Who died first?

The very question is a tricky one presented by Avidyaa!

Kill her; question itself vanishes off, like darkness at the sunrise!

*Rama, the waves of worlds repeatedly rise and fall
in the expansive ocean of the Supreme;
more follow in abundance with the same Jeevas also again and again.*

There is always a possibility of same type of Jeevas appearing again and again, like some special waves with special patterns.
(*They are like some precious gems saved and preserved by Kaala.*)

These Sages like Vyaasa, Bhrgu etc will appear again and again in many parts of the ocean and do the same works again and again. They may be fully similar in life-stories; more intelligent sometimes, less intelligent sometimes; same families or different families. There is nothing fixed, as such.

*All of us including Vyaasas and Vaalmikis occurred many a times.
We alone occurred differently also many more times.
We alone occurred in a similar manner and differently as other Knowers too.
We alone occurred with same ideas but in different forms.*

Any Jeeva can appear with any name or form, at any time randomly.

It is not that the same Vyaasa will appear elsewhere as Vyaasa.

The oceans can always appear as any Vyaasa at any time anywhere with a life-story of its own.

In fact, there is only the ocean; no Jeevas at all!

Like a granary filled with seeds, where they sprout and again and form more seeds to enter the granary, Jeevas keep appearing again and again in the unknown Reality.

You can of course count the number and say how many times Vyaasa-waves appeared, how many times Vasishta-waves appeared; because these types of Jeevas are very rare to appear.

But nothing prevents them from appearing again and again.

They may not appear like the ignorant ones as the 'Vaasanaa-fulfilment-fields that appear after death', because they never have bodies at all. So how can they die? They are deathless. They are Brahman in essence.

You can die, if and only you identify with the body.

Therefore tell me, what meaning is there in the words Sadeha and VidehaMukti?

There is no Mukti at all; no Deha also!

What exists, exists as it is, without divisions.

Ocean alone rises as a Shuka-wave; ocean alone rises as a Vyaasa-wave.

Both are made of the ocean only; and know it also.

This Shuka vanished into the ocean.

However, the ocean can always exist as another Shuka-wave somewhere at sometime!

Who can put a limitation to what the ocean can appear as, or not appear as? Who else is there as another?

Shuka thought that he attained VidehaMukti by contemplating for thousand years in Samaadhi.

Vyaasa knows he is always in Videha-state only.

When the body is not there at all for a Knower, why should he seek a VidehaMukti, like lighting a candle in the hot sun?

(For a JeevanMukta, the body is always a molten wax kept in the hot sun of knowledge.)

Knowledge of the absence of the body (which is just a sensed object) alone is Mukti.

After that Mukti attained, how can you divide the Mukti as with body and without body?

*We are seeing Sage Vyaasa who lives as a liberated man
as our 'object of perception' seated in front of us;
but he is not disturbed in his mind by the perception of the body. (He is bodiless only).*

Look at Vyaasa seated in the golden chair among all the Sages.

We all see his body like an object decoded by the senses. But he is not that body at all.

He is also seeing that body as an object only; and remains aware of all this.

It is so with Vishvaamitra also; or myself also; or many others here who are in the highest state of liberation.

None of us exist here as the bodies; only you people see us as endowed with bodies.

We stay as the awareness-ocean only, and are like the ocean which is all these waves at the same time.

Minds differ; so also bodies appear as different; like the sunlight seen through differently coloured glass-screens.

A play of sunlight only!

Vyaasa here is a mind that appears as a Vyaasa-form. His mind is the pure state of Brahman only.

We the ignorant lot, can think that we can count the waves and name them; not the ocean.

We see Shuka and Vyaasa as different; but actually the difference is in the minds of the ignorant only.

Hey Saumya (of calm disposition)!
The water is the same, whether it remains as water, or rises as the waves;
'Sadeha (with form) and Videha (without form) liberation-states' likewise
are of the same nature for the realized Sages.

Liberation is not something that you experience with a body or without body. It is the very realization that the body is just an imagined thing like a dream object.

*Whether endowed with (the idea of) a body or without a body,
the liberation is not concerned with enjoying anything externally.
When there is nothing to enjoy as a pleasure as outside,
where is the experience of enjoying something else as another thing?*

*Where is the difference of body-ness or bodylessness felt by the enlightened ones?
The same water is there whether it rises as a wave or stays subdued.*

*With body or without body, the liberation is not going to be affected in any way.
The undifferentiated Self-state alone is there for him (Vyaasa)
and us too (myself, Vishvaamitra and others like us).*

HUMAN ENDEAVOUR AND DAIVAM

[Now Vasishta starts explaining the qualities to be cultivated by a student who is interested in experiencing the sublime state of Reality.]

What is the first and foremost quality to be cultivated by a student who wants to climb the ladder of spirituality?

Whoever you are, whatever your educational levels are, in whatever station of life you are stuck in, be ready to work hard.

That is all; the victory is yours for sure.

Whatever you want to achieve is made possible through human endeavour only.

But do all efforts become fruitful in this human world?

Does not some unseen power control our destinies?

Otherwise why do good people also fail in their enterprises?

Is not Daivam a detrimental factor in our lives?

Vasishta denies the realness of something called Daivam or the destiny and proves it in this manner.

*Human endeavour directly leads to the attainment of the fruit of the action
done by the body and the mind.
There is nothing called Daivam, which is just a concept
imagined by dullards and deluded minds.*

What is an effort?

Effort is the movement you are forcing on the body and mind, to the maximum.

Where is the Daivam here?

When you want to attain something, you move your limbs and reach your goal.

If you simply move them without any purpose, then you deserve a room in a mental asylum.

If you want something, you strive hard, and do not drop it half-way.

Here, you are trying to read a huge book with six sections with thirty two thousand verses, every verse teaching you some important idea. Each idea has to be remembered till the end and at the end of the studies you will have to have the gist of the entire Scripture as your realization experience.

Quite a gigantic task! Can you do it?

Of course, says Vasishtha, if you do not leave it half-way.

*He who wants to attain some particular goal will naturally strive for it
and will definitely attain it; he will never abandon it mid-way.*

Maybe, if daily some lecture-session was held by a Professor Vasishtha in an arena, it would have been easier to attend at fixed hours, as an impressive step towards realization.

But he is not here and only some book can be read as his thought-symbols.

Can you read it till the end, without stopping even for a day?

‘Svaadhyaayaat maa pramadaH’ ‘Do not swerve from the daily study’ - say the Upanishads.

Even if you daily read for an hour, you can reach the end some day.

Life may end off...by the time you finish the book?

What matters, even if you reach the end of the delusion a few moments before the death gobbles you up?

Even at the last breath, you can get rid of death; and attain the understanding.

That is something great, like standing at the edge of the fire to get burnt, and suddenly it turns into a bed of roses!

That is the wonder of this Scripture.

Still you mumble, ‘*may be if the Daivam wills it so! What is in the human hands?*’

What Daivam? Have you seen it? Where is it? In heaven?

Even that Indra who rules the heaven attained that position by only hard work, by performing the due tasks required for it.

Nobody gave him a gift of the crown, nor did any Daivam stop his endeavour.

Brahmaa is Brahmaa because he strove hard in penance.

Vishnu is the greatest of all valorous men, because he fights hard the demons that attack the three worlds.

Shiva had his own struggles and hard work to his credit before his beloved spouse embraced him.

Let us analyze what makes you think that you cannot complete the studies.

You are bored maybe; because you have no interest in thinking hard.

(Thinking hard is a quality of science and science is evil.)

(Maybe if you think rationally, most of the Gurus and gods will lose their jobs!

They all survive because you refuse to think hard.)

It is easier to worship a deity in all festive grandeur, or hover around a Guru and get realization as a gift.

Even ordinary learning cannot be gained without any effort; how can realization be attained as a boon from some higher power? If penance or worship can get you realization, then it is like trying to fill the ocean with handfuls of sand. It can never be done.

*Endeavour is if two types- past and present.
The past effects can be conquered in the present by sincere endeavour.*

You are what you are today because of, what you have done in the past.

You will be what you will be in the future by what you do today.

Today is the result of your past endeavour.

Tomorrow is the result of today’s endeavour.

If today you are feeling like beginning the reading of the text, it is because of your past endeavour only.

If you feel disinterested half-way, then it is also your own lack of endeavour; not the fault of the book.

Actually, Scriptures help you attain the goal faster.

They guide in your thinking processes.

Without a Scripture, where will you start the thinking, what will you think about?

*The Paurusha of a Purusha (embodied person)
which is the supreme endeavour as controlled by the Scriptures of Knowledge
will lead to the attainment of the desired fruit (of liberation);
if not guided by Scriptures, the effort ends in harm only.*

Effort should be directed the right way.

And you should have involvement (Pravrtti) in what you are doing.

You must 'want' to attain Moksha.

May be still you do not know what Moksha is; but still if Vasishta promises it, you can try at least; can't you?

Show interest! Something good must be waiting at the end, if Rama has tried it! Without interest what can be achieved?

A grand sunrise is waiting at the edge of a mountain as the most amazing sight ever. You have to try hard, and climb the mountain through stony paths to reach the summit and then watch the glory of the sky. If you are climbing the mountain and still do not feel interested seeing the sunset, can the beauty be enjoyed ever?

You read through the entire book; but your mind is directed at not in reaching the goal of realization, but finishing the book only. Where can be any result? It is as idiotic as the action of an insane man.

*That which is desired by the mind,
yet is not followed by the action as prescribed the Scriptures
turns into the ridiculous actions of a mad person; leads astray;
and does not obtain the needed result.*

Read the book to understand it; not to read it as umpteenth number of a spiritual book you have finished reading. This Scripture is a guide in Vichaara.

*Paurusha can be classified as two types;
that which is not guided by the Scriptures and
that which is done under the guidance of the Scriptures;
the first type leads to harm; and the second one bestows the supreme result.*

What is the harm in taking the guidance of the Scriptures?

When you do not even know what Moksha is, you will do your own Vichaara and may end up in any stupid hallucination as the Moksha.

You may think of reaching a deity's world and living there with him as a Moksha. (Saalokya Mukti)

May be you will want your family also there.

What will you do there all through your eternal life? Sing 'Bhajans' continuously, and annoy your deity?

If he is your reward, you might be his curse! Who knows! Poor god!

Or you may decide that the best Moksha would be to look like your own deity in his world? (Saaropya Mukti)

Have you imagined what it will be like?

It will be totally insane! All people having the same face and same dress like the world created by an insane scientist, who wants everyone to look like himself!

Or you may want to melt off in him! (Saayujya Mukti)

Why struggle so hard and strive all through the life just to get erased off as a 'nobody'?

You can just be the body-thing and die an ordinary death, like a cow or a dog.

You will just dissipate into atoms as a cell-body!

If you so much love your deity, why do you want to go to his or her world and torment him?

Does he not need any privacy?

And are you so important that he can chit chat with you daily at Tea-time?

Or you may imagine Moksha to be something so dark and nothingness, where nothing exists.

Frightening proposition!

Why should you want everything to go off? How can nothingness be a place of Supreme bliss?

Suppose you had super power and a super weapon, and you destroyed all the worlds at one sweep of your weapon, and nothing remained...? Will that be the Supreme state of silence? Can that be ever the Moksha?

If nothingness is Moksha, why then is there something at all?

Take the hand of Vasishta and walk up the mountain.

He will tell you what the real Moksha is, by himself, in his own story-telling way.

You have now decided to make effort; are showing interest and yet are not able to do it.

Why? Because, your own old habits are stuck to you still.

Your old die-hard ascetic practices, disciplines, temples, deities, Gurus, chants, hymns; how can you drop them off so easily? They drag you away from reason.

Fight them out through reason. Think what those disciplines have done to you till now, and what this Scripture can do to you if you study it? Have you controlled all the desires and attained any iota of knowledge by all these practices?

Then why are you still holding on to them for no purpose?

*Both the past and present efforts dash against each other
with one's own forceful tendencies against that which is opposing it,
like two rams in fight; the one with greater strength will meet with success.*

Your attaining your goal will be decided in the beginning itself.

If you can go through all the verses of first two Prakaranas, and still show interest in the study, well you need really a pat from Guru Vasishta.

If even with full endeavour and acting as advised by the Scriptures, if one meets failure, then one should understand that one's own effort was not up to bring about the required result.

*Taking recourse to utmost endeavour, gritting one's teeth,
one should conquer the inauspicious effects of the past endeavours
with new endeavours to attain auspicious effects.*

You can conquer the past habits, past beliefs, past saints, past gods, past Gurus by just dropping them off today, now, at this moment.

Men had thought in the past, that the sun went round the earth; it was a belief actually.

Knowledge opened their eyes; now we all know that sun is stationary and the earth moves round the sun.

Today's knowledge should destroy yesterday's belief; otherwise progress cannot be there.

*The fault of the past endeavour will subside without doubt by the present endeavour;
the example here is how yesterday's fault gets solved by today's remedy.*

No fate is waiting to stop your effort in getting Moksha.

Maybe, your own desires and attachments will pull you down; but you have to conquer them yourself.

Do not think that because you have gone round a Shiva's temple a million times, fate will bestow you the knowledge, when you sit and close your eyes, in front of his statue.

Unless you use your brain (intellect, reasoning ability), knowledge cannot be bestowed by any god or Daivam-thing.

One should not become a human donkey by not doing anything also.

Animals do not have the power to think like humans. You are a human endowed with a brain.

Do not live like an animal. Practice Vichaara. Develop detachment towards the body.

Body is just a living animal; it cannot think by itself. Your thinking alone makes it move.

*Every day one should observe the body as a perishing object
and discard attachment to it like with an animal;
and try hard to follow the ways of the noble.*

If you are young, do not waste away the body like a worm sucking the wound; but make it help you in your quest for knowledge.

*One should not turn into ashes the house resided by youth
which is better looking, soft and slimy with food and drink,
like a worm nibbling at the wound.*

Do you want to stop reading the book, because some Daivam has not allowed you the required time and health to read the book? What a pity! Or are you lazy?

Whenever you open the book, do umpteen chores of the world want urgent attendance?
 Did Daivam invent those chores so that you will not read the book and attain Moksha; as if you are the most important person on the earth, and Daivam has to bother so much to stop you from achieving your goal?
 What a powerful person you must be! Daivam is always at you back, hitting you or kissing you!

*When a man works hard to attain the goal he wants,
 there is never a failure for any effort at anytime.*

*Sincere effort with the cultivation of the study of the Scriptures
 and company of the noble from childhood itself,
 will give the required result for a man who tries hard.*

*When this is directly seen, experienced, and done,
 the idiots only imagine it to be the act of Daivam and are ruined.*

If there was not something called laziness in this world, the world would be far excellent than a heaven of Indra also!
 But it is a pity that the vast expanse of earth is still teeming with breeding animals only; and not thinking humans!

*If there was no laziness (procrastination) in the world,
 who will not be a very rich person or very learned?
 Because of laziness only,
 this earth with its border of oceans is completely filled with human animals and poor.*

Do not waste the life. If you are young, grab hold of this book which talks only of reason.
 If you are old; even then, keep your brain alive, even as your body is decaying; and read this Scripture.
 Life is very precious. We do not know what waits after death.
 Before the sunset of old age arrives, master the truths of Vasishtha's instructions.
 Maybe you will realize that there is no death at all, and that death is also a belief like the sun going round the earth.
 So easy to get out of death! You have to 'know'; that is all!
 Know that the space is colourless; blueness will never fool you.

The Great poet Bharatiyaar said on his last moments;
"Hey Kaala! Do not come near me! I will kick you with my legs!"
 He did not die! He knew that there was no death. Others saw him dying; because they believed in death.
 He was a realized Yogi with a white turban and old coat. If he can kick the death off, why can't you?

Come on! Make a firm decision today, to make a better tomorrow.
 Yesterday you were afraid of death. Today you will know of death with the help of this Scripture.
 Tomorrow will never cease to be.
 You can haunt the death-fellow for sure forever!

What to do in an eternity?
 Do not worry; Vasishtha will erase off the time itself.
Where to be after Moksha?
 That is also not a problem, space also will be removed.
 You will never be anywhere; but will have the best of life.
 You need not worry how to pass the time; Time itself will pass away!
That is the charm of Vaasishtam!

DENIAL OF THE DAIVAM-CONCEPT

When you do not know what the word 'Daivam' means..!

[It is a well-known habit of the common people to blame the destiny for their failures and successes.
 Even students of spirituality have such a complex.
 When even a spiritual desire is thwarted like visiting a temple, or meeting a saint, or even if they are too much bound by the works of the world making them miss their spiritual quest, they have a tendency to blame some fate only.

In the east, it is referred to by the term Daivam.
 In the east, most of the common people know of the word Daivam as the unknown God-entity, who is also the Supreme controller of the world and their lives, here on this earth.

They catch this Daivam in temples and Poojaa rooms and submit their immediate wants and desires as a bargain; and if it is fulfilled it is understood as Daivam's blessings; if unfulfilled it is regretted as Daivam's anger against them; and they, feeling helpless, take recourse to conciliating the unseen controller of their life events; and they also believe that this Daivam exists in its various forms of Gods, lower and higher.

Even a tree oozing its regular white gum is the presence of Daivam for them.

Anything and everything, that is not understood, is the act of Daivam.

Untrained in the language of the Scriptures, most of the words in Sanskrit are misinterpreted, even to the extent of translating 'I am Brahman, (Aham Brahmaasmi) as saying 'I the limited form is god', the Supreme controller.

The word 'Daivam' in Sanskrit is formed out of the root 'to give' and refers to the inevitable rule where every action has a result tied to it as a co-existing factor. Daivam means that which gives the results of actions; and is also the 'Niyati', the co-existing factor of Kaala (change/Time).

Deva and Daivam are also different, though they sound alike.

Deva comes from the root 'to shine' and means a being made of lustre.

Just like the earth-people are made of flesh, the Devas are made of lustre-bodies only.

They live in a different dimension with different Physics and biology, engaged in their own life-stories.

Vasishta, here condemns not any god of the god world; but is denying the supernatural entity imagined by the lazy ignorant people where they blame all their success and failures on some Daivam and make it a scapegoat for their own weaknesses.]

*Therefore, there is nothing called Daivam
other than what has been endeavoured for in the past.
As per the extent of effort, result will be to that extent only
and depends on the 'Paurusha'; that alone is to be considered as Daivam.*

What is Daivam in the ignorant man's world?

It is just a lamentation like-

'Ha' 'Why me?' 'What mistake have I done?' 'O Daivam, why do you punish me?' 'Why did you bring this calamity on me, to avail what revenge?' and so on..!

It is a word used by a man who is caught on the turmoil of life.

He is ignorant and he can cry and lament calling on a Daivam! May be, it soothes him in his dark hours.

But, how can a student seeking Moksha blame Daivam for his own incapability?

If you are not able to raise high in the ladder of spirituality, it is because of your past endeavour only.

Fantasy-world of beliefs and faith:

When you gradually mature from the silly childhood to your energetic youth, you start developing preferences for certain knowledge-types and against certain other knowledge types.

We build our belief system around these facts that we absorb as knowledge; and we develop a whole new kind of reasoning that is nothing to do with the truth or reality.

We train ourselves to look at the world, based on our own convictions and beliefs.

The choice of this learning is based on our personal dislikes and likes; and that choice also we believe as the guidance from Daivam. The like and dislike scale defines the scale of our pains and pleasures (even as connected to spiritual matters); and is the biggest obstacle to accepting truth and reality.

We accept too much information that is not true and reject too much information that is true, and we end up living in a fantasy-world which we get attached to as a blessing provided by a Daivam. And we learn to defend it through faulty logic, feeling insecure about our own beliefs and fantasies, lest the reason break it down to pieces.

We learn to avoid reason. Unless we stay alert and do not reject information that is uncomfortable yet true, we cannot get out of the fantasy-world of Daivam and its control over our lives.

Each of us lives in a different world of our own Creation.

We see the world differently; we entertain different philosophical view-points, different preferences, different dislikes etc.

Of course, none of our views might be complete and right.

A JeevanMukta is out of all these preferences, view-points, philosophies, likes and dislikes.

That is true freedom; a Moksha of the finest sort. To just 'know' and 'not just believe'!

No fantasy-world of any god, any saint, and any theory belongs to a JeevanMukta.

Actually he is not a JeevanMukta at all; he just knows that he was never bound, and never lived a life as such.

This knowledge is what Vasishta is leading towards, to have no fantasy-world of any sort that is based on our likes and dislikes. And for that, we have to reject any divine entity, destiny, and all supernatural stuff that have been haunting our lives in the name of self-built religious beliefs; and move forward for a new awakening, with reason alone as our torch.

Past action according to Vasishta is the fantasy-world we have built for ourselves based on our preferences.

Today's action is to start the study of this great Scripture which just guides you in the process of reasoning and lands you into the lap of Reality which stands above your beliefs and philosophies.

*Those who do not try to overpower their past actions are
just wasted men who are after the least joys of the senses;
they are wretched lowly idiots; and worshippers of the unseen destiny.*

Of course, it is not easy to cut off a poisonous creeper which we ourselves have watered and grown with care.

*If after sincere effort also, some failure occurs as if forced by Daivam,
then one should understand that the destruction was caused by,
only the strong force of endeavour that was done the wrong way in the past.*

Without effort nothing is possible.

Swami Vivekananda was a great devotee of Rama at first. When he heard that Rama was a married man, he discarded Rama's statue and developed devotion towards Shiva who was a form of dispassion. After more maturity and involvement in the Upanishad-truths, he had the courage to stand in front of Shiva's statue and shout- "If you are also unreal, then vanish and give me only the uncorrupted truth."

It is not easy to give up our Gods and beliefs.

Yet we have to do it, if we are after the pure pristine reality which exists independent of our beliefs.

Without falling into the trap of the religious leaders who render eloquent speeches that hypnotize you; making supreme effort always to move away from fantasies; gritting teeth with teeth; holding the fist tight; one should take up the study of this 'Vaasishtam' which is made of Vichaara-process only.

*The weaker ones are like the food for the brave-ones who make effort;
and use these weaklings for their own advantage like handling a clay piece.
(Weaker ones do not make an effort to fight back.)*

*The effort of a strong man is directly seen or not seen;
but a weaker man will foolishly blame that on a Daivam alone in his mind
(instead of becoming stronger himself).*

A student has to decide what he wants; the placebo bliss of religion, or the harsh truth of Reality.

As mentioned previously, Rama had chosen the red flower, the harsh truth of reality.

He had discarded all his beliefs and philosophies; and stood in front of Vasishtha to receive the knowledge sublime.

Can you also do that? Can you hold this wise Rama as the model, than holding on to his photo in your Poojaa room?

*Today's endeavour kills the result of a past endeavour;
and the result of the past endeavour kills today's endeavour by force;
that which is steady, that alone wins.
Between the two, today's endeavour is directly experienced;
therefore by effort, it can be conquered as a child by a youth.*

Difficult...?

Do not lament and fall back to Avichaara (no-reason).

If you have to cry, cry for the death that waits at every moment of your life.

No god will come and kill Yama when you are in death-bed struggling for breath.

Death cannot be destroyed by any god or even Shiva; because, death exists in only your mind-conceived world as your belief only. Unless you understand who dies and who does not, death cannot die at all!

If you really want to kill Yama, the sword lies in the 'right Knowledge resulting through Vichaara'.

You do not have to disturb Shiva for such a small feat. This Vaasishtam-study is enough.

*Place, time, action, ingredients, all these control the objects in this world;
he who makes more effort wins.
Therefore, one should take recourse to Paurusha only;
seek the company of the good; study good Scriptures; purify the intellect;
and cross over the ocean of Samsaara.*

If you are waiting for a god or Daivam to help you to take you to hell or heaven, you are no better than a dog in chains, controlled by its master.

*The past and the present endeavours are like two fruit giving trees
in the forest of a man's life;
that which is bigger survives.
He, who cannot get rid of the results of the past actions
through the auspicious actions of today,
is an idiot-animal who has no control over the joys and sorrows of his life.*

If everything is the will of an Ishvara, then why bother about anything; be like an animal where some one will take you wherever he wants, and drag you like an animal in chains.

*He will go to heaven or hell by the will of a god only;
since he is certainly an animal under the control of another one.*

*He who sincerely follows the instructions and develops a proper conduct,
he performs the lofty miracle and
escapes from the illusory presentation called the world, like a lion from the cage.
(He is his own Ishvara!)*

*'Some one else directs all my actions' –
he who stays in such idiotic imaginations without accepting
the direct evidences of life- occurrences,
he is to be discarded as a worst fool ever.*

Past endeavour is the Daivam that is blocking your path.

That alone makes you afraid of Vichaara.

'I and Daivam' is always a pleasant proposition.

To ask 'Who am I' is very difficult; such questions may make you cease to exist; so you fear.

You are afraid of reason.

Throw away, such fears to the dust-bin, and start your life anew with the reason alone as your guide.

*Having a firm ascertained trust that effort will surely result in the required fruit,
one should always engage in making effort of the utmost kind
and attain the goal supreme as per the guidance offered by good Scriptures
and the company of the noble men.*

*Those who understand that -
'sincere endeavour of oneself' (as Paurusha and Vichaara);
is the excellent form of 'Daivam',
and feel the ascertainment of success;
should move on towards their goal, by serving the noble and taking their guidance.*

*A Jeeva here, suffers from the disease of successive births over which he has no control, and experiences
pain without a break.*

Here in this world, the effort made by a person alone, gives the required result for him.

*Therefore, understanding this as an undeniable fact of life,
let him attain the tranquil state of stabilized state
by consuming the sweet and unfailing medicine of those excellent men of wisdom
who are already in that state of happiness.
(Why feel disheartened by a non-existent Daivam?)*

Vasishta continues his speech.

*After making the body freed of diseases (through proper diet, exercise etc),
and making the mind freed of all agitations and wants;
one should make effort to attain the state of one's true essence,
after attaining which, one never gets born again (and never dies also).*

This is your first step in the quest of Knowledge.

Make the body fit with proper exercise and diet.

Practise the qualities that will be prescribed for such a knowledge-journey.

Understand, who dies and who does not die.

And without agitations and guilt of discarding your beliefs that were your companions till now, start on the journey, guided by the Vichaara-light.

You will be rid of all birth and death problems that haunt every living being.

*He who converts the Daivam into the form of his sincere endeavour in the world
is a person who is admired here and hereafter.*

Effort alone will be your Daivam from now on.

No God is going to get angry with you; rather he will very happy by seeing his devotee on the right path.

*Those who keep away from proper effort (of Vichaara and self-control)
(because of laziness and stupid beliefs)
and hold on to Daivam as their result-maker,
they act in the improper way against the scriptural dictum
and get nothing of what is desired;
and are actually the enemies of their own selves.*

What is the so-called effort or Paurusha?

You are now endowed with a body, mind and senses.

They are always on the move whether you know it or not.

Even if the senses are quiet when you are sleep, the mind can create its own senses and see a world in a dream too.

Just move these three things in the right direction; that is all.

Mind should be engaged in Vichaara only, whenever free of the world-tasks.

Senses should be held back in full control. Be always an alert observer of your mind and senses.

Body is just an inert tool; keep it well-maintained so that it can at least sit at one place and listen to (the discourse) (or study) this huge text.

*Whatever you have conceived as the goal, the mind moves in the same way towards it;
and the body follows it; and the result is experienced in the right manner.
It is a proven fact even among children that
one has to make effort in these three ways to attain something.
In the world, Daivam is never seen, but only Paurusha works.*

'I do not know; but my feet moved towards the temple by themselves and I was standing before the statue; it is an act of Daivam that is preventing me from reading; I cannot disobey it'; such words are baseless; since the mind and body are inert and cannot do anything unless you will it.

*There are only three ways of achieving the goal anywhere and everywhere;
following the statements of the Scriptures;
following the instructions of a well-versed teacher; and through one's own effort.
There is no goal ever achieved by the help of a Daivam as such.*

*Success is a co-existing part of Paurusha.
Paurusha is the method chosen by the wise.
Daivam is just a soothing factor for the brainless idiots.*

For ordinary things also, you have to do effort yourself; no Daivam walks for you if you want to travel to another country.

To eat, to walk from one room to another, to talk to another person, to do so many day-to-day things, you have to make effort with your mind to think, and make the body move towards the goal you want to reach.

*Even in ordinary day to day things -
the one who makes an effort to eat, eats, not the one who does not try to eat.
One who moves, reaches some place; not the one, who does not try to move.
A person who tries to speak speaks; not the one, who does not try to speak.
endeavour alone gives the results.*

*Wise men cross over the worst difficulties through Paurusha;
not by wasteful despondency and doing nothing,
and lamenting about the Daivam which brought it all.*

You cannot sit and wait for Daivam to do things for you.

If you do nothing, you are not going anywhere.

Just quoting words from the Knowledge-texts is not going to get you anywhere, unless you also make effort and understand the same truth which they have understood.

Getting horripilation, tears, or trance like state, is not the realization of truth; it is just a bodily reaction to something that you like. Trance-state is not at all the Moksha-state according to Vasishtha.

Then what is Moksha? That you have to learn from Vasishtha himself by studying this text!

You have to make an effort to understand the truth through Vichaara; no Daivam is going to bestow that knowledge if you close your eyes and sit on the bank of River Ganges.

Get rid of that Daivam-thing as soon as possible, if you desire your welfare.

*Daivam is not seen here in front of our eyes; it is not sitting in another world also.
The result of one's action alone sits in the heaven by the name of Daivam.*

Have you seen Daivam in person?

There is childhood, youth, and old age; but where is Daivam anywhere in your life? When did it enter your life?

Does it ever stand next to you when you are doing any work?

Do you eat the food yourself, or does it help in the act of eating also?

What is thing called Daivam?

*It has no form; has no actions; has no movement; no valour
(like a man who has a body, can do actions, can move his limbs and
is brave enough to start on an enterprise).*

Daivam is just established in the ignorant minds like a malformed belief only.

Only when something fails that you blame the Daivam; if you succeed, you take the credit yourself may be; that is what Saint Bhartrhari quotes in his work.

(‘I did it’ is just a conceited statement when success is there; ‘another one caused it’ is a statement blaming another person when failure is there. The man is bound only by the knots of his own actions. – Bhartrhari)

*When a result is obtained for any action,
then the stories build up as to how the result was obtained by this or that,
inventing false causes;
and that alone has come into vogue as some Daivam which made the results possible.
In such situations, the foolish minds grasp the belief that there is Daivam,
because of their incorrect thinking, like a snake is seen in a rope.*

If you believe in Daivam so much, then if you enter the fire, Daivam should make the fire cold; is it not so?

Actually you need not do anything at all.

Just sit and watch; Daivam itself will do off all the jobs for you!

No need of any scriptural study also; Daivam will procure knowledge for you ready-made and perfect, carrying it in a basket!

What use in listening to any discourse also?

How can you talk or listen even without Daivam's help?

Every movement of yours is controlled by Daivam only.

Why even listen and make an effort to understand?

*The idiot, who thinks that there is some Daivam controlling every action of his,
should then enter the fire and find out whether the divinity has made the fire hot or not!*

If Daivam alone controls all the actions of men, then why do anything at all?

*Daivam alone will do the acts of bathing, doing charity,
sitting at one place or even the utterance of words.*

Why use is any instruction of any Scripture?

The man is a helpless slave who cannot even talk by himself. He even moves only because of Daivam only.

Why any one should be given any instructions at all?

Actually the only thing in a human form that does not move in this world, is a dead body.

Are you dead or alive?

Move; move your mind, move your body, move your senses and make effort.

No Daivam will get you Moksha.

Nowhere is Daivam standing next to you when you do any job.

You are the one who digs the ground, sows the seeds, and waters the crops.

You are a human endowed with hands as tools. Daivam has no hands at all.

Daivam is not something that exists invisible like the mind or intellect.

Even a cowherd knows this.

When you work, there is empty space next to you.

Is it the invisible Daivam staying as space?

Is it the intelligence behind your actions, or are you doing any job using your own intelligence?

Are you brainless? Is Daivam the brain behind your actions?

*Daivam should be a different intelligence acting as an outside agent,
or it should be same as the intelligence of the person who is doing the action;
but it never helps in any action and is imagined only.
If something has to be imagined, then why not imagine something called effort?*

If some supernatural power is guiding the actions of millions and millions of people on the earth; well, then everyone can just sleep off. Daivam will make it all happen by magic itself, like running a huge factory of human-machines.

*In the world there are men who are valorous, who are courageous,
who are intelligent, and who are learned.
Tell me, which of them waited for Daivam to give a hand?*

Even a water pot holds the water, not because of Daivam, but because a potter made some effort some day in the past.

*In all the situations of-
caring for the people, taking away another kingdom,
destruction of enemies through anger, enjoyments and other hard tasks,
(that belong to a king)
the power of Daivam is not seen Rama, like some magical potion.*

*Hey you who are endowed with auspicious undertaking!
Take shelter in only the excellent Paurusha as belonging to oneself.
You ignore the Daivam which in no way affects any action or its result,
which is non-existent, and which is an imagination
that is invented by weakness of one's own mind.*

WHAT IS DAIVAM?

Rama spoke:

Bhagavan! You know all the Dharmas!

Tell me what this thing called Daivam which is so well established in the world?

Vasishta answers:

Any action right or wrong gives the fruit accordingly.

Success or failure depends on so many other factors like time, place, tools etc.

When any result is obtained, it is then talked about as an act of Daivam, by the common lot.

When the effort meets with failure sometimes, (as if for no reason, though there has to be some reason), words like the 'Act of Daivam' have a soothing effect on the mind.

It is an exclamation of pain or pleasure, when a man is unable to reason out the cause of his failure.

Usually, any accident or calamity has its own causal chain behind it.

A wise man is never a supporter of this Daivam.

*Raaghava! Something that belongs to the world as emptiness and known as Daivam
does everything (for the ignorant),
does not do anything (for the wise.)*

Rama spoke:

I agree that Daivam as some supernatural power cannot be there blocking my path.

What is proving as the hindrance is, my own actions of the past (KarmaPhala). How can you deny it?

Vasishta answers:

I will prove to you that Daivam does not exist as your past actions also. Listen.

Let us analyze what is the so called action or Karma.

Every man is prompted by some Vaasanaa lingering in his mind, and does a particular action.

A thought instantly appears as word or action. What you think, that the body acts out.

You cannot think something and do something else. If you think of something and pretend to do something else, actually you are cheating yourself and the others.

(Whatever neural patterns appear in the brain, they instantly get translated as words and actions.)

If any action is there as your past action binding you, it was because of some thick Vaasanaa which had manifested as some action. That alone is the Daivam blocking your spiritual path.

In other words, Karma is a Vaasanaa. Vaasanaa is the mind. Mind is the man.

So what you call as Daivam is the Karma (action); and action actually is the mind; and the mind is 'you'.

Where is Daivam? A man is his own Daivam!

*Rama! Mind, Chitta Vaasanaa, Karma, Daivam, determined;
are the terms invented for the fools with unstable minds by the wise.*

Nothing is predicted or predetermined in this world.

Any moment you can change the future, by instant thinking.

What you think; that alone is the action that moulds your future.

This thought is not any predetermined production of a Daivam. It is completely under your control.

You alone are the mind, Vaasanaa, Karma, Daivam etc.

Your action is a Vaasanaa expression. You are the Vaasanaa-field.

You are the mind which wanted something.

You are the Daivam who is blocking your own path of spirituality.

The only cure is Paurusha.

Try to get rid of the wrong Vaasanaa and replace it with a good Vaasanaa. Things will change for the better, for sure.

*In this manner, Raghoodvaha,
everything is obtained through human endeavour only, not through anything else.
May such an effort become fruitful to you!*

VAASANAA-PROBLEM

Rama spoke:

What you say is right.

I am blocked by my own Vaasanaas which are dormant in the mind.

I am a wretched person. I cannot change myself. I am doomed.

Vasishta answers:

That is why you have to use Paurusha.

You cannot just have bad Vaasanaas only.

You will have some good Vaasanaas also.

Otherwise, you would not have desired the liberation also.

One or other might be dominant. Make effort and increase the good Vaasanaas.

You alone are the deciding factor for your actions.

No other person is controlling you.

Body cannot act by itself; or think by itself.

Another consciousness is not controlling you; because it will need another conscious entity to control it; and so on; and it will lead to the flaw of infinite regress.

You are the very conscious entity capable of directing your mind and the body, in the right path.

If some Vaasanaa is forcing you into some action, can't you just make effort and stop such an action from happening?

Mind is like a child Rama. It will want this and that; will make tantrums.

Like handling an idiot child with care, sometimes a slap, sometimes a pat, you should guide it in the correct way.

If the past Vaasanaa was dense and pushes you towards a wrong action, build an opposing Vaasanaa against it and make it dense. If your 'want for liberation' is on the increase, if you want to reach your goal to the exclusion of all desires, then how can your old Vaasanaa trouble you anymore?

*The host of Vaasanaas expressing at present are there
because you cultivated them by practice in the past
by repetition of the same thought, whether it was pure or impure.
But, now select the pure ones only and thicken them up with practice.*

If you have good Vaasanaas today, it is because of your past endeavour only.
You can start building up the Vaasanaas from now onwards, and move towards your goal fearlessly.
Ignore or get rid of the wrong type of Vaasanaas, with effort.

You are what you think. Think for the better.
If in doubt, take help from your well wishers or some Scriptures.
Act the way the noble have acted in the past when met with problems.

When the mind is completely purified, drop off the pure Vaasanaas also.

Rid of the bad Vaasanaas by developing good Vaasanaas; then get rid of them also.
Mind without the Vaasanaa is the state of liberation. If Vaasanaa is absent, where is the bondage?

Whatever is perceived is Brahman alone and that alone is the controller of itself; there is no other ruler or any other power, that can make you go astray.

Everything is Brahman in essence that shines as all.

Therefore, making Paurusha alone as your permanent companion in the quest of the highest good, pay single-minded attention to what I am going to say now.

(Evolution is itself a diary of mistakes made by nature.

So do not worry; mistake is just a lesson learnt in the life-school; not a sin.

No one is a sinner.

Everyone is spark of awareness which can absorb knowledge without end. You are also a spark of such awareness.

Some absorb knowledge slowly; some do it fast.

Exercise the brain through Vichara; exercise the body through proper diet and normal physical exercises, of course not by building up muscles/and not getting addicted to yoga fanaticism; but make the body function normally with normal good health.

Keep fit both in brain and body.

Be ready to start on the long journey up the mountain of Vaasishtam.

Make the first step; summit will be yours - promises Vasishta.)

KNOWLEDGE –DISCOURSE BEGINS

All doubts that haunted the prince of Raghu dynasty were cleared.

Daivam-ghost that blocked the mind with guilty feelings was made to vanish off. Yesterday's wrongs were righted today.

Vasishta now gets ready to start this discourse.

Now he has to tell Rama, from where he got this knowledge.

Authority is important to impress the human mind.

The highest authority in this Creation is the Creator himself.

Who else can know about his world and its problems other than the one who programmed them!

Vasishta starts his discourse.

*Getting rid of the idea of the worldly existence from the mind
so that it does not grasp you again as real (like the blueness of the sky);*

filled completely with quiescence and contentment (with the absence of Vaasanaas);

endowed with a distinguished intellect (capable of understanding abstract truths);

convincing 'the mind' -

*'which is confused by the various philosophical views and
the Karma section of Vedas which insists on rituals and rites
as the foremost duty of a man',*

- to accept the new truths presented here based on the Upanishads;

always trying to find the true essence of your existence;

*now listen to the instruction on attaining liberation
which will destroy all your pains and joys of the world;
and land you in the eternal bliss state*

(after attaining which, the events of the world will not affect you in the least).

*After completely listening to this discourse which guides you towards Moksha
(and understanding the subtle truths thereof),*

*in the company of all these excellent men who are all endowed with Viveka;
you will attain the supreme state of being, which you will never lose later on.*

*This knowledge was given by Supreme Lord Brahmaa in the past
at the beginning of the Kalpa (Creation).*

*This knowledge will destroy all types of sufferings
and will bestow supreme consolation to the intellect
(and remove all the confusions thereof).*

Rama had a question.

Look at the young boy; who never is afraid of asking questions.

Unless he understands a topic that is discussed fully, he will not go to the next topic. So alert he is!

Nothing should be left for doubt or uncertain conclusions.

That is Rama for you! Are you also like that? Think!

Rama wants to know now, why Brahmaa had to give this knowledge to Vasishta.

After all a Creator must make the world perfect with the knowledge already kept in every one's mind.

Why give it to Vasishta after when the Creation had already begun and was going on in its own course of life-patterns?

Vasishta answers patiently. He is a Guru who is never annoyed by the interruptions of questions.

Actually his statements usually provoke Rama to argue and oppose; yet he handles the young boy with expert skill and makes the doubt clear off without a trace. That is Vasishta for you!

(Rama and Vasishta; the teacher and disciple made for each other.

*And after passing in high colours after the entire schooling on Moksha was over, do you think Rama carried a portrait of his
Guru and worshipped it daily with flowers?)*

No; for him the differentiation of Guru and Shishya had vanished at the end of the discourse. He did not even have a thought of Vasishta as a memory also; for, he had forgotten Rama also. There was just 'That' and the 'play' of 'That' as the 'world'.

*What is even a Guru in the great expanse of Reality; a name and form existing as important and real because, 'you' have chosen that image as your Guru?
Guru-fanaticism is nothing but your own ego playing the game of 'I am a disciple of so and so'.
A true Guru will never be pleased with that!
Any addiction you have for forms of any kind, including the country you are born, is nothing but the Ahamkaara playing games. Beware of that!)*

STORY OF VASISHTA'S BIRTH

Vasishta tells the story of how this knowledge given in the text came to be about.
(Vasishta's Creation theory will keep on changing as and when Rama's understanding-capacity expands.)

He begins the story from the very beginning when beginning itself had not begun.

Rama! There is this great expanse of awareness.
It has no end or beginning.
It is always there watching itself.
It plays the endless game of perception.
It shines as all; is in all; and is all.
You can call it Chidaakaasha; the 'expanse of awareness' which knows so much and has still space to know more.
(Chit means awareness; and Aakaasha means that which makes space for that awareness.)
This Chidaakaasha is not in any space or time.
It is sort of vibrating-awareness like a huge ocean with quivering waters.
This quiver sometimes appears as a wave also.
One such wave appeared as Vishnu with the awareness of space and time.
To be aware of space and time, you need a form.
Vishnu was dark like the colourless space, and had a beautiful form.
In his heart (central essence) was Lakshmi the principle of prosperity.
Lakshmi is the potential point of any object that can fill the space-form of Vishnu.
They both are inseparable. Space cannot exist separately without objects.
A lotus appeared from his navel.
This 'million petalled red lotus' was the Knowledge-essence of Vishnu.
From this lotus appeared another form which had the capacity to make a world with some rules and regulations inbuilt.

(If suppose Chidaakaasha is the potential of all words and meanings, then Vishnu is one alphabet-form of letters of one language; and Brahmaa is the author of a tiny book that exists as his Creation; his work. Other alphabets of other languages might be there in that Chidaakaasha; other books of other Brahmaas might be there as other Creations also; but, we are not aware of them because we are packed tightly inside this book as 'Brahmaa's story characters'. We cannot get out of the book. We are bound.)

Brahmaa appeared in the lotus by himself; so he is Lotus-born and Self-born (Abja/Svayambhou).
He is 'Parameshti' because he controls all our lives, and is the Supreme ruler.

Brahmaa actually did not create people like a potter making pots.
Brahmaa is the entire idea of Creation, like a scene inside the head of the artist.
As previously explained, idea is the mind; mind is the action; action is the perceived-field.
Brahmaa was a Vaasanaa of Creation.
His Vaasanaa-field is his Creation.
Instantly it was there as his idea manifested as a Creation.
He shone forth as the golden shine of the Creation.
He did not have a form; but was made of emptiness only.
The entire Creation became his form.
He was known as Viraat. He instantly experienced the Vaasanaa-fields of all.
He was called HiranyaGarbha (golden-wombed).
People saw him with a form; and called it Brahmaa.
Brahmaa is the swollen form of this Creation.
When they saw Brahmaa with a form, the shine turned into a huge lustrous golden Mountain called Meru.
Meru means the central point.
Around it rose up islands and mountains, with people living their life of Vaasanaa-fulfilments.

Directions appeared.
 Stars appeared as glimpses of other books of other Brahmaas.
 From our book, those books are millions and million years away.
 Maybe authors of books can meet up at sky; but not the poor book-characters like us.

In this Creation, in one island named Jamboodveepa, in a division named Bhaarata, a land which worships knowledge, this Brahmaa created hosts of people with various life-stories.
 In this game of life, people were free to write their own stories.
 It makes Creation more interesting that way.
 And the people who in the beginning wrote such wonderful life-stories of joy and happiness suddenly started writing tragic stories.
 Brahmaa felt the pain; like you feel the pain when your child cries.
 He analyzed what was wrong with the story-writing that was going on his Creation.
 He found to his dismay, that people were drowned in desires; had no care for the rules he had ordained as Dharma; had forgotten the true meanings of Vedas; were stuck in rites with the only aim in life as heaven; drank liquor in the name of SomaPaana; had invented their own rites for fulfilment of lowly desires; were after the sense enjoyments only; and no one had any inclination towards knowledge.

Brahmaa felt worried.
 He thought he had the best book of all; and it was now full of rubbish stories.
 It is like what you feel when your son for whom you spent all your earnings to give good education and comfort, is seen sitting in a bar drinking, gambling and lost in the lowly pleasures.
 Since Brahmaa is himself his Creation; he felt the pain within him.
 He thought for a while as to what medicine could cure this illness.
 He did the best he could do. He thought of penance, righteous acts, charity, truth, and sacred centres; and immediately the people were filled with the same ideas.
 They changed for the better; did charity; took to self-control through ascetic practices, led an honest life, and visited regularly all the sacred temples and rivers.
 It helped a little; but not much.
 People were still acting like fools.
 They were lost in their own life-stories filled with attachments and desires.
 The word 'dispassion' was not in their vocabulary at all.
 They wanted happiness of wealth and property 'here'; and wanted the same in the 'other life' also.
 They were still stuck to the fire-rites, expecting only pleasures of heaven at the end.
 Somebody had to teach them about the Nirvaana-state and free them from their suffering.
 The life-dreams had to end; they had to wake up.
 'Knowledge is the perfect medicine to end the suffering of life; not penance, or charity, or temples'; so he decided and was ready to offer this knowledge to the world.
 But who was there, who was capable of receiving such an abstract knowledge in the world?
 He had to create a superb mind which could understand what he told.
 He created Vasishta. How?
 He just had an idea that 'a mind should be there to channelize the knowledge I fill it with'.
 Instantly, Vasishta stood in front of him.
 He was like a copy of Brahmaa; but in a human form.
 He was also adorned by AkshaMaalaa in his neck, had a Kamandalu in his hand.
 He was born to follow the rules of Brahmaa; so he was named Vasishta.
 He was affectionately embraced by his father/Creator and made him get seated on a lotus petal, next to him.

Vasishta says:
 I was without any knowledge of any sort.
 I just had an idea that I was his son, and he was my father.
 He cursed me, sort of saying that I should be filled with ignorance for a few seconds.
 Instantly I was caught in a succession of dream-existences of lives, going through experiences of families, attachments, various wants; and suffered immensely.
 Within a few seconds, I saw myself seated in front of my father.
 I was still in the shock of the whole thing, and felt wretched and helpless.
 He asked me what the suffering was like. I described how I was tormented by desires and attachments, and was not able to rid of my never ceasing troubles.
 I asked him how to remove this world-thing which had trapped me in some life-story.
 He obliged and explained the knowledge to me; and I stood now in front of him with both the knowledge of the world-disease and its cure.
 He told me to go to BhaarataVarsha and guide both the followers of Karma section of rites and the Jnaana section of Vichaara; and give this knowledge to any deserving one, in a way suited to their temperament.

Brahmaa said to Vasishta:

“Go to the worthy land on the pedestal of earth in BhaaraVarsha which is situated inside the JambuDveepa to offer a helping hand to the world. There are people there who are stuck to the performance of Vedic rites only, and are unaware of the Knowledge that should support such rites.

Son! You are endowed with great wisdom. You must instruct them in their own way of devotion to rites, you yourself engaged in such a life. There are also people there, who are extremely wise and have their mind filled with dispassion (who have discarded the performance of rites) and are given to rational thinking. You should instruct them also this knowledge which bestows the Supreme bliss.” *(You must unite the Karma portion and Jnaana portion of the Vedas so that each section support the other without negating the other.)*

Vasishta completes his answer.

“In this manner Raaghava, I was given this task by my father, the Lotus-born, and I am staying here (on this earth-pedestal) from when the generations of beings came into existence in the beginning.

I do not have any duties to perform here (for the purpose of attaining some thing else or as a Jeeva stuck to this existence.)

I have to be here to fulfil the task given by my father; and with that intention only, I stay on this earth, without the agitation called the mind which belongs to the ignorant.

(Of course you see me as talking, thinking and doing many actions. I do it all with an awareness which is asleep to the perceptions and stays in perfect silence; rather I do not do anything at all, for in my true essence, I am action-less and stay only as a witness of the perceived, including this form and its actions as Vasishta.)

Rama poses the next question.

“Why did Brahmaa think of producing this knowledge after his Creation was done, why not before itself?”

Vasishta answers his question.

“After the Creation-work was over, Brahmaa just observed in his mind the entire course of his Creation in an instant.

He saw the world pushed towards a wretched state because of ignorance.

He created Vasishta; and along with him he sent Naarada and other great Sages to spread the supreme knowledge in the world. KrtaYuga was over; and all these Sages returned back, since they were not able to stay in a world getting filled with impure minds.

Devas allotted different regions to some righteous kings and told them to uphold Dharma in their country.

Various types of Smritis, Shaastras, and texts on performing Sacrifices were also conceived accordingly, in the world to help fulfil the four goals of life - Dharma, Artha, Kaama and Moksha.

Time moved on.

Knowledge again faded out; and ignorance filled the minds of the kings.

Greed and power-madness took over the kings, and battles became the rule of the day.

People suffered under the tyrant kings.

Great sages like Vasishta descended down to the earth; and staying in the post of preceptors guided these kings in the righteous path.

The kings were taught this knowledge first; and so this is known as RaajaVidyaa and it was kept as secretly concealed within the royal circles; and the kings were able to rule the kingdoms staying as JeevanMuktas.

Now at present, Dasharatha was the ruler; and Rama was here asking for the knowledge.

Therefore, it was not a wrong thing to teach this knowledge to Kshatriyas; because they alone deserved to be taught this first, as they had to care for the entire populace and guide them in the path of Dharma.”

Vasishta spoke:

“No, you are following the path of your ancestors and are filled with natural dispassion.

Whereas an ordinary person has to struggle through so many ascetic practices, righteous acts; and then only, forcefully by chance, attain (Raajasic) dispassion of a surface level, you have developed utmost dispassion by your own thinking power.

You are endowed with Saattvic-dispassion.

Being endowed naturally with a dispassionate disposition, you are qualified to receive the essence of Knowledge like the softened ground ready for the seed.

Knowledge alone can take one across the ocean of Samsaara.

I am going to reveal that knowledge to you.

This knowledge is not available with all.

A seeker should approach a teacher well-versed in the Scriptures, who is established in the knowledge; and ask him questions. And when the man of wisdom explains anything, it should be absorbed well, and analyzed by his own intellect.

A student who approaches an ignorant man for knowledge, and the Knower who teaches a fool this knowledge; both are fools. Rama, you are a good student; and I am a good teacher; we suit each other.

Therefore, whatever words I utter, you must try hard and understand the real meaning hidden in my statements, and absorb them in the heart without losing attention even for a moment.

Whatever I say, that must be grasped fully by your mind with effort; otherwise you should not pose any question to me wastefully.

Keep away those who distract you from this knowledge.

I will explain to you about the main qualities to be cultivated by you for purifying the mind. Understand that this Scripture alone leads to the destruction of the foolishness one has, even if he reads this text with a very slightly disciplined intellect only”.

Vasishta then explains the horrid nature of Samsaara and the state of JeevanMuktas.

SAMSAARA SERPENT

(What is the actual life in the world is like?

Which moment is free of false hopes, disappointments, anxieties, worries, physical ailments, problems, pains, frustrations, wants, longings, hatred, envy, attachment and of course foolishness?

Life is actually a deathly serpent that is tightening around you like a soft flower garland.

Open your knowledge eyes and see what the life in the world is like!)

Ah! This ‘Samsaara-serpent’ is indeed terrifying.

It bites like a snake (with venom of pain.)

(Which moment is free of some pain or other?)

It cuts like the sword (the biting is like a cut from the sword.)

(Who has not been hurt by the ungrateful acts of those whom trusted and loved?)

It pierces like an insect (with its fang).

(Who does not get humiliated by those in power and position?)

It tightens like a rope (with its body slithering all over us.)

(Where can you run off to? You are always chained your situations helplessly.)

It burns like the fire (like the snake-poison).

(Desires, wants, envies, jealousies, and thirsts burn us at all times.)

It blinds like the night (one loses his consciousness).

(We never even know who we are, why we are here, why the world is here, what we are alive for also; as if caught in a magic world of an evil sorcerer.)

It makes the unsuspecting stumbling ones faint hitting them like a stone; robs off the understanding.

It destroys the stability; and makes one fall into the dark deep well of infatuation.

(Mouth dries up by the poison.) Trshnaa (thirst for sense pleasures) shatters one to the utmost!

There exists not a pain which a world-oriented person will not get!

(All our actions are based on foolish emotions and idiotic beliefs only. We never ever make use of reason in any action of ours in the world. The idiot mind alone is the decision maker always, and not the intellect.

Our minds are more like the Zoo-house hosting various animals; and we react to the world around us like animals only; sometimes like a dog chasing a bitch, sometimes pouncing on the food like pigs, sometimes roaring at our subordinates like lions, sometimes frolicking madly like the intoxicated elephants, sometimes acting deceitful like a fox, sometimes slithering through situations like snakes, sometimes enjoying lowly pleasures like sparrows pecking at worms, sometimes acting dumb like cows.....!

When do we act like evolved humans ever?

We never ever control the mind; mind alone controls us!)

SAMSAARA-HELL

Or rather life here is a hell only, wearing a mask of heaven!

Terrible indeed is the cholera caused by the poison of sense pleasures; if not treated in time it will result in binding one completely to hosts of hells;

(Leave out the imagined pleasures of sense-objects; all the sense-experiences are also mind-made only; and not real.

If this delusion-cholera is not cured, well it is a deep fall into more delusory experiences only.)

where there is heavy fall of hundreds of swords sharpened on rocks like ‘lotuses tossed in sport’;

(Are lotuses covering you with their soft petals namely family, children, their love, the crowd of relatives and their joyous chatter? Beware of the pains they will all bring some day or other.

No attachment is permanent; no love lasts for long.

If you are diseased and stuck to bed; or be a man with no penny even; all those who loved you and whom you loved turn their faces away, as if meeting a stranger. Even a wife respects a man if and only he has wealth!

These lotuses are actually swords that are shaped as flowers.

You will not even know that you are bleeding to death!)

where scorching in fire is the ‘sprinkling of snow’;

(all the desire fulfilment-states and all the pleasures are the fires which will harm you and burn you in pain.)

where writhing of organs is the ‘application of sandal paste’;

(You are moving your limbs so eagerly to enjoy the hosts of sense objects; and end up only in moving the limbs while withering in pain.)

where there is no end to the hells one falls into;

(Is there a complete list of all the problems a human can face in this world?

Any and every experience is actually a pain alone disguised as pleasure.

Every moment of life for an ignorant man is a hell-experience only; but he foolishly believes that he is enjoying the pleasures.)

where the shower of sharp arrows is indeed the 'shower of cool water created to relieve one of summer heat';

(Vacations, watching movies, restaurants, parties, even visiting holy places and rivers; ceremonious worship of deities;

nothing of these and umpteen things you choose to relax help in any way. Your corrupted mind filled with worries and anxieties will never leave you to rest, like a ghost resting on your shoulders.)

severing the head is the 'restful sleep';

(When will you actually find rest?

Only when you die suddenly, as if someone suddenly sliced off your head, without prewarning!)

to remain 'speechless in joy' is the strangling of the neck;

(You never experience any joy ever; but imagine that you are happy even when problems of the life keep strangling your neck every moment!)

losing the power of hearing is appreciated as an 'improvement'.

(Any progress in life?

When you bloat up with ego and self-conceit; and stop hearing the cries of others around you!)

Therefore, Raaghava, one should not act careless in this perpetually moving torture-machine called Samsaara, which is filled with thousands of extremely painful sufferings.

One should definitely ponder in this manner only, and enlighten oneself in this manner since the analysis of truths given in this Scripture will lead one to his welfare (liberation).

STATE OF THE JEEVANMUKTAS

What is the state after liberation like after the attainment of correct knowledge? How do JeevanMuktas stay in this life, which is described as a venomous serpent and a hell of the worst kind?

Life is a pleasant walk for them; or a long drive in the garden-land of Chit.

Life is the same with its ever rising thorns of problems; but worries are gone.

Does not the thorn prick them? No; they do not see thorns at all.

Do they become insensible?

No, they do not desire anything. Desire alone causes problems; and they do not have desire for anything of the world.

They do not fall at the feet of a deity also; and beg for good to themselves and bad for their enemies.

They do not stop working also; but never feel that they are doing anything.

They arrive; but do not arrive; they move away but do not move; they perform actions, yet do not perform; they speak, but do not speak.

Whatever agitated actions are there, whatever mistaken viewpoints one had previously, all those things sought for and avoided, all vanish away when the Supreme-state is attained.

They are always happy; for there is no want of anything.

Mind is quiet; thoughts do not keep rushing like torrents.

Mind is used as a perception-tool only; not as a desire-manufacturing factory.

Nothing amazes them; nothing raises their curiosity.

Mind no more behaves like a tantrum child.

Delusion is rid of. Vaasanaas are no more there.

This state of the mind is attained by the realization of the Self only.

ADVICE TO THE SEEKER

Therefore, Self (Aatman/essence) alone should be sought through enquiry; Self alone should be contemplated upon; Self alone should be sought to be known by a man as long as he lives, not anything else. By the way, Self is not a thing outside of you, that you have to seek the solitude of mountains to search for it. Self means 'you'.

You have to find out who you really are, are you the dying one, or the non-dying one.

It cannot be found outside of you, like attaining some heaven state.

It will not give you any horripilation or abnormal laughter state where you keep grinning at all.

It is similar to, when you were insane and thought may be you are Napoleon and you found out that you are not Napoleon. You are insane now thinking that you are of such and such a name, such and such a body-form, etc; you find out that you are not that at all!

That is all.

The lion cub which thought it was a sheep found out suddenly that it was not a sheep. That is all!

Then, what?

It lived happily ever after as a lion.

You will also live happily ever after when you understand who you are really, are you this inert thing which dies, or the awareness which receives only the information of the body-death.

This self-awareness, this turning a lion which thought it was a sheep into a lion, cannot happen by worshipping statues in the temples, not through ascetic practices, not through the magic touch of any guru, not by the miracle ashes of any god-men, but only through Vichaara.

Nobody can think for you. You have to think for yourself.

Just like you have to put the food in your mouth to eat to satiate your hunger, you have to think by yourself.

How?

That is what Vaasishtam is all about.

Vasishta makes the great miracle of thinking for you.

He starts from the lowest level of the ignorant from here onwards, and thinks like an ignorant person who believes in a Creator, in a Creation, in a world, in a life, in a name and form; and slowly goes through the ladder of Vichaara himself; and you are given just this one task; just read and understand every idea that he presents you with. Do not proceed forward unless you understand a concept thoroughly. Be like Rama in front of Vasishta; absorbed and thoughtful.

After reading a little portion of Vaasishtam, ponder those very thoughts at all times when you are free of mind-tasks, when the body alone has to work, like walking, eating, bathing etc.

No need of gods, Gurus, temples, ascetic practices, no getting up at BrahmaMuhurta, no ice-water bath; nothing at all of torturing the body unnecessarily.

Making the body suffer through asceticism, is not the path of self-realization.

Body is inert. It is made for survival in the world.

Starving it or inflicting pain on it is not the method prescribed by the Scriptures to attain Self-realization.

Awareness of the body-pain is not a path carved out for spiritual upliftment.

Awareness of oneself means, just a silent state which is always awake.

That is obtained only through Vichaara; and not through penance, charity, or worship.

'People visit GangaaSaagar; practice ascetic disciplines; do a lot of charity. However a man without the acquirement of knowledge does not get Mukti even after hundreds of births.' Says Shankara

*Words of a realized person, words of the Scriptures; words of the Great teachers;
all are equal in essence; by the practice of which, one visualizes the Self continuously.*

Realization of Self is getting cured of your insanity; that is all.

You are in a dream of life; and you wake up.

What is the bliss of realization?

It is similar to the bliss you get when waking from a dream where you were getting tortured by an evil demon.

It is similar to the bliss of waking up; the bliss of knowing that the demon in the dream was not real. Actually the demon was never there. He was a mind-experience only.

After you wake up, you understand that the demon was non-existent.

Even if you beg and plead, the demon of the dream will not appear in front of you again.

Birth, death, I am the body etc etc; is the demon that haunts you here.

Self-realization means waking up from that dream.

Will the world vanish off when you realize?

Do not fear; the world will be as it is with your entire family, house etc in tact. They will not vanish off.

The dream will continue as it is. But you would have woken up.

You will just walk around the huge sleeping colony of others who are dreaming still.

Let them dream; they are also part of the dream that you had once. They will keep alive the dream-world and their demons.

You remain untouched by their demons.

That is freedom; that is Moksha! With the bliss of truth, you stay as a woken up person.

That is the state of Turyaa. Turyaa is the state of knowledge.

*Being endowed with such a vision the Great men of wisdom who have realized the Self,
remain in this world as if possessing excellent riches.*

KNOWLEDGE VERSUS IGNORANCE

What is Knowledge?

Humanity has been always in this quest of knowledge from when it started to think, as a better species than apes.

Unless we 'know' we cannot survive.

This knowledge can be, correct sometimes; incorrect, sometimes.

Worst of all, the knowledge we cherish itself can be incorrect.

Knowledge also can be false and result in much harm also.

But we love what we know, be it false or correct. We are attached to our knowledge.
 We are what we know.
 If we discard what we know, we may lose our very identities!
 Our egos are made up of these incorrect forms of information only.
 Letting go of the knowledge we cherish as false knowledge, is indeed very painful.
 That is why people fear the Upanishadic-knowledge (Vedanta) may be.
 It kills your ego! It says boldly what you know as false and meaningless!

*(Vedanta is nowadays a word that offers solace to a loser or an old man who has nothing else to do in life; but talk and eat.
 Vedanta at present is just a verbal jugglery used by professional Mahatmas who are proficient in oratory skills.
 Who understands what truths the Vedanta contains!
 It also stands lifeless like the statues in temples; adored but inert!)*

We all love information (Bodha).
 We love to collect information of so many things.
 Even gossiping is an exchange of information only.

From the times we can think back to, there is this quest of knowledge.
 We accept that knowledge only, with which we feel comfortable and secure as ego-forms.
 Again and again, we seem to catch only the wrong side of knowledge; cherish it and move forward to catch another form of knowledge that we feel better with.

Which is the wrong one, which is the right one, how to decide it?
 First of all, we must stop indulging in false knowledge.

What is knowledge actually?
 Knowledge exists as some information only.
 The problem is that we do not know how to avoid misinformation and stop getting attached to incorrect information.
 Information seems to flood us from every point of our perception.
 Your body is information; pain is information; joy is information; your family is information; house is information; food is information; sound, taste, smell, touch, image etc is information; bondage is information; book is information; liberation is information; death is information; deathlessness is information; even Gods and Gurus are information only.
Call it as Bodha in Sanskrit.
 World is a mixture of correct Bodha and wrong Bodha.
 How to know which is which?
 The only way to stop getting false information is to have a 'No' board stuck on your brain.
 Always approach every information with a little doubt, a little scepticism; no matter whether the information is small or big.
 Do not believe everything blindly. If you are not sure; and gather false knowledge only, there is always a big blow waiting for you, which you can never stand up to.
 World is a ground filled with mines of misinformation.
 Even a single wrong step, you are forever doomed.
 Do not stake your life on every bit of information received; and do not feel attached to it.

Observe the world.
 How much correct information is there and how much misinformation is there?
 The horrid fact about this Samsaara-thing is that it is a potential ground for misinterpretation only.
 Even the knowledgeable among us do not carry much of correct information.

As long as the perceived world provides the info that it is real; then all the theories that try to explain this misinformation have to be wrong actually. The basic premise itself is wrong where the world is said to exist solidly along with you acting as the info-catcher.
 There is only the perpetuation of misinformation.
 That is Samsaara. That is Avidyaa. That is bondage. That is the sword hanging over your head.
 And to let go of this previous misinformation is very hard.
 Our very existence, our identity, our ego is based on the information we have gathered so far in our life.
 To discard it means to discard our very identity we hold on to.
 We have always learnt to make 'I' and 'mine' alone, as our identity-pillars.
 Actually the 'I' is made of 'mine's only.
 'I' is actually my body, my name, my parents, my wife, my husband, my children, my house, my country, my god, my beliefs, my knowledge, my learning, my Guru, my, my, my, and my only...!
 Even if some Shiva descends down especially to grace you the 'my-fellow' and declares all that you call as 'my' is not the 'I'; and orders you to discard it away; can you ever do it?
 Will not you entire world get shattered to pieces along with you?

How frightening the Upanishad-Knowledge is, if you know of the true information it offers?
Is it not better to get stuck to just reciting those Mantras as some foreign language (incomprehensible), and hold on to some gods and Gurus who give a boost to your 'I' existence?
That is the glory of Avidyaa.

Misinformation is sweeter than correct information. It is very very difficult to accept correct knowledge.
Samsaara is nothing but an ocean of false knowledge.
To cross over all this and reach the shore of correct information is Moksha.

What all we believe in common mostly is unreliable, and can lead us to believe in false knowledge.
We do not know which is right and which is wrong.
Every philosophical theory sounds logical, and plausible.
Every god looks benevolent and compassionate.
Every Guru looks like the Everest of Knowledge.
Of course, even a mud hill is an Everest for a tiny ant.
To reach the skies, you must climb the real Everest.
That Everest is Vaasishtam.
To climb it you need some mountaineering equipment.
They are the qualities to be developed by a seeker.
They are getting explained now by Vasishtha.

Understand that a life led without correct information about everything is the worst life ever possible; worse than being a lowliest worm inside the deep dark ground.
Otherwise you are a 'nothing' in human form; just a walking talking chemical factory.
Understand that the knowledge held by you all these days, might be entirely wrong.
Assign a percentage of uncertainty to everything that you are certain about.
That is the process of Vichaara guided by Viveka.

Vaasishtam is an information-mountain of greater mines.
Each and every belief you held on to till now as dear and real may get blasted off suddenly.
You must be steady and move forward without the least pain of discarding your previously treasured misinformation.
You will be made to relinquish the deep ingrained knowledge that is deep-rooted in your mind; and have to have an open mind to receive the true knowledge.
Of course, the view from the first step is not the view from the second step.
Each chapter is a brand new vision of truth.
And the view from the summit is nothing like what you saw while climbing the icy path.
Unless you reach the summit, you will not be given the correct information at all.
The entire Vaasishtam aims at destroying your misinformation only, in the first five Prakaranas.
The final Nirvaana Prakarana is the hardest and toughest like the final few feet towards the summit of Everest.
However, if you can cross the final steps of Nirvaana Prakarana and stand on the summit of correct information; there is no coming back.
Mountain itself vanishes off...along with the climber!
There is only the information-less emptiness!
Call it Brahman or 'Tat'!
After that, you will never be attacked by false information at all. You will always get the right information as your very nature.
Samsaara the 'misinformation ocean' will be nowhere!

QUALITIES PRESCRIBED FOR A SEEKER OF KNOWLEDGE

Vasishtha speaks;
Moksha is a huge mansion one has to enter; and its door is guarded by four guards in vigil.
To enter the mansion, you have to befriend at least one of them, and all the other three become your friends immediately.
They are named as Shama, Vichaara, Santosha, and SaadhuSangama.
They are equipoise, rational thinking, contentment, and the company of the noble.
These are the necessary qualities you have to develop if you have to enter the mansion of Moksha.

Shama/Vichaara/Santosha/SaadhuSangama; these are the four qualities that are prescribed for the seeker of liberation.

What is Shama?
It is the anxiety-free mind.
You never panic when met with tragedies; never jump in glee if something nice happens to you.
Mind always remains stable and unperturbed. Such an unperturbed mind can easily have the calmness to think with reason.
Why does the mind gets perturbed?

When you do not get what you want!
 If you have no wants, and are contented, then naturally you remain calm and peaceful.
 You have contentment means you have peace of mind; or vice versa.

How do you get peace of mind?
 By having a rational observation of everything that happens in your life!
 You feel annoyed and irritated, only when you are insecure about something.
 As a spiritually-inclined person, you get most annoyed, when someone uproots your belief-tree.
 When what you held as the only support of your spiritual identity, is shaken by some rational thought presented by someone else, you feel irritated.
 Mostly, all the religious people look at science itself as some 'Avataar of Satan'.
 Science is not some knowledge that stands against religion; but is only a method of thinking which needs proof for anything you believe as true. If you cannot bring a god to the assembly, it will surely say that there is no god.
(That which exists in your own mind cannot be a knowledge that can belong to the entire world or universe.)
 But you do feel irritated that the scientific thinking dares question the existence of your cherished God!
 God may not feel annoyed; but you do feel annoyed.
 In the Reality-shows where religious heads and scientists are battling with words, mostly it is the religious who lose their equipoise; why because, they are insecure about their own knowledge.
 They also have never seen the so-called God; but hold it as a concept only.
 To prove their god, they make statues; sing hymns; pray; and dance in overwhelming emotional trance.
 Is that enough proof?
(Is this emotional attachment to something you believe in, but have not seen ever be a proof of its existence?)
 Ask a question like this; and they will throw the very book of Vaasishtam at your face as a satanic book on atheism; for Shiva proclaims in this book that there is no god at all as such; and advises never to worship any god as it is a waste of time.
 Maybe that is why, this great text never was very popular in the religious crowd; because Vasishta's knowledge has no place for god and his worship as means for realization.

Devotion is permitted if and only your god is ready to give you the correct knowledge.
 Therefore, you must understand why you must develop Shama as the main virtue before you start studying Vaasishtam.
 You should not get irritated and annoyed if some truth is discussed that throws your belief into a dust-bin.

You will not get irritated and annoyed, if you have the capacity to reason out.
 And you have to be content also.
 Why do you usually hold on to a god; only because he bestows boons and fulfils all your wishes, like a genie inside a lamp (or may not fulfil also; so you can feel that he is angry with you).
(Suppose you do not want anything, why would anyone need a god?)
 You need at least some merit by worshipping a god; so it will assure your future welfare.
(Selfishness is masked as religion; that is all!)

Contentment, equipoise, and rational thinking all go together.
 Get hold of one, and the others follow suit.
 The last one of these is the guidance offered by the Knowers.
 Satsanga need not be always a person; but it can be a good book also; or your own thinking about the Self also.
 What is more 'Sat' than the essence within your own limited existence?
 'SaadhuSamaagama' is not gathering together to sing songs and hymns of gods.
 It is not visiting temples and sacred resorts, in a group.
 It is the guidance offered by those who are established in the stabilized state of mind.
 Remember that this discourse was given to Rama in TretaaYuga, where Sages and noble men were dime a dozen.
 Slightest walk in a forest, you can easily get a Sage like Yaajnavalkya, Vaalmiki, Vasishta, Bharadvaaja, Vishvaamitra, and many others.
 You are not so lucky.
 At the most you can read Ramana's books or the Gospel of Ramakrishna.
 Realized person is a rarity.
 No saint nowadays even knows what realization is.
 Miracle makers, tricksters, orators, god-men and god women who dress up in the costumes of gods, who proclaim themselves as Avatars, parade as the saints and Sages.
 God is a word synonymous with magic and miracle.
 So you have to use reason here also and avoid falling prey to these fake Saadhus.

(Cultivate forbearance, patience, reason, contentment, no-wants, and keep to the company of Vasishta in the form of a book. Now, you are ready for the knowledge to be bestowed by Vasishta.)

*Listen with attention to the description of the door keepers
standing guard at the gate way of liberation in due order.*

*By getting hold of even one of them,
it is possible to gain an entry inside the gate-way of liberation.*

*Through Shama one gets the highest good. Shama is the Supreme state.
Shama is auspiciousness and peace. Shama removes the delusion.*

*Through Vichaara the truth becomes understood.
By understanding the truth one rests in the Self.
Mind then rests in peace. That results in the destruction of all sufferings.*

*The fruit of success is there in all the actions of the world,
and reach the excellent end through the clear process of Vichaara.
It is a quality that will be conducive for your achievement of the goal of liberation
when you are endowed with Shama.*

*'Samtoshā' (contentment) is the greatest good; contentment is known as happiness.
Hey Vanquisher of enemies! A person who is content attains the Supreme beatitude!*

*For one who is completely filled with the nectar of Samtoshā and
whose intellect is cool with quietude,
the mind by itself attains stability like a moon that has become permanently fixed.*

*Understand that the company of the noble increases the capacity of the intellect;
removes the fever of ignorance; and uproots all the mental afflictions.*

*Those noble men, who have cut the knot of Ahamkāra;
who are the Knowers of 'That', who are accepted by all learned ones,
should be served well in all manners;
they are indeed the supreme means to cross over
the ocean of 'Bhava' or mundane existence.*

*Samtoshā, company of the wise, Vichaara and Shama:
these alone help a man cross over the ocean of worldly existence.*

*With utmost endeavour, gritting the teeth,
as long as your mind does not engage in the practice of
cultivating any one of the qualities at least,
whether you are a god or a demi-god, or a man or a tree,
there is no other means to reach your goal, hey Mighty-armed!*

*If at least one of these good qualities that bestow purity is developed and becomes strong,
then all the faults of the uncontrolled mind will be destroyed.*

BRIEFING ABOUT THE VAASISHTAM TEXT

This text of JnaanaVaasishtam contains 32,000 verses.
It is also named as a book which talks about the attainment of Moksha.

Suppose you are asleep; and wake up in the morning where the sun shines.
You just see everything without any effort. Vision is natural when the sun is there.
This book is the sun that will naturally bestow the knowledge vision for you.

What is the knowledge-vision like?

Suppose that you are walking on a road in the evening.
Suddenly, you are shocked by the sight of snake hanging from the tree.
But you gather courage; take a light near it and find out that the snake was not a snake; but a rope.
Vaasishtam makes you understand that the Samsaara is not such a frightening venomous thing at all.

This Grantha has six Prakaranas or sections with different topics in an order.
First one is Vairaagya Prakarana.
Your mind is a huge desert filled with mirage waters.
Vairaagya Prakarana sprinkles water on it; and gives rise to the tree of dispassion.
This section contains one thousand and five hundred verses.

Next Prakarana is named Mumukshu Vyavahaara.
Herein is described the virtues that a seeker after liberation has to develop before he starts the study of this Grantha.
This section contains one thousand verses.

Next is the Utpatti Prakarana.
Utpatti means production, emergence, Creation etc.
It explains in detail, *how 'the perceiver-perceived phenomenon understood as the world and prevailing as the 'I' and 'You' rises even though not created in any way.*
This section contains seven thousand verses.
When you study this section, you will understand the true nature of the world, that it is unreal though experienced as real.

Next is the Sthiti Prakarana.
It contains three thousand verses. It explains how the delusion of the world has come to stay.

Next is the Upashaanti Prakarana.
It contains five thousand verses. It explains as to how the delusion subsides.

The final and sixth Prakarana is named as Nirvaana.
It contains fourteen thousand and five hundred verses.
It explains the final state of beatitude. What that state is like?

*The expanded view of the Realized Yogi at liberation
cannot even be compared to the bliss experienced by
the hundreds and lakhs of Haris, Haras and Brahmaas,
since the excellent Reality alone exists in that state spread-out as all.*

This text is composed by Vaalmiki; and is also known as the Raamaayana, the second half.
It is not something like Upanishads that sounds profound and majestic, and makes you feel sacred.
Yet, how many of those who recite Upanishads know the exact meaning of the Mantras? Without understanding the meanings, if you recite the Mantras with your feeble voice, what effect can it make on your mind or intellect?

Vaasishtam is actually another Upanishad only.

The term Upanishad means 'that which takes you near the truth and destroys ignorance.'
Vaasishtam does not take you 'near' the truth; but makes you realize yourself as the truth.
It is better than an Upanishad, because it is easy to understand.

It is made of beautiful poetic descriptions, far better than a work of the Sanskrit poets of recent times,
contains amazing never heard of stories that talk about space and time mysteries,
and explains again and again the truth to be understood through many examples, tales and anecdotes, till you get it rightly in your head. After studying this book, if you again approach the Upanishads, the meanings of the Upanishad-Mantras will shine clearly in your intellect, like the gooseberry in the palm.

*If this Scripture is regarded lightly as work composed by a man,
then other texts of the Rishis also should be ignored, as they also are of the same type;
and should be understood that the same truths belong here also.*

What are Upanishads after all?

They are revelations of truths in the human minds.

If this book composed by Vaalmiki Maharshi is to be taken lightly as just another Kaavya to read for merits, then you can discard the Upanishads also; and not study even texts of Shankara, Ashtaavakra and others.

*If the instructions are proper and are based on reason,
the words of a child also should be accepted;
if not based on reason and given by Lotus-born Brahmaa also,
it should be discarded like a piece of grass.*

Study this book and see for yourself whether it is irrational in any of its statements; and then decide its merits or demerits.

Do not behave like a fool who wants to drink the water from the ancient well dug by his grandfather only; and will reject the pure waters of Gangaa flowing in front of him. Stop holding on to blind religion, and renounce the fanatic attachment to the forms of Gurus and gods.

Habits are hard to die.

You are habituated to the worship of deities and thus keep the brain in a stagnant condition.

Come out of this addiction to blind faith.

Brain is given to you by the very same god you worship, for reasoning out the truths.

Do not waste it away in meaningless rituals and rites.

Stop looking at the stars and planets as your makers of fortunes and misfortunes; understand that they are too far away from our immediate contact. The stars and planets live in our past.

What you see as a star now may not even exist at this present moment of yours!

So far it is, and might have vanished, long before its information reached your eyes, as a twinkling light!

The present is entirely in your hands only.

Knowledge alone can lead you up; not irrational beliefs.

*If a man drinks the well water saying that it was dug by his ancestors
and refuses to drink the Gangaa-waters which are flowing in front of him,
who can convince that fool who is blinded by attachment?*

Vaasishtam is like the sunrise. Read it with fully absorbed intellect; knowledge will appear by itself.

*When the dawn appears, sight is naturally there;
so also, when just absorbed in the mind, Knowledge of the right kind appears by itself.*

What benefit do you get by knowledge? Knowledge is the armour that protects you from the umpteen pains that the world throws at you every moment of your life.

*The faults of wretchedness, poverty etc which one suffers in the world
reveal their true nature of essencelessness and do not pierce the inside
like the arrows cannot hurt a man protected by the armour.*

*The terrifying fears of Samsaara do not affect the man of knowledge
who faces them courageously, like the arrows have no effect on a rock.*

Have you read the Puranas? They are the life-stories of the gods you worship and ask for help.

Their lives were also beset with tragedies and setbacks.

Even they had to take recourse to knowledge to bear these pains.

Actually, our day to day survival pains are nothing compared to their gigantic sufferings.

Slightest mistake or even no mistake, they can get cursed and land up in trouble.

Even Vishnu was here as a human being, cursed to be a Rama. Even he had to ask help from Vasishta.

And you think that gods can solve all your problems, even as you waste all your time in routine ceremonies of worships and prayers!

Why will they bother to help a person who does not use his brain at all?

Vaasishtam contains the stories of Prahlada and Gaadhi who were stuck in devotion, and their god had to forcefully push them towards the acquirement of knowledge.

Why not think that this Vaasishtam itself a gift from your god and study it with sincerity?

'How did the births and actions that affect humans and gods, begin?'
such doubts subside like the darkness when the fire is lit.

*When the sight of Knowledge is obtained,
complete peace prevails about all the matters of the world,
as if the night has ended, and the sun has risen.*

As one studies along the book, slowly and with utmost patience, slowly absorbing the profound ideas step by step, and analyzing the truth of it all through one's own reasoning, the state of liberation (knowledge) rises slowly. Realization is not one flash of the light from somewhere that strikes you, where you end up as an 'all-knower Brahman-state'. It is a slow process.

Brahman is an infinite source of knowledge-state.

When we absorb the knowledge step by step, we also swell up slowly as the Brahman-state; growing more and more, as and when the bits of knowledge get absorbed.

Realization is also of different levels as per the capacity of a person.

If you are ant in front of a sugar hill; grow up to be a cow; then grow up to be an elephant; and again grow up to be a mountain; in this manner, you keep on swelling up in knowledge.

Anyhow, all the JeevanMuktas, in whatever level they are in, have the same basic characteristics.

For a realized Yogi, there are no more the Vaasanaas and their forced fields; no wants, no desires, no attachment, no likes and dislikes, no Samsaara at all.

Their intellects stay stabilized and unshaken.

No event of the world shakes them even a little.

Sense objects do not attract anymore.

They live their lives as ordained by the Scriptures, with perfect calmness and intelligence in handling the affairs of the world; are loving and affectionate towards all; and stay as a part of the Vaasanaa-fields of others, unperturbed and unaffected.

The vision of a Yogi is beyond the capture of words.

It is as different from the ignorant, like a man with sight and the blind ones.

An ignorant man has the space idea of his home, his city and the country.

A Knower feels the entire expanse of Brahman as his space-concept.

*In the crores and lakhs of worlds, in each and every subtle atom of those worlds,
Brahmaandas are seen by the unattached Yogi.*

*He sees in each and every subtle atom,
various Creations falling and rising without any impediment, like the waves of the ocean.*

*A person whose mind is pure with the understanding of the path of liberation,
the hosts of pleasures do not distress or give joy.
He does not dislike any action as unwanted; does not like any action as wanted.*

*Though awake, he is, as if not awake at all,
like a tree which though knows to yield flowers etc, is still unaware of it all.
(Though aware of the actions and their results, he is unaffected by it all.)*

*He is seen as an ordinary person only,
doing whatever comes to his lot as his required duties;
but is not affected by the fruits of the actions, whether good or bad.*

HOW TO STUDY THIS GRANTHA?

Each verse must be read with feeling.

You must experience it fully as your essence.

Just reading through the entire book, and knowing what verse is where, in which part; is not at all advisable.

Just like reading about a recipe never satisfies your hunger, just reading the words and understanding the surface-meanings, will not bestow on you any realization state like a magic Mantra.

Every verse has to be experienced.

Better close your eyes for a few minutes after reading each and every verse; and feel it internally with the Vichaara about it, before you proceed to the next verse.

Of course, you must have the ability to differentiate between the ordinary verses, and the profound verses which explain the abstract truths.

In the beginning, it may be difficult to feel the meaning of the verse; but you can slowly train yourself to get absorbed in it.

Every verse should change your understanding, like you have been cursed or offered a boon.

*Understand this entire Grantha carefully going through each verse;
not just reading the surface-meaning of the words only;
but experiencing it like boon or curse that makes a change in you.*

Of course the text is made of easy Sanskrit only; but it is better that you have a teacher to explain to you the exact meaning of the verses; and make sure that the teacher is a realized person himself.

*If a person is a literate (in Sanskrit), he can read and try to understand it himself;
but he may not fully grasp the meanings;
so it is better he studies it under the guidance of a Pandita
(a wise person who has realized its meanings.)*

You can stop all your ascetic practices, meditation-sessions, and worship of deities, once you have taken to the study of this great Scriptures.

*If this Shaastra is listened to and understood,
a man has no need at all for the practices of penance, meditation, recitation of hymns,
for attaining the liberation.*

Even after completion of the study, if you have not realized the truth, then read again and again and find out what knowledge you missed in the study.

*If a person studies this Shaastra again and again,
till he realizes the essence contained within it,
he attains the wisdom of the excellent sort;
and his mind also is rid of all its faulty dispositions.*

What magic will the study of this Grantha bestow?

*The Pishaachi (flesh-eating demoness)
named the 'Seer/Seen phenomenon' (surviving only on the body-identity,
has become well rooted in the mind as 'I' and the 'World'.
Through sincere effort, it will vanish off like the Pishaachi (surviving by consuming flesh),
at the rise of the sun.*

The term 'Pishaachi' refers to some devil which eats flesh.

You are also possessed by a Pishaachi.

What is it?

The identity with the flesh-mass called the body!

The very perceived that has bound you as a perceiver.

That alone consumes you at every moment like a devil.

Study of Vaasishtam will make you free of the perceived/perceiver phenomenon.

How can such a thing happen?

Actually the perceived is just a disturbance produced by the mind in the mind.

You will know the truth of it all, like understanding that the snake which frightened you is actually a picture painted on a canvas. World will continue to exist, only as the picture on a canvas.

How much penance you have to do?

Should you practice asceticism while studying this book?

Not at all!

When you take a small tiny grass flower and crush it, you will have to use the least effort; just a slight movement of the fingers; but for the perceived to vanish, even that much effort is not needed; you just have to stop even the movement of the thoughts.

Perceived is actually non-existent; what more effort is needed to destroy it, except not believing it?

Seated comfortably in a suitable place, going through the world of sense experiences as and when the need is there; with a conduct not opposed to ordained righteous actions (prescribed by Scriptures); at any place and at any time doing the Vichaara of what has been studied, with interest; accessing the text at any time you need without a wait; this Shaastra offers a constant companionship of a Knower (in the book-form), which you will not get anywhere else.

What happens to people who do not seek knowledge?

Do not worry about them. They do not deserve the human-form at all.

A man who does not seek to know is a burden to himself and others.

He is to be shunned at all times.

*Even as such, those who do not care for the higher achievements;
those who are sinners (engaged in selfish desire-fulfilment-ends only);
those who are immersed in the essence of enjoyments;
those who are worms crawling in the feces of their mother;
they belong to the worst category, and do not deserve even the least of regard.*

This mansion of Vaasishtam is built by the bricks of stories alone.

Therefore do not ridicule it as a worthless book which tries to explain Brahman-state through stories that belong to this world.

When this Scriptures gets taught with required examples of stories and illustrations, as and when you hear the stories, listen to them with full attention and understand the discussion of the meanings, the purport of the usage of particular words, why it is taught, what it is leading to etc properly.

Story itself is a statement of the Upanishad told the easy way.

It is not easy to understand the abstract truths of the Upanishads, through statements only.

Just by repeating Aham Brahmaasmi, you can never realize the Brahman-state.

*Rama! Without such a presentation of an ordinary day to day event as an example,
the abstract knowledge cannot be grasped easily.
Utensils in the house cannot be sorted out and arranged at night,
without the use of a light.*

The world is made of cause and effect connection only.

Brahman is causeless.

Even then, the events of this world can be illustrated to make one understand the 'Causeless cause of all'.

*Except the state of Para Brahman,
the 'cause and effect connection seen in the compared and the subject of comparison'
is found in all the objects.*

If any example is given as a form of simile or as a story or a tale, you must try to grasp the common feature that is in the example and the Brahman-understanding.

Of course, the example and the stories are unreal only, as belonging to the perceived world.

You cannot argue saying that the truth of the Brahman cannot be explained by the examples which refer to unreal objects.

If an example is given, you cannot take the objects given in the example and show the flaws in them and argue that it is faulty; since objects are not important here, but only the meaning suggested by the example which helps you understand some abstract truth that is to be grasped.

For example, if gold and bangle are mentioned, you cannot ask where the goldsmith is.

Understand, why that example is given and what truth has to be absorbed by you from such an example. Once you understand the particular topic through that example, you can forget the story or tale and proceed forward to the next topic.

The 'Perceived' that has caught you like a fire can easily be made to subside by lighting another fire which is about the perceived only. Mind is a story-dweller. It understands abstract truths easily, if explained through examples which it is familiar with.

For example, when you meet a forest-dweller and try to explain to him what a plane is, he may never grasp it; but show him a bird and tell him that is how the plane floats in the sky; he will grasp the idea easily.

The similarity of the world-state and the Svapna state is explained in this Shaastra based on the abstract truths of the Upanishads; but it cannot be explained so fast, since the speech has to go in a methodical manner (as per the understanding capacity of the student.)

Jagat is like a city seen in a dream, or conceived in the mind, or conceived in a meditation (as a form of mental worship sometimes). Therefore examples are to be taken from there only, and nowhere else.

Just because the stories contain the objects bound by cause and effect, you cannot catch on to that one point and say that Brahman is also made of a cause.

It is like the forest-dweller questioning, is plane also a life-form, can you hunt and eat it?

In the comparison of a plane and bird, floating in the sky alone is the common point.

Rest of the factors has to be ignored and not bothered about.

Brahman is causeless; but the cause-factor is given in the examples to make one understand the truth of Brahman. You cannot ever try and get the causal factor as a common principle in Brahman and the world, through these examples.

Do not bring in dry logic and waste the time of the teacher and also your own time.

You have brains; and find out whether the examples are relevant and teach the correct truth.

Your reason, and your want of liberation should be your guide here; not the placing of unnecessary questions and wasteful interruptions in the discourse.

Accept the truth if it is told by even an enemy; but discard the nonsensical words even of a dearest parent, friend or wife, if the statement is not conducive to reason.

We are giving here the truth that has been arrived at through reason, and which has fructified in us as Knowledge Supreme. Our words are not against the Vedas.

Logic and beliefs are not the proof of truth.

Logic is a help in reasoning; but not the path for realization.

Logic has its own limitations.

If it is directed against Vedas themselves, then how can the truth get understood?

If an example is given, one single point alone which is a common factor in the compared thing and that which is compared, is taken into account.

You cannot take that example itself as the truth, and start finding fault with it.

Example is just an example.

Read it; and understand what it is trying to suggest; and then forget it off as another unreal factor of the perceived.

If Brahman and the world are compared to the gold and bangle, you cannot put forth the argument that gold needs a goldsmith to make it into a bangle; and another person to wear it and so on.

It is the stupidest way to approach this text.

The exact common factor in the Upamaana (compared) and Upameya (compared with thing) are to taken into account; if everything is the same, then what is the difference between Upamaana and Upameya?

When the abstract truth is understood through an ordinary example seen in the world, the single essence of all the meanings of the Scripture get understood; and by that knowledge of the great MahaaVaakyas (statements of the Upanishads) the silent tranquil state is attained; and that alone is the Nirvaana-state.

Therefore, keeping out the unnecessary intervention of questioning the logical flaws in the examples and the truths explained by those examples; somehow you must try to find the truths of MahaaVaakyas through them.

Tranquil state (bereft of all perceptions) is the Supreme good to be attained. Nothing else matters.

When the food is prepared and fed to you in spoon, why bring in unnecessary questions about the ingredients, cooking method etc etc. Eat and fill your belly. That is why you are here.

You need liberation; we tell you what that liberation is and guarantee that you will get it definitely at the end of the study.
What more do you want?

All of your life you have spent in studying various Upanishads, various philosophies, have visited temples, worshipped deities, given charities, practised asceticism; but liberation is never at hand anywhere.

You are trying to get rid of the perceived by getting stuck to only the actions that belong to the perceived.

We are giving you the very knowledge taught by Lord Brahmaa, using the examples of amazing stories; and promising you the liberation state through Vichaara-process.

What makes you have any doubt?

Do not act like a blind frog stuck inside the deep well.

By croaking 'Aham Brahmaasmi' repeatedly, you cannot attain the Brahman-state, when your mind is stuck to so many irrational beliefs and 'Aviveka'.

Know about the world of birds also, through the study of this Scriptures.

A bird has the entire sky to float about, because it has wings.

Develop the wings of Vichaara and Viveka; you can also float in the expanse of Brahman-space.

Do not become a Knowledge-pecker (Bodha-Chanchu); always trying to see some flaw or other, when the discourse on a profound subject is going on.

A person interrupts the Knowledge-flow, only when he wants to impress others with his limited knowledge.

Arrogant and conceited, he tries to offend the Sage who is trying his best to help the students who seek knowledge.

Your goal is Knowledge, not a 'show of Knowledge'.

You don't have to impress others with your oratory-ability.

Have liberation-state alone as your goal and march forward, without giving way to wasteful doubts and disturbances.

SECOND SECTION

'CONDUCT PRESCRIBED FOR A SEEKER AFTER LIBERATION'

ENDS HERE