

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM [DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART SIXTEEN
[SPECIAL INSTRUCTION TO RAMA]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

ABOUT THE AUTHOR

Narayanalakshmi

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

वसिष्ठोवाच
Vasishta spoke

(These instructions about the state of a JeevanMukta, are repeated again and again throughout the previous Prakaranas, and were directed at the disciple Rama who was tormented by so many doubts and apprehensions about the life he had to lead as a prince.

However, the instructions here in the Nirvaana Prakarana, are not given to Rama the disciple stuck in the Samsaara; but are the guidelines to a realized Raajarshi Rama, the royal Sage who was equal to king Janaka in the Aatman-state, as to how to live the 'lie of the life' in the 'truth of emptiness'.

'How to live a life-story when the world stays dissolved fully in the Knowledge-vision'; this is explained here to Rama, by Sage Vasishta.

Realization-state does not make the world vanish, but only reveals the emptiness that exists as the world. The life-story started by the mind-sorcerer continues as before.

The Jnaani who is awake to the Truth, still has to live amidst the dreaming people and live as one amongst them. He has to live a life of pretense of course, like an adult participating in the children's games and acting like a child to suit their level of ignorance.

Sage Vasishta instructs Rama the realized Yogi, as to how to live the life as the king of Ayodhya, even when he is established in the changeless state of Nirvaana.

The dialogue between Rama and Vasishta in the Nirvaana Prakarana is the dialogue between two JnaanIs who are both in the Nirvaana state; like Brahman-state rising as the two forms of the Guru and disciple both. The state of a JeevanMukta described here is the 'post-Nirvaana level' where the world remains dissolved off completely.

Rama, the son of King Dasharatha, is Lord Vishnu who has descended down to 'BhooLoka', to fulfill some mission of his own, and cannot walk away from his duties like a recluse, to live like a Rishi inside a forest. Sage Vasishta as a preceptor of the kings of solar dynasty, has the duty to guide Rama in the right manner, even after he has attained the Nirvaana state.)

(However, if you are still in the Saadhaka-level, where the world looks real and solid, then read these chapters as a future course you have to follow, when the world stays completely dissolved through reason in the Nirvaana state. When the world still exists real for you, do not pretend to be a JeevanMukta, and involve yourself in the worldly-affairs; such a pretense will lead you towards your downfall.)

नित्यमन्तर्मुखस्तिष्ठ वीतरागो विवासनः चिन्मात्रममलं शान्तं कर्म सर्वत्र भावयन्।

Rama! Stay always turned inwards towards the Self-awareness.

Remain freed of all attachment towards the objects and the people; and be free of the Vaasanaas.

Remain as the taintless awareness of Chit alone, and be established in the quiescent state. Conduct yourself in the proper manner towards all the people around you; and perform well the duties that belong to you.

आकाशविशदः प्राज्ञः चिन्मात्रैकघनस्थितिः समः सौम्यः समानन्दः स ब्रह्माऽऽबृंहिताशयः।

Let not the limitation of the body-space, divide you as the conscious Self and the inert world.

Remain as the Brahman-state whose essence alone has expanded as all this; by spreading out as the 'Chidaakaasha' (Self-expanse) which contains all; endowed with the correct understanding of the Reality; remaining in the dense state of Chit alone; equal; peaceful; and equally happy in all circumstances.

शोकेष्वापत्सु घोरेषु संकटेष्ववटेषु च यथाप्राप्तेषु सर्वेषु खर्वेषून्नतिमत्सु च यथाक्रमं यथादेशं कुरु दुःखमदुःखितः
बाष्पक्रन्दादिपर्यन्तं द्वन्द्वयुक्तसुखानि च।

Act as per the circumstance you are in, and as per the place you are in; when met with tragedies, dangers, dire circumstances, inescapable pits (problems which offer no solutions), lowly states, acclaimed states, and whatever be the event presented by the life-narrative.

Even cry or weep or shed tears; but not feeling really any sadness inside.

(As a Jnaani, whose mind is fully under control, you can produce the exact measure of emotions as per the need of the situation; and also be sincere in your feelings. The emotions will not be fake; but will be produced at will.)

Enjoy outwardly all the pleasures which are the products of duality (as the essence of Self-bliss only).

(For a Jnaani, every moment is an experience of bliss only, that rises from a never-ending fountain of nectar; he does not experience any imagined joy from any sense-information whatsoever.)

समागमेषु कान्तानामुत्सवेसूदयेषु च आनन्दं भज सौम्यात्मा वासनाक्रान्तमूढवत्।

भूतानि मृत्युकार्येषु संग्रामादिषु निर्दह दावानलस्तृणानीव वासनाक्रान्तमूढवत्।

क्रमागतेष्वखिन्नोऽर्थ बकवच्चिन्तयार्जय अर्थोपार्जनकार्येषु वासनाक्रान्तमूढवत्।

बलाद्धिदलयाशेषानरीनरिनिषूदन वातो रिक्तानिवाम्भोदान् वासनाक्रान्तमूढवत्।

जनेषु करुणार्हेषु धैर्यं कुरु महात्मसु आत्मराममना मौनी वासनाक्रान्तमूढवत्।

(Rama, you have the true vision of the Reality now; but yet have to live amidst the ignorant only, as one of them. They cannot know of your inner quiescent state, and you cannot explain it also, to them.

You have to pretend to have Vaasanaas, and go through your life as one among them.

The others are dreaming a life of their own; you have woken up from your dream, no doubt; but stay awake inside the dream of life, and pretend to be dreaming like the others.

Pretend to believe in the life-story narrated by the mind; but know that there is no story at all as such.

Know that you are not 'Rama' the prince of Ayodhya, but yet don the costume of Rama's identity, and pretend to be Dasharatha's son. Play the character of Rama in the most excellent manner, like an actor on the stage enacting his allotted role. Be awake in Brahman; but be asleep to the world-happenings.)

MARRIAGE

When enjoying the company of the beloved life-partner, and when festivities rise up on joyous occasions, stay happy and bubbling with joy (on the surface level); but be calm and quiescent within; outwardly pretending to be the ignorant fool enslaved by the Vaasanaas, like the others.

ENEMY KINGS

When you have to engage in killing your enemies in the battle-grounds, burn off all the enemies like the conflagration destroying the grass, outwardly pretending to be the ignorant fool enslaved by the Vaasanaas, like the others.

WEALTH

Acquire wealth through proper plans, acting patiently like the crane-bird waiting for the fish, following the strategies practiced by the ancestors, without feeling awkward or guilty; and outwardly pretending to be the ignorant fool enslaved by Vaasanaas, like the others.

GUARD THE KINGDOM FROM THE WICKED

Destroy all the enemies completely with your might, hey 'Destroyer of enemies'; like the storm clearing off the clouds; and outwardly pretend to be the ignorant fool enslaved by the Vaasanaas, like the others.

REVERE THE NOBLE

With noble people who deserve your sympathy, be generous and magnanimous.

Remain always in the bliss of the Self; and be silent in the mind; outwardly pretending to be the ignorant fool enslaved by the Vaasanaas, like the others.

मुदितो भव हर्षेषु दुःखेषु भव दुःखितः करुणां कुरु दीनेषु भव वीरेषु वीर्यवान्।

Be joyous in the happy occasions; cry and weep when met with sorrowful circumstances.

Be compassionate towards those in troubles. When opposed with valorous men; exhibit your valor.

अन्तर्मुखः सदानन्दः स्वात्मरामतयान्वितः यः करोति शमोदारस्तत्र कर्तासि नानघ।

Turned inwards towards only the Self, be always happy, being endowed with the blissful state of the Self.

When you perform the actions in such an overflowing quiescent state, then you never are the 'doer' incurring the results of the action, hey taintless Rama!

आत्मभावनाया साधो नित्यमन्तर्मुखस्थितेः वज्रधारापि ते राम पतिता याति कुण्टताम्।

Rama! Even the thunderbolt of Indra will become blunt and useless, if it falls on one who is always in the bliss of the Self within. *(Nothing can destroy the Nirvaana-state ever.)*

संकल्पकलनोन्मुक्ते स्वसंविन्मात्रकोटरे यस्तिष्ठत्यात्मनि स्वैरमात्मारामो महेश्वरः।

He, who is freed of the coloring nature of the mind (Samkalpa); who remains in the innermost cave of the 'Conscious awareness' (Samvit); and enjoys without restraint the bliss of the Self; is the Supreme Lord himself. *(Mukta is not any Jeeva with a name and form; he is the very 'potential state' of Reality that is moving about with an empty mind.)*

न तं भिन्दन्ति शस्त्राणि न दहन्ति हुताशनाः न क्लेदयन्ति वारीणि शोषयन्ति न मारुताः।
Weapons do not injure him; fires do not burn him; waters do not wet him; winds do not dry him.
(What can hurt the 'Mukta-Brahman' who is not a part of the perceived?)

सुस्तम्भमजमालिङ्ग्य स्वात्मानमजरामरं तिष्ठावष्टभ्य धीरात्मा सुस्तम्भमिव मन्दिरम्।
Like a house supported by the strong pillars, you also hold on to the pillar (stable support) of 'Birthless Brahman', the Self which is beginningless and endless; and remain stable without swerving from your Knowledge-state.
(सुस्तम्भ - सुष्टु स्तम्भनातीति सुस्तम्भम् That which makes you stable and well supported – 'Sustambha' – 'Self' 'Sustambha' also means a strong pillar which supports houses and buildings.)

जगद्वृक्षपदार्योघपुष्पामोदश्रियं परां संविदं संविदः स्वस्थामास्वान्तर्मुखमच्युतम्।
(Love the 'perceived world' as the Self-state itself; and enjoy the life like a stroll inside a beautiful garden.)
Experiencing the splendor of the fragrance namely the perception, from the flowers namely the host of objects, which appear on the tree namely the world (Jagat); remain as your own Self which is aware of all. Be turned within always; and remain unswerving from that state.

अन्तर्मुखतया नित्यं कार्यमाहरतां बहिः जीवतामपि नोदेति वासना दृषदामिव।
For those who always remain with their vision turned within, and who yet perform all the actions outside to the best of their ability, Vaasanaas do not ever appear in their minds in their worldly-life; like the sprouts never appearing on the rocks.

पुनः प्रसरणोन्मुक्तःसुप्तं मनः कुरु कुर्यन्सर्वाणि कर्माणि कूर्माङ्गवदवृत्तिमान्।
Make the mind asleep by disabling its quality of reaching for outside things, and then be engaged in all the works belonging to the world; remaining action-less inside and outside, like a tortoise withdrawn into its shell.

अन्तर्वृत्तिविहीनेन बहिर्वृत्तिमतेव च सुप्तप्रबुद्धप्रायेण कार्यमाचर चेतसा।
Free of the fluctuations within, and engaged in outside actions, perform the actions with a mind which is both asleep and awake (asleep in Brahman, but awake to the world; awake in Brahman; but asleep to the world).

बालमूकादिविज्ञानवदन्तस्त्यक्तवासनं भवतः कुर्वतः कार्यं खवच्चित्तं न लिप्यते।
Acting like a child (with no apprehension or anxiety), or a man afflicted with dumbness (silent in the mind), when you do any action freed of all the Vaasanaas, your mind will not become tainted, similar to the space outside which is not affected by the presence or absence of the objects.

वृत्तित्यागविलीनेन किञ्चित्प्रसरता बहिः अन्तरत्यन्तसुप्तेन चेतसा तिष्ठ विज्वरः।
By renouncing the attachment to all the actions, remain without the fever of the world, endowed with a 'mind' (Sattva) which is absorbed within, which moves out externally very slightly (to the required amount only), and which is completely asleep inside.

असंकल्पकलङ्कायां ज्ञानाच्चित्तक्षयोदये शुद्धायां संविदि स्थित्वा कुरु मा कुरु वा अनघ।
When the destruction of the mind occurs by removing the taint of Samkalpa (superimposing nature) through the practice of knowledge, then remain established in the 'Pure consciousness' (Self-state), and be engaged in the actions or not, as you deem fit, hey taintless Rama!
(You are free to do the prescribed actions or renounce them, as you fancy.)

सुषुप्तसमया वृत्त्या जाग्रदव्यवहरन्व्रजन्गृहाण मा किञ्चिदपि मा वा किञ्चित्परित्यज।जाग्रत्यपि सुषुप्तश्चेज्जागर्षि च सुषुप्तके जाग्रत्सुषुप्तयोरैक्यात्तदस्त्यसि निरामयः।

Awake and performing the actions of the world, but with the mind asleep as if without any fluctuation; do not accept anything and do not discard anything also.

(What is there to like or dislike, when there is nothing else but the Self-state?)

Though awake (to the events of the perceived world), you will be asleep (unaffected like a man in sleep). Though asleep (unaffected by the events of the perceived world), you will remain awake in the perceived world (performing actions). By the joint experience of waking state and sleep state, both at the same time, you will remain as that which is left over (Self). You will be without any afflictions whatsoever.

एवमाद्यन्तरहितमभ्यासेन शनैःशनैः पदमासादयाद्वन्द्वमतीतं सर्ववस्तुतः।

By slowly practicing the state of the Self without beginning or end, you will attain the state, which is without duality and which transcends all the perceived phenomena.

न च द्वैतं न चैवैक्यं जगदित्येव निश्चयी परमामेहि विश्रान्तिमाकाशविशदाशयः।

Ascertained well in the knowledge that the world is neither the state of duality, nor the state of one-ness also, attain the supreme restful state, with your mind spread out limitless like the sky.

(Herein begins the amazing dialogue between two Jnanis, one a Deva in human form, and another a Rishi of excellent type. The essence of Nirvaana a gets explained in this wonderful discussion between the two noble characters.)

रामोवाच

Rama spoke

(Hey Muni! I understand your advice as to how I should conduct myself in the world, even when the world is truly non-existent. However, can you explain again, as to how you are acting as some Vasishta-entity with an 'I', even though you might not see anything or anyone as real, including even the Vasishta-entity.)

यद्येवं मुनिशार्दूल तदहंप्रत्ययात्मकः भवानेव इह किं तावद्वसिष्ठाख्यः स्थितो वद।

Hey the best of Sages! You have explained as to how a Jeeva in the Nirvaana-state has to live a pretense-life in the world, though seeing everything and everyone as nothing but some 'Bodha'(information) rising out of the potential state of the Self.

You are in a level that is far beyond the Nirvaana level also, and are decorated with the term 'Brahmarshi'. You cannot be any Vasishta-entity with a form. Still you retain this form with the name Vasishta, and act as if with an 'I' sense, and are trying to feed knowledge to the ignorant minds. How are you able to do that? How is it possible for you?

(Either one has to renounce all this and stay as Brahman itself without any taint of the perceived world.

Why and what for should one bother about a world that is non-existent?

Why are you acting as a teacher to instruct some ignorant minds? In your level no one exists at all as real!)

वाल्मीकिरुवाच

Vaalmiki spoke

(The moment Rama placed this question, Sage Vasishta immediately stopped his discourse and remained silent. This sudden silence of his, puzzled everyone seated there and made them apprehensive and anxious.)

राघवे गदिते त्वेवं वसिष्ठो वदतां वरः तूष्णीमेव मुहूर्तार्धमतिटत्स्पष्टचेष्टितः। तस्मिंस्तूष्णीं स्थिते किं स्यादिति सभ्ये महाजने पतिते संशयाम्भोधौ रामः पुनरुवाच ह।

When Rama spoke like this, Vasishta, the best of all eloquent men, immediately became silent, and did not break his silence for a few minutes, and this sudden act of his silence was observed clearly by everyone. All the people assembled in the court were surprised and wondered as to what could have offended the great Sage that he stopped his discourse suddenly like this; and all of them were lost in the ocean of doubts and felt anxious. *(They wondered whether the great teacher was offended by Rama's question.)*

Rama questioned again.

रामोवाच
Rama spoke

किमर्थं भगवंस्तूष्णीं भवानहमिव स्थितः न सोऽस्ति जगतां न्यायः सतां यो नोत्तरक्षमः ।

Bhagavan! Why have you become silent suddenly as if unable to tackle the question, as if that doubt lingers in you also like me? However, I know that there is no topic in this world which cannot be answered by great ones like you. *(Please explain your sudden recourse to silence.)*

वसिष्ठोवाच
Vasishta spoke

न मे वक्तुमशक्यत्वाद्युक्तिक्षय उपस्थितः किंतु प्रश्नस्य कोट्यास्य तूष्णीमेवानघोत्तरम्।

Hey Anagha (taintless one)!

The absence of verbal answer was there not because of my inability to answer. However, because of the extremely profound nature of the question, silence alone can be the answer for your question.

(Hey Rama! Here in this court-hall are assembled a great number of people, who are in various levels of ignorance and knowledge. Till now, I was discoursing only to the ignorant Jeevas of various levels, and had to use many words with meanings to explain them the 'Knowledge of Brahman', and the method of intellectual analysis. However, you are in a different level now. You have asked the question from the level of Nirvaana-state, the state of an excellent Knower. You already know the answer, since you are acting the part of the disciple and questioning me (the same self) as someone else who has taken the role of the teacher. When you are already in the silent state that is in no need of verbal communication, I also who am in the silent state need not use any verbal communication.)

QUESTIONS RISE FROM TWO LEVELS, IGNORANCE AND KNOWLEDGE

द्विविधो भवति प्रश्ना तत्त्वज्ञोऽथवापि च अज्ञस्याज्ञतया देवो ज्ञस्य तु ज्ञतयोत्तरः।

There are two types of questioners; a person who understands the subject, and the one who is completely ignorant of the subject. The ignorant has to be answered from the ignorant-level; and the knower through knowledge itself.

(Knowledge is not in need of sound-modifications, namely 'words'.

When you 'know' you just 'know'; it need not be polluted with words.

Ignorant need the sounds with meanings, to understand anything; a Jnaani just understands, even if not spoken with sounds with meanings.

Rama was the Brahman acting like Rama, and knew already how the same Brahman was acting like Vasishta also. Therefore, there was no need of any explanation any more.

His question was about the silent state of Brahman, and 'silence' alone was the appropriate answer.

Brahman is silent and exists as all the appearances of all the people.

The same Brahman rises as Rama, and also as Vasishta.

But these two are awake to the truth; others were not.

'Silence' asked a question; and the 'Silence' answered through the 'Silence'.)

एतावन्तमभूत्कालं भवानज्ञाततत्पदः भाजनं सविकल्पानामुत्तराणां महामते। तत्त्वज्ञस्त्वधुना जातो विश्रान्तः परमे पदे योग्यो न सविकल्पानामुत्तराणामसि स्फुटम्।

All this time, you remained without the knowledge of the Supreme state; hey wisest one, and you were fit for only those answers which were made of invented words with meaning (like Brahman, Chit, Aatman, mind, intellect, senses, world, liberation, bondage, JeevanMukti etc.)

Now you have become the 'Knower of the Self'; and are resting in the Supreme state.

You are definitely not fit for answers which are verbal.

(What words can have any relevance to you, who are established beyond the reach of the words and their meanings?)

यावान्कश्चित्किलोल्लेखो वाङ्मयो वदतां वर सूक्ष्मार्थः परमार्थो वा बहुरल्पतरोऽपि वा
प्रतियोगिव्यवच्छेदसम्ख्यातीतादिविभ्रमैः स च सर्वोऽन्वितः साधो भा इव त्रसरेणुभिः।

Hey, Best of eloquent! Whatever verbal explanation was given till now, was intended to explain the subtle meaning, the supreme meaning, in detail or in brief; and countless arguments were presented which were mind-boggling and were intended to argue out the opponent.

Rama! Whatever explanations were given till now, are like the floating dust particles filling the 'light of Brahman knowledge' (and are worthless).

(This assembly consists of many Siddhas, philosophers, Rishis, devotees of deities, ascetics, and people with different views about Reality like Saamkhya, Nyaaya etc.

That is why, I had to explain in detail every philosophical term, and argue against those other view-points.

All the other philosophical view points, cult-views, religious views, Yoga-views were all refuted by my argumentative talks. Some people are addicted to their own teachers and their images, some people are addicted to deities; some people are nihilists. All the words I had used till now, are just some dust particles floating in the light of Brahman; for Brahman cannot be understood through words and their meanings.

Brahman cannot be defined with words, cannot be understood by debating about it, cannot be meditated upon, cannot be attained as an outside state, cannot be worshipped as a deity, cannot be grasped as a topic of the intellect. Reality is just silence! What words can explain it?)

उत्तरं सकलङ्कं च तज्ज्ञो नार्हति सुंदर नाकलङ्का च वागस्ति त्वं च तज्ज्ञतरः स्थितः।

Hey Sundara! You are now shining with the beauty of 'Brahman knowledge'!

You are in a level unimaginable for the ordinary seekers. The Ordinary ones are stuck to words and meanings; and revel in the study and discourses only. But, you are now in a level beyond the reach of words and meanings. You have no doubts, you are silent inside.

You now are the best among all the Knowers assembled here.

How can I answer you with the tainted sound-forms of words?

A 'Knower of Brahman', cannot be given such a tainted answer; and there is no word which is not tainted. Any sound with meaning rises from the delusion state only; how can it explain the Brahman-state?

यथाभूतं च वक्तव्यं ज्ञस्यान्तेवासिनो मया।यथाभूतं विदुः काष्ठमौनमन्तविवर्जितम्।

When a disciple asks some question about some topic, I have to give the exact answer that fits his level. For you, who are the very state of silence, silence alone can be the exact answer; for you are one with the silence that shines as Vaasishta too.

The answer to you can only be expressed as the 'wooden-silence' (Kaashta-Maunam), where there is no difference of any sort.

अविचारात्संकल्पम्।मौनमाहुः परं पदम्।तदेव तव तज्ज्ञस्य दत्तः सुन्दर उत्तरः।यन्मयो हि भवत्यङ्ग पुरुषो वक्ति तादृशम्।

Sundara! Previous to the rise of the knowledge through proper analytical thoughts, the verbal- explanation needs to be superimposed on the truth of Brahman; it is like explaining the silence with sounds.

The Supreme state is said to be the un-explainable 'Silence' only, that cannot be referred to by the terms 'quiescence' or 'silence'. It is the silence of the world-existence itself.

That is why, I answered you with the silence; for you are also in that silence now.

You are yourself donning the appearance of Rama, and are asking me as to how I am donning the appearance of Vasishtha. You already 'know' the answer!

For a Knower, what else could be the answer but the 'silence'?

Dear one! My own self! The sounds that emerge from any one as the words, rise from his own mental state; and need to be cleared in that level only.

You posed me the question as to how I am staying as Vasishtha, like you are staying as Rama.

The answer is contained within the question itself.

Who else can ask such a question except a Knower of Brahman?

A man can speak out words as per his level of ignorance and knowledge only.

Your question itself proves that, you understand already what it is to stay as the ego-entity when in the Self-state; because you are also in the Self-state, and are acting out the role of Rama, and know how it is possible.

ज्ञेयमात्रमयश्वाहं वागतीते पदे स्थितः।वागतीतपदस्थो हि कथं गृह्णाति वाङ्मलम्।अवाच्यं वच्मि नो तेन वाग्धि संकल्पनाङ्किता।

If you really want to me to answer your question verbally, then I have to speak like this.

‘I am in a state that transcends the words and meanings, and so cannot explain it in any manner.

I am just the ‘known’ in everyone (as the Self).’

How can one who stays in the state beyond the grasp of words, ever hold on to the dirt of words?

That is why I am answering you by remaining in the silence, without using any word as such.

Speech is marked by many imaginations and superimpositions (used only for the sake of explaining it to the ignorant student).

(Vasishta stays always as the silent-state of the Reality-awareness; he does not act at all, he has no form at all, and is not Vasishta also.

Some Vaasanaa to teach that rises from the Reality, finds the suitable students by itself, and a discourse happens as it were, by joining the ‘Vaasanaa to teach’ with the ‘Vaasanaa to learn’.

Nothing at all happens as ignorance and knowledge.

Nothing happens as any experience also; no one teaches; no one learns.

Everything is just some probable state of the Reality.

Brahman exists as Vasishta; Brahman exists as Rama; so what can happen here as some one questioning and some other one answering?

Silence alone is Brahman! This alone is the answer to the question as to what Vasishta’s state is like!

Reality is ‘Shoonya’; is empty and can appear as any experience of any Jeeva, like the ‘Zero’ which can appear as any number.

All the numbers are within the ‘Zero’ as unmanifest.

All the experiences are within the ‘Shoonya’ as unmanifest.

If ‘Zero’ communicates with ‘Zero’, ‘Zero’ alone can be the result.

Silence asks a question; Silence alone is the answer!)

रामोवाच

Rama spoke

वाचि ये ये प्रवर्तन्ते ताननादृत्य दोषकान्प्रतियोगिव्यवच्छेदि पूर्वकान्वद को भवान्।

Not including the faults that belong to verbal explanation, which are used only for debating with the opponent (Pratiyogi), give the answer! Who are you Sire?

(Answer my question through words with meaning only, for the sake of these others who are assembled here, and who are not in the ‘Silence’ level.)

वसिष्ठोवाच

Vasishta spoke

एवं स्थिते राघव हे यथाभूतमिदं शृणु कस्त्वं कोऽहं जगद्वा किमिति तत्त्वविदां वर।अहं तावदयं तात चिदाकाशो

निरामयः चेत्यसंवेद्यरहितः सर्वसंकल्पनातिगः।स्वच्छं चिदाकाशमहं भवानाकाशमेव च जगच्चाकाशमखिलं

सर्वमाकशमात्रकम्।शुद्धज्ञानैकरूपात्मा शुद्धज्ञानमयात्मनि अन्यसंविद्दृशोन्मुक्तः स्वान्यद्वक्तुं न वेद्यहम्।

If that is what you want Raaghava, then listen to the exact truth, as to who you are, who I am and what this world is, hey best among the ‘Knowers of the Self’!

(If Brahman-state could speak, this is what it would say!)

Dear one! I am the un-afflicted Chidaakaasha (expanse of existence), without any awareness of the perceived phenomenon; and I transcend all the conceptions of any sort. I cannot be imagined or defined.

I (Brahman) am the very pure expanse of Chit, the potential state which exists nowhere in no time; but exists as Vasishta, Rama and all the others in some space and time location.

You too are the same 'Aakaasha' in essence, and the 'Rama' is just one of the probable states of that Chit-Aakaasha. Whatever is seen here or anywhere, is just some probable state of the Chit-expanse manifesting as an 'I' experience. There exists no one else and nothing else, but the Chit-expanse.

I am of the nature of 'Jnaana' the 'understanding state', the pure knowledge-state that exists as the potential state for any 'knowledge-information' as the perceived.

I am all that rises as the 'I know' state of perception.

I do not perceive anything; for I exist as the very knowledge of the perception.

Whatever words are there as the names of the objects or the people or concepts, they all refer to me only.

I am nameless; but all the names refer to me only; for I alone exist.

Whatever words rise out of me refer to me only.

All the words as the sound-modifications refer to me only.

I cannot speak of anything that is outside of me; for there is no second for me.

How can any word be there that does not refer to me?

All the words are expression of some Bodha; an I alone am that Bodha; nothing is there which is not me.

(World is just the state of 'knowing' and that 'knowing' alone is the Self.

That is why I took recourse to silence when you asked the question as to 'Who I am'.

When I alone am all the words that are there, how can I talk about myself through the words and explain me? If anyone tries to explain 'me, the Brahman' through words, they are far from me, and are wallowing in the dirt of words.)

स्वपक्षोद्भावनपरा अहंतात्मैकवर्धनं मोक्षार्थमप्युद्यमिनो नयन्ति शतशाखताम्।

Words or the sound modifications with meanings, were invented to communicate with each other, and to exchange ideas. Words were invented to explain the Brahman-state also, though it can not be explained through words. Though the explanation is undertaken only for the sake of teaching the path of liberation, the learned scholars who propound various doctrines, are interested in proving their own theories as correct. Desiring their own dominance in the scholarly-field, they take recourse to varied explanations that branch out in hundreds of verbal jugglery.

(For these men who wallow in word-games, the proving of the correctness of their theory to the opponent, becomes more important than the quest for the Reality-state. The words are just some sound-modifications that were invented by the Scriptures to point out to the Reality-state; but these words alone get analyzed again and again in various manners by these scholars, without reaching any satisfactory end.)

THE SUPREME STATE I AM IN

जीवतोऽप्युपशान्तस्य व्यवहारवतोऽपि च शववद्यदवस्थानं तदाहुः परमं पदं अबहिःसाधनं शान्तमनन्तःसाधनं समं न सुखं नासुखं नाहं नान्यदित्यादि तं शिवम्।

(How does one behave in the world, when he realizes all the sound-modifications and names refer to him alone as the Self? He exists only as the silence and moves like a dead body that is alive.

His body is dead the instant he switched back to his self-state.

His body remains dead for him, although it appears to be engaged in world-activities.)

A person who has subdued his mind while living, though engaged in worldly activities, remains like a corpse. That alone is the mark of the Supreme state.

That Supreme state cannot be attained by the external actions like worshipping a deity, ascetic practices, meritorious acts etc; it is not attained through internal actions alike meditation, Samaadhi-practice etc.

It is the cessation-state of all the external and internal actions.

It is equal, and is always there as 'already attained'. It does not rise newly through some action and disappear at the end of the action. It is not some sort of joy you experience as something obtained newly.

It is not some sorrowful state where you lose everything.

It is not anything connected to the ego-entity namely the 'I'.

'I' is not attaining any glorified Mukti. 'I' can never get Mukti, for it does not exist at all.

It is not some state which is outside of you also, as something not known to you.

(It exists always as the subtle awareness of existence in each and every conscious thing from a worm to a Brahmaa; and is not to be confused with the misconceived idea, 'I as the body exist', which is just a thought made of words.)

मुक्तताया अहंतेयमभावो भावनं क्व च तयैवान्विष्यते सेति जात्यन्धश्चित्रमीक्षते।

(How do you experience an experience?

To experience some other thing, the ego has to be present.

Any experience is understood by the outward consciousness that is connected to the outside world.

When the outside world stops existing as real, and when the ego also is gone, who experiences what?)

The ego which gets liberation is absent in the Self-state; so what can be felt as an experience?

The Self cannot 'experience' itself, as an outside object.

The Self cannot be attained by thinking about it, or by sitting in a meditation posture.

'I' (you with name and form) cannot search for the Self, attain it and experience it as some Moksha state.

If that ego (you with name and form) is searching for the Self, then it is similar to the case of a man who is blind by birth, trying to see a painting.

(The ego-entity is just a mind-made concept; it is just some set of information that connects one to the world-information. 'Ego' is some information-set you believe yourself to be.

The 'ego-entity' needs to be remembered; Self is not dependent on remembrance.

How can some information-set, like the ego, act as a conscious entity and search for the Self?

Moksha is never attained by any ego-entity. Moksha is attained only when you are free of this ego-entity.)

स्पन्दनेऽस्पन्दने चैव यत्पाषाणवदासितं अजडस्यैव तद्विद्धि निर्वाणमजरं पदम्। तच्च नान्यो विजानाति स्वयमेवानुभूयते लोकैषणाविरक्तेन ज्ञेन ज्ञत्वमिवात्मनि। तत्राहंता न च त्वत्ता नानहंता न चान्यता केवलं केवलीभावो निर्वाणममलं शिवम्।

(What is Nirvaana-state?)

Nirvaana state is like the state of a motionless rock, firm and unswerving.

Whether the 'fluctuation of Praana along with the mind and body' is there or not, this state is never disturbed. It is not an inert state; it is non-inert only; but does not age along with the body etc.

That cannot be known by the other (like experiencing the existence of external objects).

It is experienced by oneself only; another person cannot experience it like two men having the experience of seeing the same pot.

A Knower who has no interest in the world-objects, has the 'knowledge-vision' and sees the world in a different manner. How can a man who entertains desires for the objects of the world, understand the state of the Knower's mind?

In that state of Nirvaana, the Knower has no 'I'ness, and no 'you'ness.

It is not that he is completely 'I-less'. He is not the 'non-I' also. He does not see 'other-ness' also.

If all these pronouns are removed off completely, whatever is left back is the state of the Knower.

This alone is the taintless auspicious state of Nirvaana.

चेत्योन्मुखत्वमेवाहुश्चेतनस्यास्य चेतनं एष एव च संसारो बन्धः क्लेशाय भूयसे।

चेतनस्याचेतनत्वमचेत्योन्मुखात्मकं मोक्षं विद्धि परं शान्तं पदमव्ययमेव च।

(Why then does this Self become tainted as it were, as the Jeeva-state of delusion?

As long as the world is seen as real, and as long as one holds on to the people and objects as the ego-entity, the Nirvaana state can never be experienced; not through any Yoga, not also through the worship of deities.

'Chetana' means that which is the 'knowing'; if this moves outward, then it is Samsaara; when it is withdrawn in itself, it is Moksha.)

Reaching outwards towards the perceived objects alone, is termed as the 'perceiving awareness' state of the pure awareness (Chetana of the Chetana). This alone, is known as the worldly existence (Samsaara), the bondage, and it results in repeated miseries.

When this pure 'Chetana' is not the 'Chetana of the perceived' and is turned towards the non-perception (by the knowledge of the unreal nature of the world), understand that alone to be the liberation, the Supreme state, which is quiet and unchanging.

दिवकालाद्यनवच्छिन्ने शान्ते शान्तात्मनि स्थिते चेत्यं न संभवत्येव कः किं चेतयते कथम्।

When one is in the quiescent state of the 'Self' (reality essence), where there is no division of time and space at all, the perception of the world does not occur at all! Who, how, and perceives what?

THE WORLD THAT YOU EXPERIENCE IS YOUR OWN MIND-KINGDOM

(The awareness state of the Self exists as the potential state of experiences only.

Reality is a potential state which can be experienced as any experience.

It is some 'nothingness' which can exist as any thing.

Reality is a vast expanse of unmanifest experiences.

This alone is known as 'waters' (Aapa) in the Upanishads.

These experiences always need an 'I' to experience them.

This creates a Jeeva-state which chooses the experiences forced by the Vaasanaas.

The Reality exists as a vast potential for any experience.

What you experience now here, is what you chose as the 'I'.

Drop the want of experiences; the Reality stays quiet, bereft of all the experiences.

That alone is the 'left over state' of a Jnaani.)

संकल्पः स्वप्नदृश्येऽन्तः संविन्मात्रात्मतां विना यथान्यवद्भवेद्भूपास्तथैवास्मिन्बहिर्गते।

Hey kings assembled here!

The dream-experience exists inside one's own mind only, and has no independent existence outside of the mind. In short, the dream experience is just the awareness state of the Self only, which is experienced as a dream-world as if outside; so does the world gets experienced as if outside, though rising from one's own conceptions within.

(What you conceive, that alone is the world of your experience.

Burdened with a stagnant intellect, with countless desires pushing you towards the objects, with countless misconceptions leading you towards harm, whatever your experience turns sour only.)

मनोबुद्ध्यादयश्चैते संविन्मात्रानुरूपिणः मनोबुद्ध्यादिशब्दार्थभावितास्तु जडात्मकाः।

Mind, intellect etc are, the varied terms referring to the awareness-state only.

When understood separately as mind, intellect etc, they are of the nature of inertness.

(The world that is experienced is the instant vision of a conception within.

It is experienced as if in a long span of time, by the magic of the mind.

Any conception tainted by the Vaasanaa, instantly rises as a field of experience with the picture of the world.

The 'Self' alone, instantly exists as the world of experience, rising newly, at each and every moment.

Each Vaasanaa creates a new copy of the world instantly.

Each Vaasanaa exists with a time-span of its own.

Each mind experiences its own world, within itself.

To explain this factor to a student, words like the mind, intellect etc, were invented by the Scriptures.

'Awareness state of the Self' alone is known as the mind, intellect etc, to explain the function of perception.

The mind, intellect etc are just sound-modifications with meaning, and are inert; they do not exist independently outside of the 'Self'.)

संविन्मात्रे समे स्वच्छे सबाह्याभ्यन्तरे तते अभिन्ने भेदबुद्धिर्वा किमनर्थाय जुम्भते।

संविन्मात्रस्य शुद्धस्य शून्यस्य च किमन्तरं यच्चान्तरं तद्विबुधा विदन्ति एति न वाग्गतिम्।

The pure state of perceiving awareness (Samvit) is equal and pure, and is not tainted by any perceived experience (like the light which reveals the objects is not tainted by the objects).

This alone lights up the concepts inside, and the objects outside.

It spreads at once as the perception-experience. It is not divided by the objects.

Why then does the sense of division pervade all the intellects, and results in the deluded state of ignorance?

The pure state of perceiving awareness (Samvit) is pure and untainted by the perception state; and is empty of all the perceptions. How can the 'understanding' get divided by the 'understanding of the division of objects'? *(Your 'understanding state' is not affected by the 'understood objects'.)*

When the perception dissolves off, what is left over is the 'Samvit' alone; but it is beyond the grasp of words.

सदसद्रूप आभासो यथा किमपि लक्ष्यते तमसीक्षितयत्नेन ब्रह्मणीदं तथा जगत्।

(How does the world gets seen in Brahman, though it is non-existent?)

When trapped in complete darkness and nothing gets seen, the eyes try to see something somehow and imagine the presence and absence of many objects in that nothingness.

So also, the Jagat gets seen in the nothingness of Brahman!

WHO AM I? I AM CHIDAAKAASHA!

अयमाकाशमेवाहं यदि शाम्याम्यवासनं वासनां तु न बध्नासि स्थित एवासि चिन्नभः।

इति निश्चयवानन्तस्तज्ज्ञो अज्ञ इव संज्ञया चिद्वपुः विद्यमानोऽपि शाम्यत्यसदिव स्वयम्।

(Rama! You asked me 'who are you'!)

I am the expanse of emptiness (Chit-Aakaasha). I am established in the quiet state, since I am free of all Vaasanaas. You also are not bound by the Vaasanaa; and are established in your true nature and are the Chidaakaasha. Any other person also who realizes that he is the Chit-Aakaasha will be also of the Chit-form only; but when moving in the world with others, he acts like the ignorant by pretending to be involved in the world-affairs. Though he has to act as if the body exists (for the others to see), he is always withdrawn into the formless Self-state, and feels the body as non-existent only (and as just some sense-information belonging to the perceived-state).

जीवानां ज्ञप्तिगुप्तेन ज्वलन्नज्ञानवायुना अविद्याग्निः प्रबुद्धानां पुनस्तेनैव शाम्यति अजडानाम्। यदज्ञानं

स्थाणूनामिव शाम्यतां तमाहुर्मोक्षमक्षुब्धमासितं पदमक्षयम्। जत्वेन जत्वमासाद्य मुनिर्भवति मानवः

अज्ञत्वादज्ञतामेत्य प्रयाति पशुवृक्षताम्।

The awareness of oneself (Jnapti) exists in all the Jeevas.

This knowledge of the self is differently present in the ignorant and the Knowers.

The ignorant believe the self to be the body-based ego; the Knowers know the Reality itself as the self.

'Jnapti' rises as what one knows oneself to be.

In the ignorant, the Avidyaa exists as the absence of knowledge of the true self; and burns high by the wind of 'not knowing the self'.

In the Knowers, the same wind of 'not knowing the body-self' extinguishes off the ignorance-fire.

Ignorant avoid the true knowledge of the self, but hold on to the body-self and suffer countless miseries.

The ignorant are like the brain-less pillars.

When their ignorance is fully destroyed, then it is known as Moksha. This Moksha is the state of true knowledge of oneself; is an inexhaustible state of bliss, and is untouched by any misery.

Any 'Maanava' (a descendant of Manu) can attain this state and become a 'Muni' (the silent Knower), if he tries hard for the acquirement of knowledge, through constant Vichaara-practice.

But, if one prefers to remain ignorant of the true self, and sticks to the inert body itself as the self, he gets trapped by the Vaasanaas and will reach the states of animals or even inert living things like the trees.

(The man who prefers to remain ignorant and the man who strives and gets rid of his ignorance; both are the descendants of Manu only; both are bound by the rules ordained by the creator. Yet both walk in two different paths; one strives for the attainment of knowledge and the other does not; one becomes an excellent Sage of Knowledge; and the other lives like an animal, just breathing, eating and reproducing; or a tree which breathes and lives without any thinking capacity; or he may even attain lower wombs in the future and forever live as an animal or tree.)

अहं ब्रह्म जगच्चेदमित्यविद्यामयो भ्रमः असत्यः प्रेक्षया ध्वान्तं दीपेनेव न लभ्यते।

(A person who is trapped by words like Brahman, Jagat, etc also remains deluded only.)

'I am Brahman; this world is a delusion caused by ignorance'; is also a delusion state.

You cannot 'attain' the Brahman state, and observe the world as a lower state of delusion, from some higher level of experience. All these terms Brahman etc are all invented for explaining the Reality, to the ignorant student. When in the Supreme state, there is no 'I' or the 'world' or 'Brahman'. There is just the quietness of all. The delusion of 'Brahman-term' also vanishes through the proper reasoning practice, and will not be there is an excellent Knower, like the darkness can never exist for the light.

समग्रकरणग्रामोऽप्यसंकल्पो विवेदनः न किञ्चिदप्यनुभवत्यन्तर्बाह्ये च शान्तधीः।

The realized Sage, who is established in such a state does not vanish off; nor does the world vanish off. The Sage has to move through the sense-information of the objects as before; and react to the people and objects in the proper manner.

The Sage whose intellect is quiet within, does not experience anything outside or inside, though acting through all the senses in their entirety; for he does not conceive anything like the ignorant.

He sees the world as it is, as the divisionless Reality-state (like seeing the clay alone in all the pots); and is not affected by any sense-pattern that rises in front of him as a world-scene.

सुषुप्तत्व इव स्वप्नः समाधौ प्रविलीयते दृश्यं सर्वं ज्ञबोधेऽन्तः पुनः स्वात्मैव लक्ष्यते।

A sleeping man experiences a dream in the sleep itself.

The Jnaani is absorbed in the state of Self and is always in the unbroken Samaadhi state; and goes through the dream of life, in his 'Samaadhi' state itself.

He sees nothing but the Self alone as all, like a man who is asleep is not aware of anything else.

नीलत्वं च यथा व्योम्नि तथा पृथ्व्यादिता शिवे भ्रान्तिमात्रादृते नान्यद्यथा व्योम तथा शिवः।

The blueness is superimposed on the colorless sky; so also the objects made of elements are superimposed on the emptiness of the auspicious state. The blueness of the sky is nothing but an illusion, and the sky does not get coloured by the blueness superimposed on it. So also, the auspicious state of Reality is unaffected by the illusion of the world; and is bereft of all perceptions.

वासनाभिरुपेतोऽपि समस्ताभिरवासनः भवत्यसावसत्सर्वमिदमित्येव यस्य धीः।

He, who has the understanding that everything here is unreal, remains Vaasanaa-less only, though acting through all types of Vaasanaas.

संकल्पेष्वद्भुतं भवत्य स्वप्नमायेन्द्रजालकं यद्वत्संसृतयस्तद्वृष्टेऽप्यास्था किमत्र वै। न दुःखमस्ति न सुखं न पुण्यं न च पातकं न किञ्चित्कस्यचिन्नष्टं कर्तुर्भोक्तुरसंभवात्।

Hey noble Rama (Bhavya)! Amazing worlds get experienced sometimes in dreams, in illusions, and in sorcery acts; yet we always understand their unreal nature, and do not believe in their realness.

This world is directly experienced no doubt; but this is also some mind-conceived world only, and is not real. Then why feel attached to it as if it is real?

(At each and every second, a world scene gets produced newly as conceived by the mind (like I am here, I am walking, this is another place, this is my wife, this is my child, this is my garden, this I like, this I do not like, and so on. The unconnected world-scenes get their continuity by the Self-state which witnesses these scenes. Where is the world, or you, or me?)

There is no sorrow; no happiness; no merit; no sin. *(Everything is just the conception of the mind.)*

Nothing gets lost for no one, since there is no possibility at all of the existence of a doer or enjoyer.

(Who is there as anybody? Who is there to do any action? Who gets merits or demerits?

What is good or bad? What else is there, but the quiescent nameless state?)

सर्वं शून्यं निरालम्बं ममताप्रत्ययोऽप्ययं द्विचन्द्रस्वप्नपुरवद्यस्यासौ सोऽपि नास्ति नः।

There is just the emptiness of all!

There is nothing to support as Brahman or get supported as the world.

The world is like the sight of the double-moon, or like the experience in some dream city. Even the idea of 'mine' is not there for us (Knowers), and there is also not any 'I'ness to which the 'mine' belongs.

केवलो व्यवहारस्थः काष्ठमौनगतोऽथ वा काष्ठपाषाणवतिष्ठन्नहतामधिगच्छति।

Just remaining in one's true nature, a Knower remains in the state of Brahman only, whether doing actions like others, or remaining silent in the mind like a log of wood. Or, he stays like a log of wood or rock by making the body also motionless (Nirvikalpa Samaadhi). *(To stay in the motionless Samaadhi state is not possible for the ordinary Knowers of this planet; it is a Siddhi mastered by MahaaYogis like Bhushunda, Bhrgu, Vasishtha etc, who belong to a higher level of existence.)*

शान्तत्वे चित्तत्वे नानानानात्मनीह शिवे अवयविनोऽवयवित्वे त्विह युक्तिर्विद्यते नान्या।अर्थागतस्वभावस्य न
चैव च संभवादमले एतस्मिन्सर्वगते ब्रह्मणि नास्ति स्वभावोक्तिः।न च नास्तिकोपलम्भात्संवित्तेरस्तित्ता च।
नैवाजे ग्राह्यग्राहकदृष्टेरसंभवादस्ति किंचिदपि।

There is no other theory possible which can explain the appearance of the body with the limbs in the limbless
auspicious quiescent state of the Chit-principle, which alone appears as the many (for the ignorant) and not-
many (for the Knowers).

‘Reality’ cannot be defined with qualities like ‘endless, beginningless, unmanifest, manifest’ etc. The
description of the ‘Reality’ is made possible when the qualities of the perceived are compared with only.
All the qualities of the perceived are negated in the Reality-state, by mentioning the opposing qualities as
belonging to Reality. (Perceived has a beginning; Reality is beginningless; and so on.)

The verbal anomalies which describe the nature of Brahman do not belong to the all-pervading Brahman.
If any scholar denies the Chit-state which exists as his own existence-awareness, he is a fool indeed, for he
denies his own existence.

The two divisions of experiencer and the experience are not possible in the second-less unborn Self-state;
therefore nothing else exists.

शमममलमहार्यमार्यजुष्टं शिवमजमक्षयमासितं समं यत्तदवितथपदं तदास्व शान्तम्।पिब लल भुङ्क्व भवान्।
अयं हि नास्ति।

Rama! Stay quietly in the state of the Self, which is not untrue, which is peaceful, which is taintless, which
cannot be stolen by others, which is sought by all the noble ones, which is auspicious, which is unborn,
which is non-diminishing and which is equal.

Remaining in such a state, perform any action of the world, and enjoy any natural pleasures of the world that
you fancy. This binding of the perceived world is not there for you.

*(The inner bliss alone will be experienced in the outside world also; and you will never be bound by the
realness of the world.)*