

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART TWENTY FOUR  
[THE RESTFUL STATE OF A KNOWER]

Sanskrit text, Translation and Explanation

by

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**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

THE STATE OF A KNOWER

संजाताकृत्रिमक्षीणसंसृतिप्रत्ययः पुमान् असंकल्पो न संकल्पं वेत्ति तेनासदेव सः।

A realized person is the 'Pumaan', the untainted 'pure conscious entity' with no taint of 'Prakriti', the 'world made of elements'.

His vision is the natural one which is freed of the mind-screen.

The ignorant see the world as their imagined world only, as made of divided solid objects. Their vision is artificial. A Knower of Brahman sees the world as it is; as the Brahman state; as the potential state of emptiness alone, which at every moment presents some probable state or other newly.

The realness of the world-existence is completely destroyed in him.

He does not conceive anything as an 'I' entity.

He does not conceive at all anything, for he does not even have the 'awareness of any conception' (as 'something should happen to benefit me')

If anything rises in his pure mind as a conception, it instantly is realized as an experience; that is why he is known as 'SatyaSamkalpavaan' also.

However that conception is not a conception at all actually.

If Brahman is the canvas, the Brahman-Knower is the canvas with a pure mind.

If by chance, a conception rises in him, it is like the canvas itself producing some picture by itself for some amusement. It is not binding, and is free of the 'I-ness'.

श्वासाम्लानिरिवादर्शं कुतोऽप्यहमिति स्थिताविदि साऽकारणं दृष्टा नश्यन्त्याशु न लभ्यते।

In the world of body-entities who live as mirage beings in a mirage-city, the Knower also has to move about wearing a 'mirage-I' costume. He has to refer to himself as an 'I', at least language wise.

How else can he communicate with others?

His state is as if, the canvas is itself existing as a picture, without swerving from its canvas-state.

The 'I' ness in the Knower is somewhat like the taint of the breath seen in the mirror; it is seen without any cause and disappears instantly; and not obtained again.

The 'I' of his, rises just when communicating with others, and vanishes instantly.

यस्य क्षीणावरणता शान्तसर्वहृतोदिता परमामृतपूर्णात्मा सत्तयैव स राजते।

He, for whom there has risen the 'complete removal of all the coverings of misconceptions', for whom has risen the 'cessation of all wants', is the 'state of completeness overflowing with the nectar of bliss'; and he shines as the 'state of quiescence' alone.

सर्वसंदेहदुर्ध्वान्तमिहिकामातरिश्वना भाति भास्वद्विया देशस्तेन पूर्णन्दुनेव खम्।

The place he resides shines forth like 'the sky by the full-moon, where the terrible darkness of the mist of doubts are blown away, by the wind of knowledge'.

विसंसृतिर्विसंदेहो लब्धज्योतिर्निरावृत्तिः शरदाकाशविशदो ज्ञेयो विज्ञायते बुधः।

The state of a realized man is understood to be like that of the 'taintless expanse of the autumn sky'; and as the (that which needs to be known) Brahman-state itself. He is without the worldly existence; is without doubts; has attained the light of knowledge; has no superimposed coverings.

निःसंकल्पो निराधारः शान्तः स्पर्शात्पवित्रतां अन्तःशीतल आधत्ते ब्रह्मलोकादिवानिलः।

He has no (deliberate) conceptions. He is not dependent on any other thing (any world-pattern like people or objects). He is peaceful in the mind always (resting the completeness of the Self-state). He bestows sacredness and coolness in the mind by his contact, like the pleasant wind blowing from the land of Brahman.

असद्रूपोपलम्भानामियं वस्तुस्वभावता यत्सर्गवेदनं स्वप्नवन्ध्यापुत्रोपलम्भवत्।

The Knowers naturally perceive the shapes in the world as unreal without any effort.

For them, the perceived world is like seeing the 'barren woman's son in a dream' (absolutely baseless).

अविद्यमानमेवेदं जगद्यदनुभूयते असद्रूपोपलम्भस्य सैषा वस्तुस्वभावता।

The world is experienced by everyone the same way, be it a Knower or the ignorant; but the Knower has understood that it is non-existent, by his intellectual supremacy. He sees the world as the 'emptiness-box of Brahman', which keeps on producing some information or other, non-stop; and he is not affected by them, and knows that these patterns are just the result of mind-processing, and are not real. This is the natural state of a knower.

असत्येष्वेव संसारेष्वास्तामर्थः कुतो भवेत् सर्गापवर्गयोः शब्दावेव वन्ध्यासुतोपमौ।

When the world-patterns that are experienced are not real (but only some made-up nanny-story of the mind), how can be any meaning attached to them by a sane person? Even the words like 'bondage of the world' and 'freedom from bondage' are equal to the 'sons of the barren woman' for him.

*(Some immature mind which is disgusted with the world-experience, may see the world as a bondage, and may want to escape from the imagined bondage through Mukti, like Rama of the first section. But for a Knower like Vasishtha, the world is not at all there, except as some concocted information of the mind. He exists always in this knowledge-vision, and yet goes through his life with minimum information processing. The life-story, past, present, future, place-limitation etc do not bind him in any manner. He is the canvas-state, which can be at any place at any time at any scene. He is beyond 'time'!*

जगद्ब्रह्मतया सत्यमनिर्मितमभावितं अनिष्टितं चान्यथा तु नाहं नावगतं च तत्।

The world is experienced as real because it is Brahman in essence.  
The world is not created; not conceived; not firmly placed.  
The world is real otherwise (if not understood as Brahman).  
There is no 'I' that is real; not also the perception that is real.

आत्मस्वभावविश्रान्तेरियं वस्तुस्वभावता यदहंतादिसर्गादिसुःखाद्यनुपलम्भता।

This is the natural state of the Knower, who is always in the awareness of his identity as the 'Aatman, the potential power'; and he sees no one as real, and no thing as real.  
He is aware of the world as the information processed by his mind (brain for the body-entities, for they do not even have some thought process called the mind).  
Information is knowledge, and it is not in any place or time. It is emptiness only! So is the world!  
Joy or sorrow rises for the ignorant by the absence or presence of some information.  
A 'Knower of Brahman' is not affected by the absence or presence of any information.  
He is not any 'I-entity' at all. For him, even his form-entity is just some information only, to be used for communicating with other people.

*(What surrounds you as the world is just the sense input that is processed as narratives. All in the mind only! Nothing exists as any outside, or in the outside. Only the power to produce the information exists. That is the Reality-state, and is variously named as Chit, Aatman, Brahman, Self etc.)*

PERCEPTION-STATE

क्षणायोजनलक्षान्तं प्राप्ते देशान्तरे चितः चेतनेऽप्यस्य तद्रूपं मार्गमध्ये निरञ्जनम्।

When your sight moves from the ground level to the sky level, absorbing so many sets of information like the objects on the ground, the trees, the birds, the clouds and the sun above which is far far away, what is the thing that connects all these information sets as the 'single sight-knowledge' of a glance, moving from below to above within a few seconds? That is 'your own existence-awareness'!  
Unnoticed by the conscious mind, existing not as any processed information of the mind, your 'existence-awareness' remains as the support of all the information-sets you reach out to.  
That is the potential state which exists as the probable state of your sight that is moving from the ground to the sky. Since the information of the objects alone takes a prominent position in the mind, the true 'Self-state' is non-existent for the mind. The mind identifies with the self as the inert body-I, and exists as the 'seer seeing seen state' only, as just a made up narration of the outside.

अस्पन्दवातसदृशं स्वकोशाभासचिन्मयं अचेत्यं शान्तमुदितं लताविकसनोपमम्।सर्वस्य जन्तुजातस्य तत्स्वभावं विदुर्बुधाः सर्गोपलम्भो गलति तत्रस्थस्य विवेकिनः।

We keep perceiving so many objects, far and near. The sight moves here and there and receives the information of so many objects, so fast. The conscious mind which flows through the sight-sense, can in a second, cross lakhs of Yojanas and perceive a distant object.

The sight jumps from one object to another instantly; yet there is a tiny interval of silence in-between these object-jumps. This 'in-between silent state' connects the two disconnected information of objects, and gives a sense of continuance. This state does not perceive anything, but is the witness that connects the perception states. This alone is the Self-state! This quiet state in-between the two perception states is taintless; is like the wind that is still; and shines as its own state of existence as the pure consciousness.

This is the first unknown part of the perception. At that minuscule span of time, the mind has not yet started its function of processing; there is no ground or tree, or birds or sun, or whatever. It is just the instant grandeur of the potential state existing as the undivided perceived, with no names, no forms, not even the 'I'. Perception is the rise of the quiescent state itself, like a creeper suddenly blossoming into flowers.

In that instant, there is only the silent undivided state of the quiescent state! That is the Aatman-state!

That alone instantly gets corrupted by the information processing mind as the ground, tree, etc.

Actually there is no divided state of perception state at all, as the 'seer seeing the seen'.

'Seer seeing the seen' is another narrative of the mind only.

The potential quiescent state as the true Self-state, instantly exists as the entire perception state of that particular instant.

If you can hold on to that untainted 'Aatman-state' at every perception scene, the bliss of that state is nothing like the joy imagined in the world. A Knower always remains established in the first part of perception, and ignores the corrupted state of the mind.

For every conscious being, this is how the perception occurs.

The first part of perception is actually always there as the awareness-state of oneself.

It is the innate nature of each and every perceiving entity; so state the learned.

For the man of discrimination, the perception remains dissolved off (as a vague unreal misty illusory picture that keeps dissolving even as it appears).

#### DELUSION IS ITSELF A DELUSION

सुषुप्ते स्वप्नधीर्नास्ति स्वप्ने नास्ति सुषुप्तधीः सर्गनिर्वाणयोर्भ्रान्ती सुषुप्तस्वप्नयोरिव।भ्रान्तिर्वस्तुस्वभावोऽसौ न स्वप्नो न सुषुप्तता न सर्गो न च निर्वाणं सत्यं शान्तमशेषतः।भ्रान्तिस्त्वसन्मात्रमयी प्रेक्षिता चेन्न लभ्यते शुक्तिरूप्यमिवासत्यं किल संप्राप्यते कथम्।यन्न लब्धं च तन्नास्ति तेन भ्रान्तेरसंभवः स्वभावादुपलम्भोन्यो नास्ति कस्य न कस्यचित्।स्वभाव एव सर्वस्मै स्वदते किल सर्वदा अनानैव हि नानैव किं वादैः

संविभाव्यताम्।अस्वभावे महद्दुःखं स्वभावे केवलं शमः इति बुद्ध्या विचार्यान्तर्यदिष्टं तद्विधीयताम् ।

When asleep, there is no seeing of the dream. When dreaming, there is no sleep-state. The delusions of the binding world, and the Nirvaana-state are like the delusions of the dream and deep sleep states.

Sleep, or dream or waking state; all these three are delusory states in essence.

In the sleep, the Vaasanaas are dormant; in the dream and the wakings states, the mind remains active in some way or other. All these three are the states of the mind, where everyone is trapped in.

There is no solid world that gets experienced, but only the three mind-states of delusion.

'Knowledge of the Reality' is the fourth state of Turyaa, where these three mind-states do not exist at all.

In the Turyaa state of knowledge, there is no dream; no deep sleep; no perceived world; no Nirvaana also.

There is only the endless true state of quiescence. No one is bound; no one gets Nirvaana.

Delusion is made up of only the unreal. How can it also be real?

Delusion cannot be obtained even if observed well; since it is unreal.

When it is as unreal like the silver seen in the conch shell, how can you get it as real?

What cannot be obtained, cannot exist ever (like catching a ghost in emptiness or extracting the silver out of a conch-shell). Therefore 'delusion' is not a possibility at all.

There is nothing whatsoever but one's nature to be obtained for anyone as the Self-Knowledge.

Everyone feels happy only when they are in their true state; and the undifferentiated one alone is all the differentiation too. Why simply argue? Understand this truth, through proper thinking.

When one is not in one's true nature, there is great suffering. In one's own nature there is peace.

In this manner, analyze the truth and be in the state which is pleasing.

सूक्ष्मे बीजेऽस्त्यगः स्थूलो दृष्टमिद्युपपद्यते शिवेऽमूर्ते जगन्मूर्तमस्तीत्युत्तमसंकथा।

The tree, though not seen, exists inside the seed as its subtle essence.

The world also exists inside the potential state of Brahman, as its essence.

Seed is a 'ready to be the tree' state. Brahman is the 'ready to be the world' state.

The tree is seen when the subtleness changes into gross, as visible to the senses.

The perceived also is the gross state of the subtleness alone.

The seed exists as the tree in time-duration at a certain point of space.

The world exists as the perceived in the potential state itself. It is both manifest and unmanifest.

The declaration of the Vedas and the Knowers is that 'the world is manifest in the auspicious unmanifest state of Brahman'.

*(This statement is beyond the grasp of the intellect also and is very subtle.*

*One can easily understand the seed and the tree example. But, it is difficult to understand the truth that the Brahman is both the seed and the tree existing as one.*

*Brahman is just 'the ready to happen state'. A want is some agitation that wants something to happen.*

*Reality exists as both, at once; and the world gets perceived as countless 'I' states.*

*We have to get rid of the 'I' and stay agitation-less; then we remain in the 'ready to happen state' without anything happening. When established in that state, 'nothing happens' for a Knower.*

*It is the quiet state where the unmanifest is not disturbed ever.)*

रूपालोकमनस्कारबुद्ध्यहन्तादयः परे स्वरूपभूताः सलिले द्रवत्वमिव खात्मकाः।

The images that are seen as real, the conceptions of narratives produced by the mind as 'mine-categories', the intellect which explains the perceived, the 'I' which stays prominent in all the experiences; all these are rising from the potential state of the Self alone (like the tree from a seed).

They are made of emptiness only; and not real. They exist in the Self like the liquidity of water.

The liquidity is the 'ready to become water' state in the water.

The 'perceived' is the ready to become any 'perception-experience' in Brahman.

Why you see a particular life as yours?

Because the 'I' produces the flavor to mix with this water as the 'wants'.

Destroy the 'I'; then you will consume only the pure water of quiescence.

मूर्तो यथा स्वसदृशैः करोत्यवयवैः क्रियाः आत्मभूतैस्तथा भूतैश्चिदाकाशमकर्तृ सत्।

आत्मस्थादहमित्यादिरस्मदादेरसंसृतेः शब्दोऽर्थभावमुक्तो यः पटहादिषु जायते।

For example, a man who is visible does actions as per his capacity through his limbs, and does not differ from his limbs. You can think of the Chit-expanse also acting in the form of the world, with all the beings as its limbs, and is not different from them.

*(Even the words and actions become meaningful, because the same Chit is present in all.)*

When a dancer performs on the stage, the sounds (which have no meaning as such) that rise from the drums are in tune with the steps taken by the dancer. So it is with the world-scenario! The physical bodies which are inert, make the sounds through the tongue, as per the demand of the occasion, but become meaningful, only because the same Aatman within all the bodies is able to perceive meanings in them.

यद्भातं प्रेक्षया नास्ति तन्नास्त्येव निरन्तरं जगद्रूपरूपात्म ब्रह्म ब्रह्मणि संस्थितम्।

*(How can one understand the realness of the object that rises in front of him?)*

Whatever appears in front, if it vanishes by observation, then it is never there really.

There are no objects, no people, nothing at all but Brahman alone.

Brahman alone is the world. Brahman alone is in Brahman! Nothing else is there.

KNOWLEDGE-VISION OF VASISHTA

येषामस्ति जगत्स्वप्नस्ते स्वप्नपुरुषाः मिथः न सन्ति ह्यात्मनि मिथो नास्मास्वम्बरपुष्पवत।

Those who dream the dream of the world and are lost in its realness, they are just the dream-characters interacting with each other. Both do not exist for each other.

They are not real, so they do not exist at all in the realized state of Aatman..

We do not know of their existence like the flowers seen in the sky; and they do not exist for us also.

Then what do I see these moving shapes as?

मयि ब्रह्मैकरूपं ते शान्तमाकाशकोशवत्त्वायोः स्पन्दैरिवाभिन्नैर्व्यवहारैश्च तन्मयि।

In 'me the Self-state', 'they who are of the nature of Brahman alone' 'moving about with their actions', exist as 'Brahman' the 'quiet state of the emptiness'; like the 'movement of the wind whose movement is not different from itself'.

अहं तु सन्मयस्तेषां स्वप्नः स्वप्नवतामिव ते तु नूनमसन्तो मे सुषुप्तस्वप्नका इवा।तैस्तु यो व्यवहारो मे तद्ब्रह्म ब्रह्मणि स्थितं ते यत्पश्यन्ति पश्यन्तु ततैरलमलं मम।

I appear real for them like the dream is real for the dreamer. They are truly non-existent for me like the deep sleep and the dream states. My dealings with them are like Brahman in Brahman. Those who see the world as real; let them do so! I have had enough of them.

अहमात्मनि नैवास्मि ब्रह्मसत्तेयमातता त्वदर्थं समुदेतीव तथारूपैव वागियम्।

I as Vasishtha in a physical form, do not exist at all in the Self. The all-pervading state of Brahman alone rises up as this form and these words of instruction, for your sake.

अविरुद्धविरुद्धस्य शुद्धसंविन्मयात्मनः न भोगेच्छा न मोक्षेच्छा हृदि स्फुरति तद्विदः।

For a knower of 'That', who is of the nature of pure consciousness, who has no 'contradicting' or 'no-contradicting' states, there is no desire to enjoy sense pleasures; nor is there the desire for liberation in his heart (Brahman-point).

स्वभावमात्रायतेऽस्मिन्बन्धमोक्षक्रमे नृणां कदर्थनेत्यहो मोहाद्रोष्पदेऽप्युदधिभ्रमः।

The processes of bondage and liberation both are meaningless and are based on the natural beliefs of the men who are identified with the body. Because of delusion, even the cow-foot span of distance appears vast like an ocean for them!

स्वभावसाधने मोक्षेऽभावोपशमरूपिणि न धनान्युपकुर्वन्ति न मित्राणि न च क्रियाः।

Liberation is the understanding one's true nature. Understanding the unreal nature of the world alone will subside it; not the riches help, nor friends; and not even any rites or other practices.

तैलबिन्दुर्भवत्युच्चैश्चक्रमप्पतितो यथा तथाशु चेत्यसंकल्पे स्थिता भवति चिज्जगत्।

The drop of oil fallen into the water from a height makes circles of many colors. Similarly the perceived world stays inside the conception of the mind.

जाग्रति स्वप्नवृत्तान्तस्थितिर्यादृग्रसा स्मृतौ तादृग्रसाहंत्वजगज्जालसंस्था विवेकिनः।

Just like you remember with amusement, the events of the dream in your waking state, so is the network of the 'I' ness and the world for a man of discrimination.

तेनैवाभ्यासयोगेन याति तत्तनुतां तथा यथा नाहं न संसारः शान्तमेवाशिष्यते। यदा यदा स्वभावाकः

स्थितिमेति तदा तदा भोगान्धकारो गलति न सन्नप्यनुभूयते।

The same when practiced by repeated analysis, 'I' ness with the world fades away. Then there is no 'I' and no binding world. Only the quiescent state remains. Whenever the Sun of one's true nature shines forth, the darkness of the sense-enjoyments melts off, and is experienced as not existing.

मोहमहतारहितः स्फुरति मृतौ भवति भासते च तथा बुद्ध्यादिकरणनिकरो यस्माद्दीपादिवालोः।

The realized person shines like a lamp spreading its light everywhere. The darkness of sense pleasures remains destroyed. He is completely bereft of the superimposition of body etc (like the flame is free of soot). Through the use of the group of instruments of perception namely intellect etc (as the oil), he blazes forth as a flame of enlightenment.