

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND THIRTEEN
(FINAL INSTRUCTIONS-1)
[HOW TO CONQUER THE SENSE-ORGANS?]

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.

रामोवाच
Rama spoke

विनेन्द्रियजयेनेदं नाज्ञत्वमुपशाम्यति तदिन्द्रियाणि जीयन्ते कथं कथय हे मुने।

Without conquering the sense organs, the ignorance cannot subside.
How can the sense organs be conquered? Tell me Hey Muni!

[Without understanding the sense-patterns as untrue, the ignorance cannot subside.
However, even a realized man has to live amidst these patterns as if they are real. Therefore, how can one live amidst sense-patterns, knowing well that they are just momentary flashes of 'Bodha'?)

वसिष्ठोवाच
Vasishta spoke

DO YOU REALLY WANT MOKSHA? THEN LISTEN

न च प्रभूतभोगेषु न पुंस्त्वे न च जीविते न चेन्द्रियजयोन्मुक्तौ दीपस्तनुदृशो यथा।

A man with diminished eye-sight cannot see anything clearly, even if there is bright lamp lit in front of him. So also, for those who are interested only in acquiring abundant sense-pleasures, for those who want to achieve the pinnacle of human achievements of their present life only, or those who are engaged in earning excessive wealth and other necessities of life, 'freedom from the sense-domination' is of no value.

[Sense-objects are not just the pleasures that the lower category of humans are prey to; but all that are sensed by the senses, like the relatives, friends, favoured saints, favoured Gurus, favoured deities, favoured places etc, are also are sense-attractions only, where the objects are believed to be real.

Any object that is sensed as a form and name is a product of the Indriyas, and if you show 'like or dislike' to any object (inert or living), then it is considered as ignorance.

For a man whose eyes cannot do the 'functioning of seeing' properly, a brightly lit lamp is not of much use. His eyesight has to be improved first; then only the light will help him see the objects clearly.

Similarly for a man, who like an ant sees only what is in front of him as a true life, who is only interested in making his life secure by a job, money and family, who is after the name and fame that others would adorn him with (even the fame as a man of saintly and noble deeds), there is no use for the practice of any sense-control. Already he is floating along the floods of life like a grass tossed about by the waves of pleasures and pains; what can outward sense-control do for him? It is wasted on him.

Outward control of senses by the practice of harsh asceticism is of no use. All the sounds that refer to images (Shabda/Roopa) have to be considered as just the moving patterns on emptiness.

That is the greatest asceticism ever!

A worldly man who is after the wealth and pleasures (of a life-story), is not capable of sense-control, and cannot come out of the attraction of the sense objects ever. He is lost forever. It will be like instructing a monkey to adapt to the ways of a disciplined life.

An ignorant man of the world cannot even grasp the meaning of the word 'sense-control'!

For the ignorant, the mere avoiding of comforts and tastes are considered as 'sense-control'.

But for the seeker of the Aatman, the very sense-pattern has to be rejected as untrue and worthless.

Such a vision is not possible for a man without the development of extreme dispassion.

However, if one has the inclination to rise out of the turmoil of the world-existence and wants to come out of it by understanding the truth, then and then only can the practice of sense control will be of any use; like the bright light for the man with proper eye-sight.

Hey Rama! Since you are mature enough in the intellect, I will instruct to you about the practice of sense-control.]

THE METHOD OF SENSE-CONTROL

तदिन्द्रियजये युक्तिमिमामविकलां शृणु सिद्धिमेति स्वयत्नेन सुखेन तनुरेतया।

Therefore, listen to this unimpaired practice for conquering the senses.

After this light practice, one will do effort and attain success in attaining liberation, very easily.

(Rama! You are in the Nirvaana state now. Understand how to live amidst the unreal sense-patterns, without getting affected by the 'Knowledge-vision'.)

[For the ignorant, seeing the world as unreal is extremely difficult; and being without the 'I' and its connections is very hard indeed! For the Knower, to pretend to be an 'I' with a name and form is hard, and seeing the world as real and react to it, needs an effort.

It is like freezing the dissolving world at one moment, and seeing it as stabilised.]

A JEEVA IS AN IMAGINED STATE GIVEN TO THE CHAIN OF PERCEPTIONS

चिन्मात्रं पुरुषं विद्धि चेतनाज्जीवनामकं यच्चेतति स जीवोऽन्तस्तन्मयो भवति क्षणात्।

Know the embodied Purusha (limited state of Chit) as made of Chit (understanding power) only.

Since he perceives a world of events, he is known as a Jeeva.

(Jeeva is the one who experiences some perception or other, as outside of himself.)

That, which the Jeeva perceives, that he becomes one with, instantly.

[A Jeeva is not an apparition inside the body; nor is he a 'streak of light' that is floating in space.

Jeeva is the name given to the field of perception at one instant, which contains the threefold unit of perceiver, perceived and perceived.

Jeeva has no identity. He is a Vaasanaa-puppet, produced by a Vaasanaa.

At this moment, you who are engaged in reading this text are a 'Jeeva reading a text'; that is all; there is no other identity for you. The 'Vaasanaa for reading this book' produces you as a Jeeva reading this book. That is your 'Jeevatva' at present.

When you eat, you are a Jeeva that eats food.

When you smell, you are a Jeeva that smells.

Like this, you are a Jeeva connected to each perception as its perceiver.

You have no name or form, except what is imagined by the mind.

Body is just a sensed pattern that constantly is with you, like a stake tied to an elephant's foot.

A 'collection of all these perceptions' is the life you live, as identified with a single form and single name, till the death of the body. This alone is the job of the mind; to make a good plausible story of your life, which is not at all there!

At every instance of perception, a Jeeva newly rises as a part of the perceived-field.

A Jeeva has no existence outside of this perceived field. His life-story is an imagination-state that rises as a continuous chain of perception-states of different Jeeva-states.]

FIRST, CONTROL THE MAD-MIND WITH A SHARP GOAD

संवित्प्रयत्नसंबोधनिशिताङ्कुशकर्षणैः मनोमतङ्गजं मत्तं जित्वा जयति नान्यथा।

One must conquer the intoxicated wild elephant called the mind by poking it with the sharp goad (spiked stick) (of Vichaara)(continuously), by blocking its outgoing tendency (to the realness of the sense objects) with much effort, holding it bound within (with the chain of truth-vision), and making it get tied to the (stake of unshaken) Knowledge of Brahman. There is no other way.

[If you want to really get out of the wretched state of being a puppet in the hands of Vaasanaas, then take a rod in hand; and start the process of controlling the idiot mind. At first, it will not listen to any instruction about anything outside of the worldly pleasures (family-related joys, meritorious acts, devotion to deities, etc). Start a life of strict discipline; put a control over every sense-action of yours; keep away from the pleasures forcefully; and engage the mind in Vichaara.

Increase the Saattvic Vaasanaas and decrease the Raajasac Vaasanaas.

Develop detachment towards family and the world affairs; but keep the love for the Self as all, glowing bright. Love and attachment do not mean the same thing.

Reduce every object living or inert, in front of you to just Bodha (information) through Vichaara.

Develop the courage to see everything that you hold on to as real turn into nothingness.]

DO NOT BLOCK THE WORLD; BLOCK THE MIND

चित्तमिन्द्रियसेनाया नायकं तज्जयाज्जयः उपानद्रूपदस्य ननु चर्मावृतैव भूः।

(First the mind has to be controlled; senses will follow suit.)

Mind is the leader of the sense-army. *(Together they create the reality of the world.)*

By defeating the mind, you gain victory. *(Stop falling prey to its narrations.)*

Does not a man, who covers his feet by a leather piece, cover the entire earth with it?

(If you destroy just the reality of the tiny perception-field around you, then the entire world vanishes into nothingness.)

EXPAND THE MIND

संविदं संविदाकाशे संरोप्य हृदि तिष्ठतः स्वयमेव मनः शाम्येन्नीहार इव शारदः।

The mind will subside by itself, for the one who stays in the central essence of his existence, by lifting up his limited consciousness to the limitless expanse of the consciousness.

(Exist as Brahman, not as some information-state with a name and form.)

[Raise your mind from the petty state of an animal. You are a human capable of thinking; and use that ability to the maximum. Try to understand who you are, and what your place is in this huge universe.

Expand the mind to think bigger.

Evolve from the animal state of survival to the higher state of questioning 'who I am'!

A cow or a dog can never do this self-inquiry; you can, because you are a highly evolved brain. Use it for understanding your true self; and raise yourself from the wretched state of attachment and attraction.]

KNOWLEDGE ALONE HELPS; NOT THE ACTIONS

स्वसंविद्यत्रसंरोधाद्यथा चेतः प्रशाम्यति न तथाङ्ग तपस्तीर्थविद्यायज्ञक्रियागणैः।

Dear Rama! Not the hosts of actions like penance, or visiting holy places, or learning all texts and philosophies, or performance of sacrifices, etc, will be so effective like the control brought about by understanding one's true essence of consciousness; when quietening the mind.

[Mastery of all philosophies, religious disciplines, worship of deities, visiting the temples and holy places, charities, and other action-filled disciplines will not help one attain Self-Knowledge.

Mind cannot die through actions of any sort, even if they are branded as meritorious. The more you engage in actions like worship etc, the more the mind will get the space to jump around madly. Rather wasting time and energy in such worthless disciplines, just sit at some place; and do the 'Vichaara process', anytime, anywhere, or rather at all times, everywhere. Mind will naturally become quiet.

Knowledge does not require even that much action like crushing a delicate jasmine petal with your fingers. Remember the story of Queen Chudala! What she found out within minutes through Vichaara, her husband could not get it even after years of asceticism and penance.]

CONTROL THE MIND THROUGH PROPER UNDERSTANDING; NOT BY OUTWARD SUPPRESSION

यच्च संवेद्यते किञ्चित्तत्संविदि संविदा नूनं विस्मर्यते यत्राद्भोगानामिति तज्जयः।

Whenever the senses move out towards objects, then one should make the mind forget the joy in them, by understanding through the same mind, the truth about the empty nature of sense objects, by making effort. That alone is the victory.

[Whenever something attracts you by taste or smell or whatever, or attracts you as a person connected to your physical identity, then just pause a second, and analyze whether the joy you expect out of that inert or living object is inside the object or is in your own mind.

All around you are only physical objects made of elements; some you call alive, some inert.

How can the physical objects produce any joy? They are just some collected form of elements or atoms. The sense objects are just sense objects that are sensed by your senses.

Every emotion that you have for others is just brain-created (chemical action); and not genuine at all!

The objects exist because you sense them. The joy you feel when enjoying any sense-object is because the mind falsely believes that it has achieved its end; and remains silent. This silence is the reward you get after the experience of a sense-pleasure (in the form of physical pleasures, emotional pleasures, devotional pleasures, Saattvic pleasures, good-ness pleasures etc). Remain silent already; why do you need the sense object at all, to reach that silence?]

ACHIEVE SUCCESS IN THE MIND-CONTROL; MOKSHA IS NATURALLY YOURS

स्वसंवेदनयत्नेन विषयामिषतोऽनिशं किञ्चित्संरोधिता संवित्तत्प्राप्तं वैबुधं पदम्।

Through the effort of making the mind understand the truth, where it is always restricted from falling prey to the meat-piece of sense pleasures, the state of Devas is attained.

(The states of the realized Siddhas are attained.)

[Keep away from the sense pleasures; and understand the truth of the Self through Vichaara-process. That is all that is needed to evolve to the level of Siddhas (Knowers of the highest level).]

YOUR DHARMA IS MOKSHA; NOT THE PLEASURES OF SENSES

स्वधर्मव्यवहारेण यदायाति तदेव मे रोचते नान्यदित्येव पदे वज्रदृढीभव।

Stay with diamond-like hardness in the Supreme Knowledge state, with the ascertainment that, ‘whatever is obtained by following one’s own prescribed duties (towards the attainment of Moksha), that alone I am interested in’.

[Be hard like a diamond when in the presence of sense objects (the inert and living both).

The sense objects include not only the delicious food or fragrant objects, but attraction towards women, attachment towards family members, the want to possess wealth and lands, striving to impress others with your noble acts, and so on. You need not avoid physically the sense objects; but try and with effort destroy the misconception that the objects in the world contain the quality called joy. Understand that the joy is contained within you as your own essence; and is not found in the sense objects made of just information. Your Dharma as an embodied being is to be freed of this worldly existence.

Other duties towards the world are secondary.]

WHO IS A MASTER OF SENSES?

संवित्प्रवृत्तिमर्थेषु विरुद्धेषु विवर्जयन् अर्जयञ्छमसंतोषौ यः स्थितः स जितेन्द्रियः।

He alone is said to be the conqueror of the senses (Jitendriya), who avoids going after the (realness of the) objects that prove contradictory to his Dharma of liberation (where there is the vision of Reality alone behind the screen of sense-patterns), and who develops the anxiety-less state of the mind (knowing well the worthlessness of mind- narratives) and remains sunk the silent bliss of the Self.

(Only a mind infected with desires and attachment to the worldly life will feel anxious at all times; not the man whose mind stays quiet within itself.)

DO NOT PAMPER THE STUPID MIND-CHILD

संविद्रसिकतास्वन्तस्तथा नीरसतासु च यस्य नोद्वेगमायाति मनस्तस्योपशाम्यति।

When one does not feel excited inside about the ‘objects liked by the mind, which are actually without essence’, his mind subsides into quietness.

[Treat the mind like an immature child. With proper caressing and cajoling, lead it towards discrimination; and keep it away from its desired objects. A mind endowed with Viveka (of what is really real, and what is not real), will easily get absorbed in Vichaara!]

DEVELOP VIVEKA

संवित्प्रयत्नसंरोधान्मनः स्वायनमुञ्छति चेतश्चपलतोन्मुक्तं विवेकमनुधावति।

By controlling the mind with effort, the mind gets rid of its habit of chasing pleasures.

When the mind is freed of fickleness, it runs after Viveka.

विवेकवानुदारात्मा विजितेन्द्रिय उच्यते वासनावीचिवेगेन भवाब्धौ न स मुह्यते।

A person who discriminates gets endowed with noble qualities (and gets engaged seriously in SatSanga, and Shaastra-study); and is known as the conqueror of senses (Jitendriya) (since he makes effort to see the sense objects as just information-patterns).

He does not get deluded by the Vaasanaa-waves in the ocean of worldly existence.

(How can you have desire for the flow of information?)

[A man with Viveka will naturally develop good and noble qualities. He will study the great scriptures like Vaasishtam and other Upanishads; will try to understand the truths instructed by them; and will remain absorbed in the Vichaara-process only.

The mind under control brings the senses also under control. His worldly Vaasanaas will dry out like the weeds; and the Moksha-Vaasanaa will become deep-rooted.

Moksha-Vaasanaa will create its own field of fulfilling itself. Instead of remaining as a Jeeva of the 'sense-pleasure perception', the Jeeva is now in the perception-field of the Moksha-Vaasanaa.]

SEE THE TRUTH; THE WORLD VANISHES

साधुसंपर्कसच्छास्त्रसमालोकनतोऽनिशं जितेन्द्रियो यथावस्तु जगत्सत्यं प्रपश्यति।

Analyzing without a break, all the good scriptures based on Upanishad truths of Advaita, and seeking the company of the realized (with humbleness), the 'Jitendriya' understands the truth of the world as it is.

सत्यावलोकनाच्छान्तिमेति संसारसंभ्रमः मराविव जलज्ञानं मिथ्यापतनदुःखदम्।

By understanding the true nature of the world, the whirling delusion of the 'worldly existence' subsides.

This delusion alone pushes one to fall into the burning lands of sense pleasures, like a person falling into the hot burning sands believing in the reality of the mirage waters seen in the desert.

SEARCH FOR MOKSHA; MOKSHA ALSO DISAPPEARS

अचेत्यमेव चिन्मात्रमिदं जगदिति स्थितं इत्येव सत्यबोधस्य बन्धमोक्षदृशौ कुतः।

'Chit-expanse alone stays as this world without perceiving it.' (There is no 'second' to perceive at all!)

When this truth is realized, then where is the place for the concepts of bondage and liberation?

[When you understand that there is no perception process at all; but that there is only the Knowledge that is shining as the world, then what do the words like bondage and Moksha mean to you at all? After all, Moksha is also a Vaasanaa only. It kills all the other Vaasanaas; and vanishes also as an empty concept without meaning.

When the perceived itself loses its truth, where is the place for the so-called 'liberation from the perceived'? Who is there to be liberated, and from what?)

THE 'PERCEIVED' EVAPORATES INTO NOTHINGNESS

अनाकारं यथा वारि क्षीणं वहति नो पुनः, अकारणं तथा दृश्यं ज्ञानच्छिन्नं न रोहति।

When the water dries up and becomes formless (through evaporation), it will not flow again.

Similarly, the 'perceived' is shattered to pieces by 'Knowledge', and stays as the Causeless Chit alone; it does not rise up again.

'I' EXISTS ONLY AS THE 'YOU' CONCEPT

[World is not just the 'I'; but the 'I' and 'you'. 'I' can never exist without a 'you'.

Another is needed for the ego to survive as the one.

Ego is also a self-built imagined concept based on the sense-object called the body.

Others are also just sense-perceptions only. Where is the 'I' or 'you'?

This misconceived imagination is Avidyaa. If you understand that you are not the 'I' with 'you'; but only are the understanding essence of both 'I' and 'you'; then Avidyaa stops existing.

Actually she is never there at all! She is just the absence of correct knowledge!]

वेदनं व्योममात्रं त्वमहमित्यादिरूपधृक् वर्जयित्वैतदन्यत्स्यादहमित्यादिकं जगत्।

The perceived is just the emptiness (potential state) wearing the form of 'I' and 'you' (as countless probable states of Jeeva-experiences). Removing the idea of the world made of 'I' and 'you', one should remain as the other (which is not the 'I' and 'you') (but is the support of the 'I' and 'you') (the Self).

CHIT IS THE EMPTINESS OF EMPTINESS ITSELF

अविद्यामात्रमेवेदमहमित्यादिकं जगत् चिद्व्योमन्येव स्थितं शान्तं शून्यमात्रशरीरकम्।

This Jagat that is made of 'I' and 'you' is just the Avidyaa-form (a hallucination of an insane Brahman).

It stays established in the Chit-expanse (as the essence of Knowledge), is tranquil (as Chit); and is of the body made of emptiness alone.

इदं चिद्व्योम्नि चिच्छाया जगदित्येव भासते शून्यशून्यैव चिच्चासौ शून्या चेत्येव निश्चयः।

In the Chit expanse, the shadow of the Chit shines as this Jagat (world).

(Shadow means the absence of true Knowledge; and is not real.)

This Chit is thoroughly empty. (Shadow is also empty only).

It is 'emptier' than the 'empty/non empty state of Jagat'; this is the conclusion.

[In the world, we use the word empty to mean something which is not full.

This 'absence of fullness' is not the emptiness called the Chit.

It is the state where emptiness also is the knowledge of some 'perceived'.

Chit is empty of emptiness too!

This is the final truth one has to realize. This is 'Moksha'. This is 'Turyaa'.]

स्वप्नदर्शनदृष्टान्तः केन नामात्र खण्ड्यते असन्मयोऽनुभूतश्च स्वानुभूतोऽप्यसन्मयः।

What for does the example of Svapna gets objected to?

Jagat is unreal and yet is experienced. Though experienced, it is unreal by nature.

[Svapna is unreal; so it is emptiness.

Jagat is also as unreal as the Svapna-emptiness, though experienced as if real in the Jaagrat state.

Experience itself is unreal, like that of the Svapna!

Jagat is the 'Emptiness that is experienced as if something is there', like the vision of a ghost in the darkness.

Chit-expanse is the 'complete emptiness-state' where it is empty of even the emptiness called 'Jagat' also.

So, Chit is the 'emptiness of emptiness' (ShooyaShoonya).]

CHIT IS NOT A DOER OF ANY ACTION, LIKE BECOMING A WORLD

सोऽङ्गं संवित्तिमात्रात्मा यद्यद्राज्यं महीयते नकर्तृकर्मकरणं रूपं तद्वज्जगच्चित्तेः।

Dear Rama! Chit-state is just the state of awareness (of all knowledge).

It shines forth as any (mind) kingdom and stays in the exalted state of the ruler of the Svapna-world.

There is no doer, nothing is done, no doing also that belongs to the Chit.

['Chit' has not 'produced' the world, as an action. 'Jeeva' also is not the 'producer' of his world.

Everything is as it is; just as the state of awareness.

Chit is the pure awareness that has no limits, like the undivided emptiness; Jeeva is the limited awareness, like a circle drawn in the emptiness.

Jeeva exists both as his world and its king in the Svapna world.

The Jagat seen in the Jaagrat state also is to be understood in the same way.]

अकर्तृकर्मकरणमहं चिद्धनमात्रकं जगच्चेदमनिर्देश्यं स्वसंवेदनलक्षणम्।

'I' who am not a doer doing any action am just pure awareness.

This Jagat is indefinable. It is just one's own shine as the perceived factor (like a Svapna).

[This Chit is not anywhere outside; or is not something that shines high in the sky like a sun. This Chit is the 'silent awareness of existence' in each and every being, from a worm to a Brahmaa.

The 'perceived' is the 'existence-awareness' shining through the screen of the mind (the information processing state of Reality).

Each and every object that you are capturing with the senses and understanding with the mind, is 'you' (the existence-awareness) shining as that object.

You love the world because it is you that is shining as that world.

Each and every object and person you love and favour is your own shine; and that is why you love that object or person. You see yourself in a family member, a celebrity, a saint, a Guru, a deity etc, because it your own self shining as that person.

'Everyone loves the other because they they love the Self' – says Sage Yaajnavalkya to Maitreyi!]

यथा स्वप्नेषु मरणमनुभूतं न विद्यते मरौ जलेच्छाऽविद्येयं विद्यमाना न विद्यते।

When death is experienced in the dreams, it is not a real occurrence. This Avidyaa also does not exist, though existing. She is like the sight of the water in the mirage river.

[Dream is where you forget yourself, and are absorbed in something that is not there at all. Jaagrat is also similar to such a state only.

Chit forgets itself and is absorbed in something that is not there at all.

The very 'existence awareness' exists for the ignorant as the 'I' of the name and form, like the dreamer s exist identified with the dream-character.]

CHIT-SHINE/THE SHINE OF 'EXISTENCE-AWARENESS' IN EACH AND EVERY ONE

चिद्व्योम्ना काचकच्यं स्वं सर्गादौ व्योम्नि चेतितं जगदित्येव निर्मूलं काकतालीयवत्स्वयम्।

निर्मूलमेव भातीदमभातमपि भातवत्तस्माद्यद्भासुरमिदं तत्तदेव पदं विदुः।

The world which appears framed by beginning and end, is just the glitter of the Chit-expanse; and is seen as the world, in the expanse of emptiness.

It is without roots (cause), and is a random appearance by itself.

Though without roots, it shines as if, though not shining.

Therefore, that thing which shines is known as the Supreme state.

[The world we see is bound by the rules and regularities that make it look so perfect.

You can trace it to its beginning; and also calculate its end some time in the future.

Yet it is just the glitter of Chit that is beginningless and endless; and nothing else.]

जीवादिकचनं त्वत्र यद्भातीदं तदेव तत्शून्यतेव भवेत्त्व्योम वार्येवावर्तवृत्तयः।

यथावयविनो रूपमेकं सावयवयं भवेत् एकं जीवाद्यवयं ब्रह्मानवयवं तथा।

The glitter of Jeevas here which shines like this, is that (Chit) alone.

It is just a state of emptiness that is this Jagat-expanse, like the patterns of water seen on the water.

Just like a person with many limbs is one only, though with many limbs, Brahman which is without limbs also has the limbs of Jeevas (and is one).

[All the Jeevas as one in the 'awareness of one's own existence'.

All the Jeevas emanate from this pointless point of Chit (which is nowhere and in no time) like the rays from the Sun. This 'existence-awareness' is the common essence (Sattaa Saamaanya) of all the Jeevas, in all the worlds anywhere and everywhere from a worm to a God with form.

Even an inert object exists as an object because the Chit shines as that object in that way.

Who can exist without the awareness of one's own existence?

But through the out-going mind, the 'existence-awareness takes on the gross form of 'I' and turns into 'Ahamkaara'; like 'Om' sounding as 'Aham'! Love the Self; you love all! That is liberation!

Love the body as the Self; you exist as a tainted inert matter! That is bondage!]

आभासमात्रं दृश्यात्म चिन्मात्रं शान्तमव्ययं स्थितमच्छं किमेतस्मिन्स्वभावे स्वे विचार्यते।

That which is perceived (as Jagat) is of the nature of appearance only.

It is Chit alone; quiet (undivided) and changeless. It stays pure as it is.

What is there to doubt in such a state which belongs to oneself?

[How can you argue against your own existence, and brand it as imagination?]

नाद्यन्तमन्तःकलनाः काश्चित्सन्ति परे पदे तद्रूपमेवाविद्येयं नाविद्या त्विह विद्यते।

There are no divisions like beginning, middle or end in the Supreme state.

Its form is this Avidyaa; there is no Avidyaa here actually.

[To think that there is a world with beginning and end is Avidyaa.

Actually, the world is without a cause; has no beginning or end. It is just a field of experiences produced by the Vaasanaas.

Wrong thinking alone is the 'perceived'. The 'Perceived' gets perceived because of the absence of correct knowledge. So, where is Avidyaa as an existent object?

If you see water in the mirage and run after it to alleviate your thirst, it is because you do not know the non-existence of the river. This is Avidyaa, when you do not know the non-existence of the 'perceived'.]

जीवः स्वप्नाद्विशज्जाग्रज्जाग्रतः स्वप्नमाविशन्प्रबुद्धो वास्त्वबुद्धो वाप्येकरूपतया स्थितः।

Jeeva as a Knower, enters the Jaagrat (awakened state of realization) from Svapna (of ignorance). From Jaagrat (enlightened state), he enters the Svapna (of life-existence as a JeevanMukta). Jeeva as the ignorant moves from Svapna to Jaagrat; and from Jaagrat to Svapna; (both as states of ignorance.) Whether realized or ignorant, he stays the same. *(Both are Chit in essence.)*

[Who is awake, who is dreaming?

The ignorant is dreaming in the waking state and also in the dream state.

It is a continuous flow of dreams where the deluded Jeeva is not awake as Chit.

A Knower on the other hand, wakes up from the world-dream and is in the Turyaa state of Knowledge.

When he again enters the Jagat-dream, he is not dreaming; but is awake as Chit. He is a JeevanMukta.

Knowledge state (Turyaa) (witness-state) alone is the fully awakened state where there is no dream.

Other Jeevas move from Jaagrat to Svapna and Svapna to Jaagrat which are just Svapna states with different terminologies.]

स्थिते सुषुप्ततुर्ये द्वे सदा स्वप्नेऽथ जाग्रति जाग्रदस्वप्नावेकमेव तुर्यं वेत्ति तु बुद्धधीः।

(When you are asleep, though the mind is unconscious, the witness state remains unshaken; that is why you are aware of the fact that you had slept! If this witness was non-existent, then how can you differentiate between the Svapna, or Jaagrat or Sushupti?)

The Knower holds on to the witness state always, as true self; but the ignorant exists as the three states of Jaagrat, Svapna and Sushupti, as the non-self.)

Since there are these two states of Sushupti (the unconscious state where Vaasanaas are dormant), and Turyaa (the ever-conscious witness state) inside the Svapna and Jaagrat state always; Jaagrat and Svapna are the same states (of emptiness). One who has understood the truth is aware of the Turyaa state.

[Sushupti is the state of ignorance where the Vaasanaas remain dormant.

Turyaa is the state of Knowledge where there are no Vaasanaas.

These two states are always inside the Jaagrat and Svapna states.

Sushupti is like the snake-knowledge that forms the base material for the Jaagrat and Svapna states.

Turyaa is like the 'rope alone' knowledge, the base material of all experiences.

Rope-knowledge supports the snake knowledge of Sushupti, Jaagrat and Svapna states.

Turyaa is the state of Chit which shines as the Sushupti, which in turn shines as the Jaagrat and Svapna states, which are synonymous with Avidyaa.]

जाग्रदस्वप्नः सुषुप्तं च सर्वं तुर्यं प्रबोधिः नाविद्या विद्यते तस्य द्वयस्थोऽप्येव सोऽद्वयः।

'Jaagrat, Svapna, and Sushupti states' are all Turyaa only actually.

For the enlightened Sage, there is no Avidyaa at all.

Though he exists as if in the 'duality-world', he is actually the 'non-dual Turyaa' only.

[Though the Knower is aware of the perceived world, he has the true knowledge of Chit alone. He sees the snake; but knows that it is a rope only.

Jagat is the wrong knowledge and shines as Svapna and Jaagrat. This having the wrong knowledge is

Avidyaa. Turyaa is the right knowledge; and stays as the truth. The Knower has no taint of Avidyaa at all.

He sees every perception-state of his life as rising from himself as his shine as Chit.

He loves the Self alone and loves everything as the Self alone!

For a Knower, the entire world is the magic of the Self (ChitChamatkaara)!]

द्वैतमद्वैतमित्येतदहंत्वमिदमित्यपि निरविद्यस्य कलना कुतः काप्यम्बरं कुतः।

For a person without Avidyaa, where is the perturbation of Dvaita, Advaita or 'I' and 'you'?

Where is the expanse (of covering) (as Jagat) also?

[When one sees the rope only, why should the snake become an existing thing for him?

There is no thought of even Chit shining as the Jagat, for a Knower.

What shines as what? There is not even the idea of oneness. Everything is as it is!
 One does not appear as two, nor one exists as two; not even the question of oneness can be there ever!
 Let the other ignorant learned ones play with words, and break their heads about the meaning of the words
 Jagat, Brahman, Dvaita, Advaita etc. What matters to the Knower what the immature children do?
 He transcends all the names and forms, and all the words with meanings.]

द्वैताद्वैतसमुद्भेदैर्वाक्यसंदर्भविभ्रमैः क्रीडन्त्यबुद्धाः शिशवो बोधवृद्धा हसन्ति तान्।

The ignorant fools play like children with profound misleading statements explaining the differences of Dvaita and Advaita. The adults with mature understanding laugh at them with amusement.

द्वैताद्वैतविवादेहा हृदयाकाशमञ्जरी विनैतयेह नोदेति प्रबोधाकाशमार्जनम्।

The instructions given by the teachers, which are embodied with the arguments of Dvaita and Advaita bloom in their heart-expanse (for the sake of the students.)

Without such discussions, there does not arise the cleaning of the understanding.

सुहृद्भूत्वा विवादेन द्वैताद्वैतविचारणा कृता हृदयगेहेऽन्तरविद्याभस्ममार्जनी।

Acting as a well-wisher, the discussion of Dvaita and Advaita was done by me, which would clean up the ashes of Avidyaa from the Heart-house.

[Rama! I have also used the words Dvaita and Advaita many times in my discourses and have advised you to stay in the non-dual state. I wanted to destroy the Avidyaa in you.

Now since the non-existent Avidyaa is burnt by you in the fire of knowledge, blow away the non-existent ashes also. When the fire of Knowledge is alone blazing high as Brahman, where can be Avidyaa found? What duality? What is there to mention as a non-dual state?]

THE WAY OF MUMUKSHUS

तच्चिन्तास्तद्रतप्राणा बोधयन्तः परस्परं कथयन्तश्च तन्नित्यं तुष्यन्ति च रमन्ति च।

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकं जायते बुद्धियोगोऽसौ येन ते यान्ति तत्पदम्।

Thinking about (attaining) that state only, their lives wholly absorbed in it (with the single mission of attaining that only), discussing with each other the same thing (absorbing the right knowledge from anywhere and everywhere), talking about that only at all times (as if nothing else is worth bothering about), they feel satisfied and pleased.

For those who are always absorbed in such Vichaara, and who take shelter in the truth with all their heart, the knowledge-union (Yoga) will takes place; and they attain that Supreme state.

[That is why this scripture goes by the name of YogaVaasishtam also, since it talks about Buddhi Yoga, union with oneself through knowledge.]

MAKE EFFORT

किलोपकुरुते यत्नात्पुणमात्रावगोपने कथं सिध्यत्ययत्नेन त्रैलोक्यगणगोपनं अध्यात्मव्यसनोन्मुक्तं ततं

हृस्थाऽधमाऽप्रभु उपहासास्पदं यस्या जगदप्युत्तमस्थितेः।

Even in hiding the grass (from fire, rain, or animals), one has to think and do some effort.

Without effort, how then can one achieve 'that excellent state which hides the three worlds' in comparison to which, the 'pleasures of the entire world' look so ridiculous and worthless; since they lead one away from welfare of oneself, are spread out everywhere (like dirt), are established well in the heart, and are so wretched; and where one has no control over the desires also.

किं नामेदं किल सुखं यद्राज्यादिमनोङ्कुरं तत्त्वज्ञानैकविश्रान्तौ देवराजपदं तृणम्।

What happiness is there in pleasures like owning a kingdom etc, which are just sprouts formed inside the mind? For the one who rests in the Knowledge of the truth, even the position of Indra is like a grass piece.

IGNORANT SEE THE JAGAT/KNOWERS SEE THE SELF

सुप्ताः प्रबुद्धाः पश्यन्ति दृश्यं दृश्ये रता यथा तथा दृश्येऽरताः शान्ताः सन्तः पश्यन्ति तत्पदम्।

Those who are asleep in the sleep of the ignorance see the perceived, with attraction towards the world of objects (and are sunk in the imaginary pleasures offered by family, friends, devotion, compassion, goodness, meritorious acts, trance-states, fame, name, possessions etc).

The enlightened noble ones see the Self-state only as the perceived, not feeling attracted by the objects, and are peaceful in the mind.

[There is no one as a second that they can feel affection for, or feel compassionate.

They have no value for the name and fame that rises as emptiness from emptiness!

They are one with the very essence of the Gods that the ignorant worship and adore.

They have no 'I' at all as the centre of existence, like the ignorant.

They just exist witnessing each and every scene of life like the sun being aware of its own rays.

The perceived rises for them as what they fancy it to be (without the taint of Vaasanaas).

They see no death or suffering; but exist only as the existence-awareness bereft of the 'I'.

They are Brahman shining as Brahman.

They are the Rudras shining as the 'I' of all, and watch the dance of Kaali (mind-patterns) with amusement.]

IF YOU HAVE NOT SUCCEEDED STILL, IT MEANS THAT YOUR EFFORT IS NOT HARD ENOUGH

विना यत्नभरेणेदं न कदाचन सिद्ध्यति महतोऽभ्यासवृक्षस्य फलं विद्धि परं पदम्।

Without putting full effort into the practice, the success is never achieved.

Know that, the supreme state is the great fruit of the practice-tree.

[What hinders the practice? The 'attachment to names and forms', of yourself, of the people you are attached to, of the Gods and Gurus; and the attachment to the path itself as the joy of being always a Mumukshu, and never attaining the Moksha.

If you are only after the good feeling that you get through the studies, and you lack the extreme dispassion and courage to melt the world in 'Vichaara-dissolution', then you are in a worst state than the one who is ignorant!]

WHY SAY IT AGAIN AND AGAIN?

इदं बहूक्तमेतेन किमेतेनेति दुर्मतिःन ग्राह्यैतावताप्युक्ते नादत्ते नेदमज्ञधीः।

'This has been repeated many times already; what is there to know anything new?'

Such a disrespectful thought should not be maintained.

['Same ideas, same words, same things repeated again and again; I know all this already. Why bother to waste time in hearing repeated instructions?' If you are thinking like this, then drop that thought off; it is not the right attitude towards a great Rishi who is taking trouble to enlighten you all.

Just by a single reading of the book (Vaasishtam), you would not have grasped anything at all, since your intellect may not hold all the instructions of Vasishtha as a single essence of knowledge.

The intellect will just lament that the book could not lead you towards Moksha; and cry about its wretchedness.

Read again and again the text from beginning to end, and become one with its knowledge, even you have to do it all throughout your life! The biggest obstacle that a student has to cross in this path of knowledge is the ego-based idea-'I already know this'!

Just knowing the words, or even the reciting of all the verses and their meanings verbatim, will not do you any good. 'True Understanding' is different from 'memory-efficiency'.

Moksha is not intellectual proficiency!

Ashtaavakra had mastered all the scriptures verbatim. There was no text that he had not mastered; but he had never understood the truth as his personal realization state.

Even if the same instructions have been repeatedly explained with so many examples and stories, the ignorant fool cannot grasp the truth at all; for he just 'reads' (or hears); and searches for the Brahman outside of himself! He is reluctant to destroy the world; and cannot bear the thought of it becoming sheer emptiness.

The fear of Moksha is the greatest hindrance to Moksha.

Read the text again and again; analyze the truths again and again.

Do not stop thinking till you understand the truth as your natural state of existence.]

THIS SCRIPTURE SHOULD BE 'UNDERSTOOD': NOT JUST 'READ' (OR HEARD')

भूयो भूयो परावृत्त्या चिरमास्वाद्यते यदि श्रूयते कथ्यते चेदं तज्ज्ञेनाज्ञेन भूयते।

Again and again, if one listens to the same truths repeatedly, for long, and talks about it, then even an ignorant person will turn into a Knower.

[Even an ignorant person who is after liberation, and studies the entire text with reverence again and again, will one day understand the truths given thereof. Which text is so easy to read, like this one filled with amazing stories? After reading once, if you keep this book away in the shelf, marked as 'read'; and have not yet realized the truth; then even the ashes of this text will not be there for you.]

यस्त्वेकवारमालोक्य दृष्टमित्येव संत्यजेत् इदं स नाम शास्त्रेभ्यो भस्माप्याप्नोति नाधमः।

The worst of the fellows, who just glances once and drops it off as seen (as read once), will not be able to get even the burnt ashes from any text.

[For a man who reads the text once only for amusement; and keeps it away as 'read', the book is not even worth as the ashes stored in the house. Nothing gets attained by the fool, who does not do the Vichaara of the truths given in this text again and again.]

इदमुत्तममाख्यानमध्येयं वेदवत्सदा व्याख्येयं पूजनीयं च पुरुषार्थफलप्रदम्।

This great text which bestows one of the best of human goals, has to be studied always like the Vedas (with reverence). The meanings should be discussed and revered .

यदस्मात्प्राप्यते शास्त्रात्तद्वेदादवाप्यते, अस्मिन् ज्ञाते क्रिया ज्ञानं द्वयं याति पवित्रताम्।

That which is obtained by this great scripture, that very same truth is obtained by the Vedas also. If this scripture is well-understood, then both the sections of Vedas namely Kriyaa and Jnaana, become purified.

वेदान्ततर्कसिद्धान्तस्त्वस्मिन् ज्ञाते च बुद्ध्यते इदमुत्तममाख्यानं व्याख्यातं शास्त्रदृष्टिषु।

Vedanta Shaastra, Tarka Shaastra, the conclusions reached by all Upanishads, get understood, if this text is studied well. This is the excellent exposition that is based on the statements of all the sacred scriptures.

कारुण्याद्भवतामेतदहं वच्मि न मायया भवतस्त्ववगच्छन्ति मायामेतद्विचार्यताम्।

I (Vasishta) am explaining all this to you, not out of any deceitful nature (to get name and fame); but because of compassion towards you all.

Analyze the truths given in this scripture properly; you will understand the true nature of Maayaa for sure.

अस्माच्छास्त्रवराद्धोधा जायन्ते ये विचारितात्ववर्णैर्व्यञ्जनानीव भान्ति शास्त्रान्तराणि तैः।

The truths understood by analyzing the instructions given in this text, will bring out the right flavour in other scriptures too, like the salt added to food-items.

[Read this text with full understanding, and then read the other Upanishads; the meaning of the Upanishads will be revealed easily like the gooseberry in the palm. What truth is in the Upanishads alone is given in this text through many beautiful stories, for the easy understanding of the student.]

अनार्यमिदमाख्यानमिदनादृत्य दृश्यधीः मा भवंत्वात्महन्तारो भवन्तो भवभागिनः।

You people who are absorbed in the 'perceived', thus believing in its reality, should not disrespect this scripture filled with amazing tales as ignoble, and neglect it. Do not become the killers of the Self; and be a part of the Bhava forever (by disrespecting the truths given in this scripture.)

तातस्य कूपोऽयमिति ब्रुवाणाः क्षारं जलं कापुरुषाः पिबन्ति यथा भवन्तो विविचारवन्तस्तथानिशं मा भवताज्ञतास्यै।

(You are still holding on to the false statements of of your favoured saints, favoured books, favoured beliefs, unable to let go of them.)

Only those wretched men will hold on to the dirty well of their ancestors, and drink its contaminated waters saying, 'this is my father's well' (and keep away from the Ganges waters which flow nearby.)

You people should not follow the same trend, and strive for the ignorance only, being stuck to the theories and cults of the other views of philosophy, without taking recourse to Vichaara at all times.