

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER THIRTY ONE

[POORNAAT POORNAMIDAM]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

**DEDICATED  
TO  
ALL THE SEEKERS OF TRUTH**

**ABOUT THE AUTHOR**

Narayanalakshmi

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

## CHAPTER THIRTY ONE

## POORNAAT POORNAMIDAM

## रामोवाच

Rama spoke

यदि नास्ति विकारादि ब्रह्मन्ब्रह्मणि बृंहिते तदिदं कथमाभाति भावाभावमयं जगत्। (49.01)

Brahman! If there is no change (as the beginning, middle and end) in the Brahman-state, even when it expands as the probable states of Jagat-appearance; then how do you explain, what we are experiencing as this Jagat that is here now, where objects keep changing again and again?

[Brahman-state has no beginning and end, since it is not conceived like an object which has beginning and end. If some beginning and end is there for some object, then it is described as that only; and that proves that it is a conception. Brahman cannot be conceived or perceived like an object with beginning and end. It is something that we reason out with questions like, what was there before all this came into being, etc. If all these objects produced by the senses have a beginning and an end, then that 'something' that is beyond this 'sense operated scenario' is without beginning and end, and is referred to by the term Brahman.]

## वसिष्ठोवाच

Vasishta spoke

*(Brahman does not change into the Jagat-state like the milk becoming the curds.*

*Milk has the beginning stage as the milk, then the curdling stage in the middle, and then the curd-stage at the end.)*

अपुनः प्रागवस्थानं यत्स्वरूपविपर्ययः तद्विकारादिकं तात यत्क्षीरादिषु वर्तते। (02)

पयस्तां पुनरभ्येति दधित्वान्न पुनः पयः,

Dear Rama! We observe that, in the milk etc, as to how they change their form, but do not revert back to their original state; milk which has changed into curds, does not again revert back to the state of milk.

अबुद्धमाद्यन्तमध्येषु ब्रह्म ब्रह्मैव निर्मलम्। (49.03)

Brahman-state is always the taintless Brahman and is not seen as existing in the beginning, middle and the end, like the objects of the world.

*(Milk requires the time-span to turn into curds; but Brahman is not in any time-frame.*

*If any action is there, then also the change is possible, if one moves the limbs; but Brahman does not stay divided into parts, and is action-less.)*

क्षीरादेरिव तेनास्ति ब्रह्मणो न विकारिता अनाद्यन्तविभागस्य न चैषोऽवयवक्रमः। (49.04)

(अवयूयते - कार्यद्रव्येण संबध्यते इति अवयवः - a limb - that which is connected to an object used for action)

There is no change in Brahman like that which happens to milk etc, since it is not divided by the time-factor of beginning and end; and also, it has no parts which can change.

*(The 'knowing' cannot change into the 'known' when it 'knows' anything.*

*You do not turn into an elephant, when you 'know' or receive the information called the elephant.)*

समस्याद्यन्तयोर्ययं दृश्यते विकृतिः क्षणात् संविदः संभ्रमं विद्धि

This change, which is seen in the equal state of Reality, as with beginning and end (as the Jagat), instantly (at every agitation of the mind), is just the state of delusion only (like seeing the lotus on the lines of the rock).

नाविकारेऽस्ति विक्रिया। (49.05)

Actually there is no change at all in the 'changeless' (like the 'seeing of the lotus' does not change the stone in any manner).

[We analyze the objects to their subtlest essence, and understand that there is something that is behind all the sense- information, something that cannot be sensed, but is there for sure.

How to catch it?

None of the methods used for analyzing the objects of the world are useful in analyzing 'that something', that is beyond the grasp of the senses and the mind.]

न संवेद्यं न संवित्तिस्तत्र ब्रह्मणि विद्यते

Neither the perception, or any perceived, exists in that Brahman state;  
(so it cannot be sensed or known, like an object that gets perceived here.)

तद्ब्रह्मशब्दकथितं निःसंबन्धचिदात्मवत्। (49.06)

It cannot be described and, is just referred to by the sound-form of 'Brahman'.  
It is not connected to anything by which it can be known.

[Jagat is not something which is the same for all; each mind sees a different form of Jagat from a worm to a Deva.  
Therefore, Jagat is not really there at all, except as some mind-fancy.

If no minds were conceiving, then what would be there?

Something that is indescribable; some quietness where no senses make any agitation; no picture of the world at all;  
something so quiet, and is just aware!

Aware of what? If awareness of the world is removed, then, there is left back, only the pure taintless state of awareness alone.  
In this manner, we analyze and try to catch that state as our experience, by going deep within us, to understand, what makes us  
conceive a Jagat-state.]

यादृगाद्यन्तयोर्वस्तु तादृगेव तदुच्यते

If an object has a beginning and an end, then it can be described like that only.  
(but Brahman has no beginning or end, and cannot be described in any manner. )

मध्ये तस्य यदन्यत्त्वं तदबोधाद्विजृम्भितम्। (49.07)

If in the middle (of that 'something' which is without beginning and end) something different gets seen,  
(which the senses alone know of, and rises from our own mind-content),  
then that different thing must rise up, because of our absence of true knowledge only.

आत्मा त्वाद्यन्तमध्येषु समः सर्वत्र सर्वदा

The inner essence of awareness which 'knows the world' (Aatman) is always there as stable,  
when other objects begin, stay, and end. It is equal at all places at all times.

स्वमप्यन्यत्वमायाति नात्मतत्त्वं कदाचन। (49.08)

The 'self principle' that 'knows' can never become something else (as the non-self).

अरूपत्वात्तथैकत्वान्नित्यत्वादयमीश्वरः वशं भावविकाराणां न कदाचन गच्छति। (49.09)

Because of being formless, being one only, and because of being always there (without beginning or end),  
this Ishvara, the Lord of all, never is affected by the changes that belong to the conceived objects,

रामोवाच

Rama spoke

विद्यमाने सदैकस्मिन्ब्रह्मण्येकान्तनिर्मले संविद्भ्रमस्वरूपाया अविद्यायाः क्व आगमः। (49.10)

Since Brahman exists always as one, alone, and taintless,  
where did this Avidyaa of the nature of the delusory perception, come from?

वसिष्ठोवाच

Vasishta spoke

['Avidyaa' is just a word with meaning; it cannot exist in Brahman.

'Brahman' also is a word with meaning; it cannot also exist in the nameless Reality.

The Reality cannot even be referred to with the term 'Brahman' also, since words refer always to another thing only.  
Reality is second-less.

The word 'Reality' also is a part of Avidyaa vocabulary.

So, how to describe it?

Just the quietness of all this!

That is all!

The silence of the silence also!]

*(In such a taintless state of Reality, the Avidyaa cannot rise at all!*

*True Rama! Avidyaa cannot come in the Brahman; so it is proved that Avidyaa is not there at all.)*

ब्रह्मतत्त्वमिदं सर्वमासीदस्ति भविष्यति निर्विकारमनाद्यन्तं नाविद्यास्तीति निश्चयः। (49.11)

All this is the principle of Brahman; was, is and will be.

It is changeless; beginningless and endless.

It is for sure that Avidyaa does not exist at all.

*(Reality does not exist with the name of Brahman!)*

यस्तु ब्रह्मेति शब्देन वाच्यवाचकयोः क्रमः तत्रापि नान्यताभावमुपदेष्टुं क्रमो ह्यसौ। (49.12)

Even in the method of ‘word and the suggested meaning’ of the term ‘Brahman’,

nothing else is referred to as another (AnyataaBhaava);

but has been invented, only for the purpose of teaching.

*(We, the Avidyaa-forms also do not exist; the world also as the Avidyaa-form, does not exist.)*

त्वमहं जगदाशाश्च द्यौर्भूश्चाप्यनलादि वा ब्रह्ममात्रमनाद्यन्तं

You, myself, world, directions, heaven, earth, and fire etc;

everything is Brahman alone which is without beginning or end.

नाविद्यास्ति मनागपि। (49.13)

There is no Avidyaa in the least.

नामैवेदमविद्येति भ्रममात्रमसद्विदुः

This Avidyaa is just a name; just a term with meaning; it is just a produced in delusion, and unreal; so it is stated by the wise.

*(Avidyaa means the absence of Vidya, like darkness means the absence of light.)*

न विद्यते या सा सत्या कीदृशम भवेत्किल। (49.14)

How can that which is absent can be really there, Rama?

रामोवाच

Rama spoke

उपशमप्रकरणे ह्यस्तने तु त्वयेरितं अविद्येयं तथेत्थं च विचार्यत इति प्रभो। (49.15)

Prabhu! In the Upashama Prakarana, you yourself mentioned previously that -

‘Avidyaa is like this; analyze’!

(यथा भ्रान्तिरविद्येयं तथेत्थं च विचार्यते - ‘This delusion of Avidyaa should be analyzed by you like this’)

वसिष्ठोवाच

Vasishta spoke

एतावन्तमबुद्धस्त्वमभूः कालं रघूद्वह कल्पिताभिः किलैताभिर्बोधितोऽसि स्वयुक्तिभिः। (49.16)

Best of Raghus! All this time you were not enlightened!

You were taught by using many statements invented by me, as suited to your level of understanding.

अविद्येयमयं जीव इत्यादिकलनाक्रमः अप्रबुद्धबोधाय कल्पितो वाग्विदां वरैः। (49.17)

‘This is Avidyaa’ ‘This is Jeeva’; such explanations were invented by those ‘best of the eloquent learned Knowers’, to teach those who were not able to understand the abstract truth.

अप्रबुद्धं मनो यावत्तावदेव भ्रमं विना न प्रबोधमुपायाति तदाक्रोशशतैरपि। (49.18)

As long as the mind is ignorant, and is not rid of its impurities like attachment, depression, anxiety about success, fear of the perceived etc, it needs a detailed explanation of the invented concepts which are also part of the delusion only; and such a tainted mind cannot grasp the truth even, if one screams aloud a hundred times, ‘Brahman alone is all’.

युक्त्यैव बोधयित्वैष जीव आत्मनि योज्यते,

Jeeva, which is just a deluded state, has to be dissolved off in the Self through some invented explanation suited to that mind.

यद्युक्त्यासाद्यते कार्यं न तद्यत्नशतैरपि। (49.19)

What gets achieved through such narratives and invented explanations, cannot be attained through hundreds of instructions also.

सर्वं ब्रह्मेति यो ब्रूयादप्रबद्धस्य दुर्मतेः स करोति सुहृद्व्या स्थाणोर्दुःखनिवेदनम्। (49.20)

If impure minds which cannot grasp the abstract truths are taught this great truth of 'Everything is Brahman', then it is like pouring out one's sorrows to an inert pillar, by hugging it like a friend!

युक्त्या प्रबोध्यते मूढः प्राज्ञस्तत्त्वेन बोध्यते,

A man who wants to attain liberation, but is not intelligent enough to understand the abstract truth, has to be taught by using all these invented explanations.

A person who is already pure in mind and intelligent enough to analyze the truth, can be directly taught.

मूढः प्राज्ञत्वमायाति न युक्त्या बोधनं विना। (49.21)

The non-intelligent will become intelligent through such explanations alone, that are invented by the teacher to help clear the doubts of the student; otherwise the student will fail to grasp the truth.

एतावन्तमबुद्धस्त्वं कालं युक्त्या प्रबोधितः

All this time, you were not fully in the vision of Knowledge; you had so many doubts to clear.

*(You were trying to escape the perceived-state; were neglecting your studies; were in deep frustration state.)*

Therefore, you were taught the abstract knowledge through interesting narratives.

*(I had to talk about Avidyaa to clear your doubts.*

*In the ignorant state, where you believed in the world-existence to be real, how else can I explain the truth except by introducing the Avidyaa-concept?*

*Now, you do not see the world as real at all, and are ascertained about its non-existence.*

*So, I can speak out the blunt truth to you.)*

इदानीं संप्रबुद्धस्त्वं मया येनावबोध्यसे। (49.22)

Now you are completely enlightened. Therefore, I am giving the knowledge directly *(that there is no Avidyaa at all; and that only Brahman is there.)*

*(Whatever false lotuses you conceive, you will be aware of the rock-lines only.)*

ब्रह्माहं त्रिजगद्ब्रह्म ब्रह्म त्वं ब्रह्मदृश्यभूः द्वितीया कलना नास्ति

'I am Brahman' 'Tri-world is Brahman' 'you are Brahman' 'Field of perceptions is Brahman'

'There is no other second principle'! This is the 'Truth supreme'!

*(Now, you can understand clearly what these statements mean.)*

यथेच्छसि तथा कुरु। (49.23)

Now, you can live your life-story as you like.

असंवेद्यमहासंवित्कोटिमात्रं जगत्त्रयं

The Tri-world is just a minuscule point in the 'huge principle of awareness' which is beyond the grasp of the mind.

एकप्रत्ययवानन्तः कुर्वन्नपि न लिप्यसे। (49.24)

Remaining just in the single state of the Self (as the vision of the 'Reality which is behind all the sense-conceived objects) within, you will not be tainted, whatever you do in that state.

*(You were ignorant then and thought that you were Rama, the prince of Ayodhyaa; and so were depressed. Now experience the self as the subtle state of 'knowing' which rises as your perceived world and spreads out as your shine of 'known').*

भारूपश्चेतनो व्यापी परमात्माहमित्ययं राघवानुभवान्तस्त्वं तिष्ठन्गच्छञ्छ्वसन्स्वपन्। (49.25)

Raaghava! Experience the truth (as a natural state) - 'I am the supreme self' (which is not remembered as the ego), even when you walk, or stand, or breathe, or sleep.

निर्ममो निरहंकारो बुद्धिमानसि साधु चेत् तद्ब्रह्मावेदनं शान्तं सर्वभूतस्थितं भव। (49.26)

If you are really out of the 'mine' and 'I' feeling, and are established in the intellect with the 'Knowledge vision' always, then stay as the very shine of awareness called Brahman, as the quiescent state which is in all (and stay unaffected by the perceived).

तदनाद्यन्तमाभासं सत्त्वमेव परं पदं स्थितोऽसि सर्वगैकात्मशुद्धसंविन्मयात्मकः। (49.27)

You are now in the state of that Supreme which is extremely pure, and which is without beginning or end, and shines as the entire perceived; you are now the essence of pure awareness which is in all.

यद्ब्रह्मात्मापि तुर्यश्च याऽविद्या प्रकृतिश्च या तदभिन्नसदैकात्म यथा कुम्भशतेषु मृत्। (49.28)

That which is Brahman and Aatman and the Turyaa state of knowledge, that which is Avidyaa and Prakrti (inert Nature) (of which the Jagat is made of); all are the same undivided essence of Reality, like the clay is the essence of all the hundreds of pots.

नात्मनः प्रकृतिर्भिन्ना घटान्मृन्मयता यथा

'Prakrti' is not different from the Aatman, like the pot does not differ from the clay by which it is made of. सन्मृन्मात्रं यथा चान्तरात्मैवं प्रकृतिः स्थिता। (49.29)

Clay alone is the common essence of all (the clay objects), and is the reality-essence of all the pots; so also, Prakrti exists, with the Aatman alone as its essence.

आवर्तः सलिलस्येव यः स्पन्दस्त्वयमात्मनः प्रोक्तः प्रकृतिशब्देन तेनैवेह स एव हि। (49.30)

Like the whirlpool in the water, the vibration of the Aatman alone is known by the name of 'Prakrti'. Hence, 'that' alone is 'this' also, like the water alone is the whirlpool-agitation also.

यथैकः स्पन्दपवनो नाम्ना भिन्नौ न सत्तया तथैकमात्मप्रकृती नाम्ना भिन्ने न सत्तया। (49.31)

Just like the movement and the wind are different only by names, but not in actuality; so also, the Aatman and the Prakrti are different by names; but are not different actually. (The world you 'know' as made of 'Prakrti', is also the shine of the 'knowing state'.)

अबोधादेतयोर्भेदो बोधेनैव विलीयते अबोधात्सन्मयो याति रज्ज्वां सर्पभ्रमो यथा। (49.32)

The difference between them both (Brahman and Prakrti) is conceived because of the lack of true knowledge; that difference gets removed through the correct knowledge.

When the knowledge is absent, the snake conception seen on a rope, becomes real.

चित्क्षेत्रे कलनाबीजं यदेतत्पतति स्फुरन् चित्ताङ्कुरं तदेतत्स्माद्भाविसंसारखण्डकः। (49.33)

The seed of conception that falls in the Chit-field rises as the Chitta-sprout; and from that rises as the huge tree of Samsaara later.

एतदेवात्मविज्ञानाद्गन्धं सद्वासनाजलैः संसिक्तमपि यत्नेन न भवत्यङ्कुरक्षमम्। (49.34)

When this tree is burnt by the fire of Aatman-Knowledge, by sprinkling some good Vaasanaas with effort, then it will not be capable of sprouting again,



नो चेत्पतति चित्क्षेत्रे कलनाबीजकं ततः चित्ताङ्कुरा न जायन्ते सुखदुःखलवद्रुमाः। (49.35)

If the seed of conception does not fall into the Chit-field,  
then the Chitta-sprouts will not rise up and turn into worthless trees yielding suffering and joy.

द्वित्वं जगत्त्यसदुपात्तमबोधजातं बोधक्षयं जहिहि बोधमुपागतोऽसि,

Discard the idea of duality in this Jagat, which is unreal in essence and which is produced,  
only by the absence of right knowledge, and which kills the right knowledge.  
You have now attained the 'Vision of Truth'.

आत्मैकभावविभवेन भवाभयात्मा

Staying in the excellent state of the self,  
stay (Bhava) without any fear or anxiety (Abhaya) (of the delusion-state).

नास्त्येव दुःखमिति नः परमार्थसारः। (49.36)

*'There is no suffering at all!';*  
this alone is the essence of all the Knowledge that we are giving.

रामोवाच

Rama spoke

ज्ञातं ज्ञातव्यमखिलं दृष्टं द्रष्टव्यमक्षतं परेण परिपूर्णाः स्मो ब्रह्मज्ञानामृतेन ते। (50.01)

Whatever is to be known is known.

Whatever has to be seen has been seen in entirety (as self-essence).

We are filled with the Supreme nectar of the knowledge of Brahman, given by you.

*(Nothing at all happens as a world! Completeness is always complete!)*

पूर्णात्पूर्णमिदं पूर्णं,

This completeness (Jeeva) (Poornam) which rose from that completeness (Brahman) (Poornaat),  
is the completeness of Brahman alone.

पूर्णात्पूर्णं प्रसूयते,

Completeness (Brahman) alone comes out of completeness (Brahman) (as the Jagat).

पूर्णणापूरितं पूर्णं स्थिता,

Completeness (Jagat-Brahman) stays completely filled with completeness (Brahman-Jagat).

पूर्णं च पूर्णता। (50.02)

Completeness remains in the completeness.