

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER THIRTY EIGHT
[SVAPNA SHATA RUDREEYAM (3)]

Sanskrit text, Translation and Explanation

by

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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 EIGHT

SVAPNA-SHATA-RUDREEYAM (3)

वसिष्ठोवाच

Vasishta spoke

सुषुप्तमौनवान्भूत्वा त्यक्त्वा चित्तविलासितां कलनामलनिर्मुक्तस्तिष्ठावष्टब्धतत्पदः। (68.01)

Remaining as the person in 'Sushupta-silence' (deep-sleep silence), renouncing the idiotic play of the mind, be freed of the dirt of differentiation, and remain established in that Supreme state.

रामोवाच

Rama spoke

वाङ्मौनमक्षमौनं च काष्ठमौनं च वेद्यहं सुषुप्तमौनं मौनेश ब्रह्मन्ब्रूहि किमुच्यते। (68.02)

I know about 'speech-silence', 'sense-silence' and 'wood-like silence'.

Hey Master of Silence! Brahman! What is known as 'deep-sleep silence'?

वसिष्ठोवाच

Vasishta spoke

[The three categories you mentioned come under the 'wood-like penance performers'.

The JeevanMukta-state is completely different from these three practices.

'VaangMaunam - Speech Silence': keeping the mouth shut; yet gesturing through signs or written communication; closing the eyes, yet thinking of objects in the mind; fasting, yet pouncing on food the moment the time of penance is over; reciting God's names, yet nurturing thoughts of hatred and attachment; all these are wasteful efforts of pretended asceticism.

'Kaashta-Maunam - Wood silence' -remaining like a log of wood, or silent and inactive like a piece of wood.

'Kaashta-Tapasvi -wood-like ascetic': There is no knowledge of the Self; there is no blissful experience of the Self; but the man sits like log of wood doing nothing; forcefully restrains the senses; outwardly looks like a man of penance. He is (Kaashta-Tapasvi) 'wood-like penance performer'.

His organs of action are kept in restraint; but his mind is still impure with desires and Vaasanaas.

'AkshaMaunam -Sense-silence': trying to control the senses, by keeping the body in most discomfort-position.

Any effort in controlling the inert organs does not yield any result proper.

Mind alone has to be kept under control; when the mind is under full control, it does not matter what work the inert body is engaged in.

'JeevanMukta': There is no outward show of restraint; no intense practice of restraining the organs of actions; but the mind is completely subdued and is in the 'Sattva state'. Though doing all the actions of the world like an ordinary man, he is always in the state of the Self. Such a JeevanMukta-state alone, is enjoyed by the liberated.]

द्विविधः प्रोच्यते राम मुनिर्मुनिवरैरिह एकः काष्ठतपस्वी स्याज्जीवन्मुक्तस्तथेतरः। (68.03)

Two types of people are said to be there by the Great Sages, Rama!

One is a person who is a wood-ascetic and another is a JeevanMukta.

अभावितायां शुष्कायां क्रियायां बद्धनिश्चयः हठाज्जितेन्द्रियग्रामो मुनिः स्यात्काष्ठतापसः। (68.04)

The ascetic who has no contemplation of the Self; is very firm in dry action of ascetic practices (without any experience of the Self-state or knowledge); and controls the group of senses through force, outwardly; he is the (Kaashta-Tapasvi) 'wood-like penance performer'.

यथाभूतमिदं बुद्ध्वा भावितात्मनि स्थितः लोकोपमोऽपि तृप्तोन्तर्यः स मुक्तमुनिः स्मृतः। (68.05)

He, who understands the Truth as it is, and remains in the contemplation of the Self as a natural state (in the identity of the Self alone); though behaving like an ordinary man of pious nature, is blissful in the state of the Self; such a person is known as a liberated Sage (MuktaMuni).

एतयोर्यो भवेद्भावः शान्तयोर्मुनिनाथयोः चित्तनिश्चयरूपात्मा मौनशब्देन स स्मृतः। (68.06)

The state of mind in these two types of Great Sages -

namely of those who have quietened their minds and are in the quiet state of the self-awareness, and of those who have stabilized the mind in contemplation - is referred to by the term 'Silence' (Maunam).

(In a Mukta, the mind stays dead; in the ascetic the mind remains silent, with dormant dirt.)

चतुष्प्रकारमाहूस्तं मौनं मौनविदो जनाः वाङ्मौनमक्षमौनं च काष्ठं सौषुप्तमेव च। (68.07)

Those who know the nature of 'Silence' divide that state of silence into four ways.

They are, the silence of the speech; the silence of the senses; the wood-silence and the deep-sleep silence.

वाङ्मौनं वचसां रोधो बलादिन्द्रियनिग्रहः अक्षमौनं परित्यागश्चेष्टानां काष्ठसंज्ञकम्। (68.08)

मनोमौनं पञ्चमं च तन्मृतौ काष्ठतापसे

The control of speech is the 'speech-silence';

the forceful control of senses outwardly and avoiding all the sense objects that are supposed to be joy-giving, is the 'sense-silence';

the complete cessation of all actions is known as the 'wood-silence.'

The fifth is the 'silence of the mind'; that can happen only in a dead person or a wood-like state of an ascetic (both are similar in being silent, except for the Praana-factor; where one is completely dead, and the other one is alive but dead only).

भावे सुषुप्तमौनाख्यं जीवन्मुक्तोऽनुजीवति। (68.09) (भावे आत्मतत्त्वानुभवे)

A JeevanMukta lives in the state known as 'deep sleep- silence', and remains absorbed in the Self.

त्रिषु मौनविशेषेषु विषयः काष्ठतापसः

The Wood-Sage excels in the first three silent-states.

सुषुप्तमौनावस्थायां सा तुर्या सैव मुक्तधीः। (68.10)

The state of 'deep sleep- silence' is the 'Turyaa state' and that is the state of the JeevanMuktas.

वाङ्मौनं मौनमित्येतत्सिद्धं तच्च मनः किल मलिनं जीवबन्धाय, तत्रस्थः काष्ठतापसः। (68.11)

Speech-silence is usually known as the silence, since the noise rising from the mouth is stopped forcefully; but here, the mind is impure and leads to the bondage of the Jeeva.

The wood-Sage is also in that state only.

(The noise of the mouth may burst out like a suppressed volcano after the silence-session is over with. It does not serve any purpose, since the mind's noise is not silenced in this sort of mouth-silence.

Physical control is no-control at all. What can you gain by not doing any action while the mind is kept active always? How does this Kaashta-Tapasvi stay in Samaadhi, then?)

अस्मत्स्मरणं वापि

not remembering the ego-self also (by the forceful control of the mind);

दृश्यं वाङ्मयमस्पृशन्

not perceiving the world of names and forms also (by physically controlling all the senses);

अपश्यन्नेव पश्यन् हि

not understanding any truth of the true Self also, (as if not perceiving anything)

just awake in the sleep as it were, as the witness of nothing (like the ash-covered fire)

काष्ठमौनी तु तिष्ठति। (68.12) ,

the wood-Sage remains in Samaadhi-state (but his mind becomes again active when he is out of the Samaadhi state).

प्रस्फुरच्चित्तकलनमेतन्मौनत्रयं स्मृतं, भवन्ति मौनिनस्तत्र,

In these three silence-states, the mind remains alive with agitations (after completing the discipline).

Those who practise them are called 'Mounis' (the Silent ones).

न तज्ज्ञास्तस्थलीलया। (68.13)

The Knowers on the other hand, do not engage in childish games of going and coming out of that state, or entering and breaking such silences

(न तज्ज्ञास्तस्थलीलया। (68.13)

The Knowers on the other hand, are not like that! They stay as one with the Aatman with ease.)

नात्रोपादेयताज्ञानमेतन्मौनत्रये किल,

For these Knowers, there is nothing special that needs to be attained by such ‘silence practices’ as the three mentioned above.

लीलया कथितं, तेन तज्ज्ञाः कुप्यन्तु वा न वा। (68.14)

These ‘silence-practices’ are suggested for just the ordinary people to maintain a low level of control at least; the Knowers may practise them, or not; detest them or not; (it is their personal choice; but such ‘silence-practices’ are meaningless for them).

SUSHUPTA-MAUNAM

इदं सुषुप्तमौनं तु जीवन्मुक्तमितिस्थितं अपुनर्जन्मनो जन्तोः, शृणु श्रवणभूषणम्। (68.15)

(‘मिति’ means the peak state.)

This Sushupta-Mouna remains as the peak-state experienced by the JeevanMuktas.

A person who is in that state will never be born again, for he knows that there are no births and deaths actually. Listen to this instruction (about the JeevanMukta state) which will adorn your ear.

THE SENSES ARE NATURALLY UNDER CONTROL

नात्र संयम्यते प्राणस्त्रिविधो नापि योज्यते

In this ‘Silence’ (of Self-state), the Praanas of three types (moving above, below and middle) are not controlled, nor unified (since this state transcends even the Praana-level).

नोल्लस्यन्ते न ग्लायन्ते समस्तेन्द्रियसंविदः। (68.16)

These Knowers, who are always in the self-awareness state, never feel excited (by any gain) or feel frustrated (by any loss) of sense objects; and their perception is not the sense-painted picture, but the very self-awareness shining as the perceived.

THE MIND IS NOT THE MIND, BUT SATTVA

नानाताकलनेयं च न वल्गति न शाम्यति,

The mind which produces the division-state of the objects, does not jump from object to object like in the ignorant; nor does it die out fully.

चेतो न चेतो, नाचेतो,

The mind they have is no more the mind that acts as some desire-fulfilment process;

The mind is not completely non-existent (since they perceive the world through this mind-thing only, which is just a purity-state through which Chit (self) itself shines forth, as the world-scenario).

न सन्नासन्न चेतर्त्। (68.17)

It exists as a mind; exists not as a mind; not as any other thing also. (It is known as ‘Sattva’.)

SAUSHUPTA MAUNA

अविभागमनभ्यासं यदनाद्यन्तमास्थितं,

That is known as the ‘Sushupta-Mouna,’

where the division is not seen as the ego and the world;

where nothing needs to be practised for attaining some different thing;

which is the undivided state of the Self and so is without beginning or end.

ध्यायतोऽध्यायतश्चैतत्सौषुप्तं मौनमुच्यते। (68.18)

Though there is always the absorbed awareness of the self, there is no contemplation practised by getting seated in a lotus-posture at certain hours.

That alone is known as the ‘Deep sleep silence’

यथाभूतमिदं बुद्ध्वा जगन्नानात्वविभ्रमं यथास्थितमसंदेहं सौषुप्तं मौनमेव तत्। (68.19)

Understanding the principle of Self as it is, in which rises this varied phenomenon of the world as unreal only, when one remains without doubt in one's true nature, it is indeed the 'deep sleep-silence'.

अनेकसंविद्रूपात्म शिवेनैवेदमाततं इत्यास्थितमनन्तं यत्सौषुप्तं मौनमुच्यते। (68.20)

This Jagat is spread-out all over, by that 'most auspicious state only as Shivam', which exists as the 'knowing-state' of 'many' as the self itself (for the Knowers); this unbroken 'Vision of the Truth' is known as the 'Deep sleep-Silence'.

आकाशं नैव चाकाशं सर्वमस्ति च नास्ति च इति चितं समं शान्तं यत्तन्मौनं सुषुप्तवत्। (68.21)

It is the emptiness (Aakaasha- revealing principle) which contains all, it is not the emptiness also which contains all; it alone is all, it is not also all because there is nothing else but that; when with this vision, the Chitta namely the 'world seeing process' remains controlled, quiet and equal, then that silence where you do not react with likes and dislikes to the seen-phenomenon as if asleep, is the 'Deep sleep-Silence'.

सर्वशून्यं

Where, one is established always in the vision of that Reality which is a void state of everything,

निरालम्बं

which is not supported by the patterns of the world like the ego-entity,

शान्तिविज्ञप्तिमात्रकं

which is very quiet like the deep dense state of the inside of the rock, and which just presents the information of the world like the surface waves,

न सन्नासदिति

which is beyond the concepts of non-existence and existence;

यस्यामासितं मौनमुत्तमम्। (68.22)

that alone is the excellent state of silence (Uttamam Maunam) ,where one is established in the JeevanMukti state.

भावाभावदशादेशविशेषैर्वितथोत्थितैः संविदो यदनाभासस्तन्मौनं परमं विदुः। (68.23)

Where, the 'appearance of the world with its variety of manifold conceptions of the presence and absence of objects limited by time and place locations', are not seen as real and solid (anaabhaasa), (but as the shine of the division-less Reality alone, as all); that alone is known as the 'Supreme state of Silence'

अत्यन्तमसतैवान्तश्चेतसाऽवृत्तिरूपिणा

Where, the world-appearance is seen as completely non-existent, and there is no reaction to it as the ego-entity,

यदनावर्तनं संविदृतेस्तन्मौनमक्षयम्। (68.24)

and where the waves of conceptions do not repeat at all to create the reality of the world; that alone is the 'limitless state of Silence',

नाहमस्मि न चान्योऽस्ति, न मनो न च मानसं, इति संविदसंवित्तिरविच्छिन्नातिमौनिता। (68.25)

(मानसं विकल्पनम्) (इति संविदा असंवित्तिः - अप्रतिभासः)

Where, I am not there, no other is also there,
 where there is no conceiving-mind with attachment and hatred towards objects and people,
 (and because of this) where one sees nothing of the world through such a mind,
 (though it is seen as the very nature of Reality, namely the self that is the 'real you');
 that alone is the 'unbroken state of Silence',

अहमस्मि, जगत्त्यस्मिन्स्वस्ति शब्दार्थमात्रकं, सत्तासामान्यमेवेति सौषुप्तं मौनमुच्यते। (68.26)

Where, the 'I' as the real self alone am there (not as the ego-entity),
 and the Jagat stays safe (svasti) within me as made of words and meanings only,
 and I am the common-essence in all as the self-shine;
 That alone is the 'Deep-sleep state of Silence'.

यस्मात्संविदमेव स्यात्स्वान्यादि कलना कुतः

The 'pure state of knowing' alone is there as the various probable states rising forth as experiences;
 how could there be the perception of differences?

(The 'knowing' cannot be divided, like the light cannot be divided by the objects it reveals.)

अनन्तमेव सौषुप्तं सर्वं मौनमतस्ततम्। (68.27)

Everything is the state of deep-sleep; so quiet with nothing to disturb it; and is endless.
 That silence where the noise of the world cannot make a dent even, is the silence that prevails everywhere.
(World is not seen as the world; but experienced as silence alone.)

सुषुप्तमौनमेवेदमनन्तत्वात्

All this is the 'Silence of the deep-sleep' alone, since it is endless (like other silence-practices).

*(It is as if you are awake in the deep-sleep and are enjoying that silence, instead of dreaming some nightmare called the world.
 This sleep is not broken like the daily sleep-session of the ignorant.*

It is not the stupid state of the waking-state also of the ignorant.

It is beyond the dream, waking state and sleep of the ignorant mind.

It is just the silence that rises by the knowledge of the self.

It is the stunned silence of the unique bliss felt when the truth reveals itself.)

प्रबोधवत्तुर्यमेवामलं विद्धि तुर्यातीतमथापि च। (68.28)

Understand that - it is the full awakening from all the three states of the mind;
 it is the Turyaa-state where one transcends the three delusory states of the mind, and stays as the 'know'
 behind it all.

Or rather, it is beyond Turyaa also, since the Turyaa also becomes meaningless in that state.

(No state exists at all, as something that can be described in words; but some hitherto unfelt silence alone exists, which never vanishes ever. This silence contains all the states within it.)

सौषुप्तैकसमाधानस्तथा तुर्यसमाधिकः तुर्यातीतसमाधिर्वा

It is the Samaadhi of the deep sleep itself, it is the Samaadhi of Turyaa, or it is the Samaadhi of
 Turyaateeta also (where the world is non-existent completely, and is a 'completely awake state').

जाग्रत्यपि भवन्ति वै। (68.29)

These Samaadhi-states exist in the Jaagrat-state also (though known as Sushupti).

(The Knower is awake always to the truth and is never asleep; (but is always asleep to the world as in deep sleep).

(Be awake to the truth of the self always; and from the state of the real self, act in the world to the best of your ability.)

तुर्यस्थ एव सकलामलशान्तिवृत्तिर्जाग्रत्यपि व्यवहरन्निपुणं समन्तात्,

Be always in the state of Turyaa, with your thoughts untainted by likes and dislikes, as an unconcerned
 witness (knowing alone) -

when engaged in the all the world-activities of the Jaagrat-world in the best way possible.

(Of course, by not identifying with the body, the body will not vanish off and leave you as an invisible entity. Others will see you as some form only; and you have to perceive the world from the limitation of the mind-produced body-image only; but remain without the body though acting through a body, like riding a chariot and moving along with it, knowing very well that you are not the chariot.)

नित्यं सदेह उत वापि विदेह एव,

Though with the body, your body is non-existent for you, always.

(You are the Brahman, the formless nameless Reality shining as the world, as seen by the mind called 'Rama'.)

ब्रह्मन्नभो भवत एव किलास्ति साधो। (68.16)

Hey Brahman, hey noble one, hey empty-expanse (Nabha)! This state is yours alone (Bhavata)!

[There is also no subtle or causal bodies for you; you are just the emptiness shining as Chit through a mind called Rama, which is Sattva in essence.

Hey noble one! You are the empty expanse itself, where no sort of body exists, binding you.

Hey honoured one! Thou alone are all this. All this emptiness is yours only, you only!

Thou art the expanse of Reality, the emptiness which supports all!

Hey Great one; you are equal to the Siddhas who exist as the empty expanse only.)

ॐमित्युदस्तभववासनमेकमास्स्व, (ॐ इति उदस्त भव वासनं एकं आस्स्व)

Just dissolve off in the Vision of Truth that is referred to by the sound 'Aum'.

(Do not have any Vaasanaas at all - good or bad; go beyond the Gunas of Sattva, Rajas and Tamas.

Be just you the single state of Reality; and be aware of the self always.)

Throw off completely, the 'Bhava-Vaasanaa' (the existence of the world),

and stay as only the Turyaa-state.

(There is no division of 'I', you or others.

Everyone is you; everything is you (the Reality-state). This alone is the Truth.)

न त्वं न चाहमपि नान्यदिहास्ति सत्यं,

Truly, there is no 'I', no 'you', not 'any other' also.

(If Rama is one probable shine of the Reality, others also are some probable shine of the same Reality.

Reality alone is I you and others here, and all the others everywhere.

Whom can you love or hate?

Be just quiet, enjoying the quietness called the world, like the sun absorbed in its own lustre.)

सर्वं च विद्यत इतीह किलान्तराभं

Act as if everything is there, like moving through a dream within oneself.

ज्ञस्तिष्ठ

Stay as the Knower always (with the third-eye of knowledge open always).

चिद्रगनकोशकलैकनिष्ठः। (68.16)

Be always aware of the emptiness as the self which just 'knows' but is not tainted by any 'knowing'.