

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TWO

{IS 'MEMORY' THE CAUSE OF THE JAGAT? NO!}

Sanskrit text, Translation and Explanation

by

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1

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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CHAPTER TWO

IS 'MEMORY' THE CAUSE OF THE JAGAT? NO!

रामोवाच

Rama spoke

महाकल्पान्तसर्गादौ प्रथमोऽसौ प्रजापतिः स्मृत्यात्मा जायते मन्ये स्मृत्यात्मैव ततो जगत्। (03.01)

At the time of the 'Great dissolution' when the Creation begins, the 'First one' (Prajaapati, Lord of created beings) namely 'Brahmaa' of the nature of 'Smriti' arises, I believe.

Therefore, the Jagat must be of the nature of 'Smriti' alone.

(The memories as information gathered cannot cease to exist even as the Brahman-state; so these memories alone must be rising as 'another world perception' of 'another Brahmaa, the Totality-principle'.)

वसिष्ठोवाच

Vasishta spoke

महाप्रलयसर्गादावेवमेतद्रघुद्वह स्मृत्यात्मैव भवत्यादौ प्रथमोऽसौ प्रजापतिः। (03.02)

Indeed it is so, Rama! At the time of dissolution and the beginning of the Creation, the 'First one' namely 'Prajaapati-Brahmaa' remains with the nature of 'memories (information collection)' only.

तत्संकल्पात्मकजगत्स्मृत्यात्मैवमिदं ततः भाति संकल्पनगरं स्थितं पूर्वं प्रजापतेः। (03.03)

'Jagat' is nothing but of the nature of conceptions and memories only; and shines forth as the 'conceived city of Brahmaa (totality conception state)' before Creation.

[However 'Prajaapati' as connected to the mind-phenomenon stays as the mind-state which is the 'total conception of the world' before Creation. This 'Prajaapati' also has to be 'another conception' as connected to the reality of the world only. 'Brahmaa' himself is a self-conception of himself; that is why he is 'Self-born'.]

स्मृतिर्न संभवत्येव सर्गादौ परमात्मनः,

The memories are not at all there in the 'Supreme Self' (Paramaatman), at the beginning of the Creation. *(Since 'memories as the divided information' do not exist in the 'Supreme Reality state,' how can they get produced as a Creation?)*

जन्माभावात्कथं कुत्र नभसीव महाद्रुमः। (03.04)

Because of the absence of the 'birth', how, where, can the world arise like a huge tree in the empty sky?

रामोवाच

Rama spoke

(All these thoughts and concepts cannot become nil; and should stay unmanifest after the dissolution, and again manifest as a Creation; is it not so?) is Rama's question.)

न संभवति किं ब्रह्मन्सर्गादौ प्राक्तनी स्मृतिः महाप्रलयसंमोहैर्नश्यति प्राक्स्मृतिः कथम्। (03.05)

Bhagavan! Is there no possibility of 'past memory' at all at the beginning of the Creation?

How can the 'past memory' get erased off at the time of 'Great dissolution' where a complete faintness alone prevails?

[The flaw in Rama's thinking process is this.

He believes that the Creation should end and restart again and again.

For the restarting of a Creation, the memories stay back as 'saved' as in a computer and continue when the Brahmaa's day starts again. However, Vasishta wants to prove that the Creation is not possible, because the world is completely non-existent except as a mind-concept that rises through delusion.

When the world itself is denied as any absolute reality, how can the memories that belong to it exist as real?

For example, at present we all are alive and having an experience of some perceived-state.

We believe that there is a huge Creation which contains countless Jeevas like us.

We believe that this Creation must have been existing from a very long time; and must have begun at sometime;

we also believe that it has to end some day in some dissolution-process.

But are we sure of this all as a direct experience ever?

We might be in any time-mode of the perceived; as the first Jeeva of the Creation or the last Jeeva of the dissolution.

Whatever we are wherever we are, we have only some little experience as immediately perceived through the senses.

Other than this, rest of all the ideas and thoughts are just our own ideas of the world.

How much are these ideas valid?

How can a tiny mind-process prove the 'Creation or dissolution of any world' except as ideas?]

वसिष्ठोवाच

Vasishta spoke

(For argument sake, let us believe in the creation and dissolution of the world; and analyze what happens at the time of dissolution.)

ये महाप्रलये प्राज्ञाः सर्वे ब्रह्मादयः पुरा किल निर्वाणमायातास्तेऽवश्यं ब्रह्मतां गताः। (03.06)

At the time of 'Great dissolution', all those 'Knowers' like Brahmaa and others of the past, have attained the 'final beatitude'. They have attained the 'state of Brahman' for sure.

(They are already liberated; and cannot be the cause of another world.)

प्राक्तनः कः स्मृतेः कर्ता तस्मात्कथय सुव्रत स्मृतिर्निर्मूलतां याता स्मर्तुर्मुक्ततया यतः। (03.07)

Therefore, hey Rama of great discipline, tell me who is the Creator of the past memories, as all the memories get erased off in the person who has them, when he attains 'liberation'.

[Anything except one's own Self, is a memory only; and a liberated person does not hold on to these memories as real, except as some ideas belonging to a make-believe world. A liberated person is actually the Reality-state which is freed of the memory-clouds; so how can the Reality-state have the memories of some unreal-perceived?

How can the unreal be there in the real?]

अतः स्मर्तुरभावेन स्मृतिर्वोदेति किं कथं अवश्यं हि महाकल्पे सर्वे मोक्षैकभागिनः। (03.08)

Since the person who remembers (the ignorant one) is also absent, how can the memory arise?

At the time of the 'Great dissolution', everyone surely gets liberated.

[Since you believe in the Creation and the subsequent dissolution, all are created newly from nothing, and vanish off into nothing. And you are arguing that 'memories that are connected to the Vaasanaa-fields' must be continuing from one Creation to the other. When the person himself is gone, where can the memories stay back? How can a dream-memory stay as real?]

नानुभूतेऽनुभूते च स्वतश्चिद्व्योम्नि या स्मृतिः सा जगद्भूरिति प्रौढा दृश्या सास्त्येव चित्प्रभा। (03.09)

Whether not experienced and experienced, the memory which rises by itself in the Chit-space, that alone is the well-established perception called the Jagat.

That shine of the Chit indeed is real (Sat).

[In the Reality-state of Brahman, the 'perceived' stays as 'Knowledge' only, as ready to manifest state. It is not based on any individual memory of any person of any perceived state. Memories of the ego-person are usually made-up by the mind through ignorance. The 'potential states of Brahman are the nature of Brahman', and not any made-up memory.]

BRAHMAA THE SELF-BORN

भाति संवित्प्रभैवेयमनाद्यन्तावभासिनी यत्तदेतज्जगदिति स्वयंभूरिति च स्फुटम्। (03.10)

It is evident that the lustre of the consciousness alone, shining beginning-less and endless, is this Jagat-appearance, and is self-born (as Brahmaa).

(No cause is there as such for the world. Brahman alone shines as the world.)

अनादिकालसंसिद्धं यद्भानं ब्रह्मणो निजं स आतिवाहिको देहो विराजो जगदाकृतिः। (03.11)

The 'innate shine of the Brahman alone which is well-known from time immemorial', is the 'form of the Jagat', the 'Aativaahika body of Brahmaa (total mind-processes of all the Jeevas as one)'.

PARAMAANU/SUBTLE ATOM

[What is a Paramaanu?

जालान्तरस्थ सूर्याशो यत्सूक्ष्मं दृश्यते रजः | भागस्तस्य च षष्टो यः परमाणुः स उच्यते ॥

Through the netted grill of the window the dust motes are seen floating.

That is the smallest thing you can see with your bare eyes. If you can divide it by six parts, then that is known as the 'subtle-atom' (Paramaanu). That means, some tiniest thing that you can imagine or cannot imagine also.

If such an atom can be visualized, think of it as a Brahmaa; and the entire tri-world of a Brahmaa can fit inside it.

Inside that also there are subtle atoms which make up that world.

Inside each subtle atom of that world another world can be there.

And so it can go on and on without any end; worlds within worlds...!

This concept is difficult to understand if you believe in a solid world filling a huge space; but if all this is reduced to just 'Bodha (information or understanding only)', then what is difficult to believe?

It is as simple as writing these above mentioned sentences. All are just words with meanings only.]

WORLDS WITHIN WORLDS WITHIN WORLDS, LIKE ATOMS WITHIN ATOMS WITHIN ATOMS WITHOUT AN END

परमाणाविदं भाति त्रिजगत्सवनाभ्रखं देशकालक्रियाद्रव्यदिनरात्रिक्रमान्वितम्। (03.12)

परमाणुः प्रविततस्तस्यास्ते तादृगेव च भाति भासुरताकारि तादृग्विरिकुलं पुनः। (03.13)

तत्रापि तादृगाकारमेव प्रत्यनुसन्ततं दृश्यमाभाति भारूपमेतदङ्ग न वास्तवम्। (03.14)

The 'Tri-world with its forests, clouds and skies' shines in the 'subtle atom' along with its sequences of place, time, and action, objects, day and night.

Inside the previous one mentioned, another atom fills it, and shines in a similar manner shining again as the same mountain etc. Even inside that also, with the same form, succeeding in the same manner, the 'Seen' shines forth again in some manner. Dear one! It is just an appearance; not real!

(Memories as belonging to an ignorant person also cannot carry on, since they are imaginations only; memories of a realized person also cannot be carried on, since he also has no memories of anything as real, since he is in the Brahman-state.)

इत्यस्त्यन्तो न सदृष्टेरसदृष्टेश्च वा क्वचित् अस्यास्त्वभ्युदितं बुद्धं नाबुद्धं (न आबुद्धं) प्रति वानघ। (03.15)

O Taintless one! In this manner, it is 'endless' - both for the 'one who sees the real (Brahman), the Knower who has attained the Supreme state'; and for the 'one who sees the unreal (world-appearance as real) who completely does not understand anything'.

बुद्धं प्रतीदं ब्रह्मैव केवलं शान्तमव्ययं अबुद्धं प्रति बुद्ध्यैतद्भासुरं भुवनान्वितम्। (03.16)

For the Knower, it is only the sole, quiescent, unchanging state of Brahman.

For the non-knower, it shines as the 'understanding containing the entire world (as real and solid)'.

[Each mind has the perception of a world with a beginning and end; has an interaction with people and objects as it happens in a dream; and within those minds of other people again, the worlds are seen separately with people and objects; and inside those worlds people exist with minds which see different worlds with objects and people; and it goes on and on as an ever-increasing entwined creeper of mind-processes only.]

यथेदं भासुरं भाति जगदण्डकजृम्भितं यथा कोटिसहस्राणि भान्त्यन्यान्यप्यणावणौ (17)

यथा स्तम्भे पुत्रिकान्तस्तस्याः स्वाङ्गेषु पुत्रिका तस्याश्च पुत्रिकास्त्यङ्गे तथा त्रैलोक्यपुत्रिका। (03.18)

Similar to how this Jagat shines as the expansive form of the Cosmic egg;

similar to how thousands of crores of Jagats shine inside each atom, which is inside another, which is inside still another, and so on; similar to how the 'little statuette of the girl carved on the pillar' contains in its own body, another statuette of a girl, and on the body of that statuette is contained another statuette of a girl, and so on; this 'Tri-world statuette' shines in this manner alone. *(You cannot count the worlds with numbers ever; for the worlds keep on appearing and disappearing with each perceived process.)*

नाभिन्ना नापि संख्येया यथाद्रौ परमाणुकाः तथा ब्रह्म बृहन्मेरौ त्रैलोक्यपरमाणवः। (03.19)

The 'subtle atoms in the mountain' are beyond the counting level and are not stuck together; in the same way, the subtle atoms of the Tri-worlds exist in the huge Meru of Brahman.

सूर्याद्यंशुषु संख्यातुं शक्यन्ते लघवोऽणवः उत्पद्यन्ते चिदादित्ये त्रैलोक्यपरमाणवः। (03.20)

Maybe it is possible to count the 'light-weighted atoms' in the sun-rays (but not the atoms in the Brahman-state).

The subtle atoms of the Tri-worlds rise in the Chit-sun (and are beyond count).

(Like the 'dust mote atoms' floating in the sunlight, worlds keep floating in the 'Brahman sunlight'.)

यथाणवो वहन्त्यर्कदीप्तिष्वप्सु रजःसु च तथा वहन्ति चिद्व्योम्नि त्रैलोक्यपरमाणवः। (03.21)

Just like the atoms keep moving in the light of the Sun, water and dust, so do the subtle-atoms of the Tri-worlds' move in the empty Chit-expanse.

शून्यानुभवमात्रात्म भूताकाशमिदं यथा सर्गानुभवमात्रात्मा चिदाकाशमिदं तथा। (03.22)

This element-sky is in essence, the experience of the void-ness alone;

(The sky is not empty; but emptiness alone is known as the sky.)

so also, this Chit-expanse is in essence, the experience of the world alone.

(Chit-expanse does not contain the worlds; but the world-experience is known as the Chit-expanse.)

सर्गस्तु सर्गशब्दार्थतया बुद्धो नयत्यधः स ब्रह्मशब्दार्थतया बुद्धः श्रेयो भवत्यलम्। (03.23)

The world understood only as a world, leads one downwards.

The same thing when understood as Brahman, bestows abundant goodness.

विज्ञानात्मा शासिता विश्वबीजं ब्रह्मैवालं स्वं चिदाकशमात्रं

यस्माज्जातं यत्तदेवेति विद्याद्वेद्यं स्वान्तर्बोधसंबोधमात्रम्। (03.24)

The one called 'Jeeva who is of the nature of understanding as an individual self',

and the one called 'Ishvara the ruler of all who is the essence of the world-phenomenon' -

both refer to 'Brahman' alone which is within each one as the 'Self the Chit-expanse'.

That (world-phenomenon- as the inside and outside division of the self and the world for a Jeeva) which comes out of 'That'(Brahman), has to be 'That' (Brahman) alone; and the division between the Jeeva and Ishvara is mentioned only for referring to the oneness of the individual self with the Chit-state.

[Self-awareness or Existence-awareness is the common-essence of any being anywhere, be it a Shiva or a Jeeva.]

CONTROLLING THE SENSES

[Senses are ten in number; organs of action and organs of knowledge.

Organs of action are physical organs; but the organs of knowledge are just the physical channels for the 'mind which acts as the senses, and superimposes the qualities of taste, sound, solidity etc on the emptiness and thus creates the illusion of objects'.

The true understanding that the taste etc are not the inherent qualities of the objects will make a person naturally restrain his own mind and stay controlled. When the student realizes that the mind alone produces the sensations and also the attraction towards the sensed objects, he will look at the objects as just multifarious drawings on the emptiness, and will feel no attraction at all for any object. Though moving among objects, he will stay unaffected by anything.

This is the true sense control; not the physical abstinence from objects.]

इन्द्रियसंग्रामसेतुना भवसागरः तीर्यते नेतरेनेह केनचिन्नाम कर्मणा। (04.01)

The 'Samsaara Ocean' can be crossed over only through the bridge namely, 'controlling the entire set of sense-organs'; and not through any other action (like worship of a deity, asceticism, hymn-chants etc) .

शास्त्रसत्सङ्गमाभ्यासात्सविवेको जितेन्द्रियः अत्यन्ताभावमेतस्य दृश्यस्याप्यवगच्छति। (04.02)

One who has conquered his senses, being endowed with discrimination, attains the '*complete non-existence of the Seen*' by the practice of the 'study of the Scriptures' and the 'company of the Knowers'.

[For a man, who understands that the mind alone is spread-out as the world and its objects, the world of shapes and names loses its attraction; and he realizes the 'complete absence of the world as an absolute reality'.

Sense-control through knowledge alone leads to the highest welfare; not the physical control of organs.

A man, who pretends abstinence outwardly, actually believes that the objects alone contain the qualities of taste, sound etc; and so stays physically away from them. He is a Mithyaachaari (is of false conduct).]

एतत्ते कथितं सर्वं स्वरूपं रूपिणां वर सम्सारसागरश्रेण्यो यथा यान्ति प्रयान्ति च। (04.03)

Hey the Best of all forms! I have explained to you in detail as to how the incessant waves of 'Samsaara-Ocean' rise up and disappear.

बहुनात्र किमुक्तेन मनः कर्मदुमाङ्कुरः तस्मिंश्छिन्ने जगच्छाखी छिन्नः कर्मतनुर्भवेत्। (04.04)

What more is to say! Mind alone is the sprout of the 'Tree of actions'.

If the 'mind spreading out as the many-branched-world' is destroyed, then the 'body made of actions' is also destroyed.

मनः सर्वमिदं राम तस्मिन्नन्तश्चिकित्सिते चिकित्सितो वै सकलो जगज्जालामयो भवेत्। (04.05)

Everything is the mind alone hey Rama! If that disease which is inside oneself, is cured, then the (hallucination that rises as the) 'entire network of the perceived world' (that is seen as real), gets cured instantly.

[Body is just an idea entertained by the mind; and is used as a tool for further actions in the world.

If the mind is dead, body-idea also dies a natural death.

A Knower will look at the body as just an image that is produced by the mind only; and will not feel attached to it.]

तदेतज्जायते लोके मनोमननमाकुलं मनसो व्यतिरेकेण देहः क्व किल दृश्यते। (04.06)

The body is produced in this world, only as an agitation of the mind, for its function.

Bereft of the mind, where is the body seen?

HOW TO KILL THE MIND?

दृश्यात्यन्तासंभवेन ऋते नान्येन हेतुना मनःपिशाचः प्रशमं याति कल्पशतैरपि। (04.07)

The 'mind-vampire' does not perish even in hundred Kalpas, except for the single means of the 'Complete non-occurrence of the Seen'.

[To control the mind, you must understand the complete non-occurrence of the world.

How is it possible?

Just analyze and observe; are you not surrounded by only the sound, touch, taste, smell, and images all around? Is there anything else except the information brought forth by the senses?

All the sense-perceptions happen so fast that we are not at all aware not of the divided sense-perceptions; but are aware only of the solid objects with names and forms.

This is the power of the mind.

If you analyze and find out the tricks of the mind, the world will not be there as any absolute reality.

When there is no world, there is no mind also; and when the mind is quiet, the senses stay indeed subdued.]

एतच्च संभवत्येव मनोव्याधिचिकित्सिते,

Such a thing (killing the mind) indeed becomes possible, if the 'diseased mind' is given the treatment proper. (*The disease is the 'believing of the reality of the world produced by itself'.*)

दृश्यात्यन्तासंभवात्म परमौषधमुत्तमम्। (04.08)

The 'Complete non-occurrence of the Seen' (through Vichaara) is the excellent medicine prescribed for it. (*Mind alone tells the lie called the world and gets entrapped in its own lies.*)

Mind alone through proper Vichaara understands the 'Truth' and frees itself from its own clutches.)

मनो मोहमुपादत्ते म्रियते जायते मनः तत्स्वचिन्ताप्रसादेन बध्यते मुच्यते पुनः। (04.09)

Mind alone gets deluded (through ignorance); mind alone dies (through 'Knowledge'); mind alone is born (as the person);

mind alone is bound by the worries (because of attraction and repulsion);

mind alone is freed again by getting rid of the worries (through 'Self-realization').

(A single agitation called the mind instantly is experienced as a prolonged life of day to day experiences, like we experience a prolonged dream within seconds of our 'Rapid eye movement' state in the sleep.)

स्फुरतीदं जगत्सर्वं चित्ते मननमूर्च्छिते शून्यमेवाम्बरे स्फारे गन्धर्वाणां पुरं यथा। (04.10)

Like the 'illusory city of Gandharvas' in the expansive void of the sky, the entire Jagat instantly flashes forth in the mind, which has become numb due to non-stop thoughts.

WORLD IS WITHIN THIS AGITATION CALLED THE MIND

मनसीदं जगत्कृत्स्नं स्फारं स्फुरति चास्ति च पुष्पगुच्छ इवामोदस्तस्थं तस्मादिवेतरत्। (04.11)

The entire Jagat flashes inside the mind and stays there, like the fragrance of the cluster of flowers stays within the cluster, and rises out of it as if separate.

यथा तिलकणे तैलं गुणो गुणिनि वा यथा यथा धर्मिणि वा धर्मस्तथेदं चित्तके जगत्। (04.12)

Like the oil in the gingili seed, like the noble character in the virtuous, like the righteousness in the righteous ones, the Jagat exists inside the mind (as its essence).

रश्मिजालं यथा सूर्ये यथालोकस्तु तेजसि यथौष्ण्यं चित्रभानौ च मनसीदं तथा जगत्। (04.13)

Like the countless rays inside the Sun, like the shine in the lustre, like the heat in the fire (ChitraBhaanu), the Jagat is inside the mind (as its very nature).

शैत्यं यथैव तुहिने यथा नभसि शून्यता यथा चञ्चलता वायौ मनसीदं तथा जगत्। (04.14)

Like the coolness in the ice, like the void-ness in the sky, like the movement in the wind, the Jagat is inside the mind (as not different from it).

मनो जगज्जगदखिलं तथा मनः परस्परं त्वविरहिते सदैव हि

तयोर्द्वयोर्मनसि निरन्तरं क्षिते क्षितं जगन्नतु जगति क्षिते मनः। (04.15)

Mind is the Jagat; the entire Jagat is the mind. Both are always inseparable.

If the mind is destroyed permanently (through knowledge), the Jagat also gets destroyed (and becomes non-existent); but if the Jagat is destroyed (as a physical-abstinence), the mind does not cease to exist (and exists as the reality of the world).