

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM [DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART EIGHTEEN  
[OBSERVE THE 'JAGAT' AS THE 'QUIESCENT STATE']

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

वसिष्ठोवाच  
Vasishta spoke

स्वपौरुषेण स्वधिया सत्संगमविकासया यदि ना नीयते ज्ञत्वं तदुपायोऽस्ति नेतरः।

If one is not led towards the state of knowledge, through one's own effort, through one's own intellect, by increasing the contact with the Knowers, then there is no other course is there for sure.

स्वं कल्पितं कल्पितं च प्रतिकल्पनया स्वया तदेवान्यत्वमादत्ते विषत्वममृतं यथा।कल्पना चाकल्पनान्ता मुक्तता यदकल्पनम्।एतच्च भोगसंत्यागपूर्वं सिध्यति नान्यथा।

*(First step in moving towards the Nirvaana-state, is to analyze the process of how you conceive the narratives of your life (nanny's stupid tale), on the emptiness of sense-information.*

*Analyze like this!*

*You like something; you do not like something! Why?*

*Why are you attached to some people only, and not to some one else?*

*Why you are attached to the empty images that are produced by the sight-sense?*

*Why do you imagine joy and sadness in the objects, which are nothing but some array of sense-information?*

*Why do you believe the death of the body itself as your cessation?*

*There are no end to your misconceptions.*

*Your whole existence is built by the bricks of misconception only. Therefore, to remove these misconceptions, you have to analyze them and change them into right conceptions like - 'the objects do not have the quality of joy in them; I am deathless because I am not the inert body 'and so on.*

*Develop dispassion, develop disinterest towards the world and its objects, through proper reasoning process.)*

*(Observe through the eye of the intellect, the sense-information rising from the emptiness-expanse, newly, at every wink of the eye. This emptiness is the 'potential state of Reality'; and is not in an 'outside' but is within you only, as the Self. Mind with its store of memories and ideas recreates the same world with the same body-image again and again till the 'information of the body-death' rises as the end of its idiotic story. Story ends; but not the potentials state of the Self.*

*The same Self again rises as the same mind with new set of memories and ideas, with another story of another body-image.*

*Reality at once exists as all the information-sets of all the minds of all the times.*

*But, all these information-sets are just some form of knowledge only.*

*Knowledge has no form or name or location. Reality exists as the knowledge called Jagat.*

*Knowledge of the Jagat is mind-made; so is not real.*

*Therefore 'Jagat' is not real. Then what is left back?*

*Silence absolute! The quietness of all! Some indescribable state which is beyond the grasp of the mind!*

*The powerful state of 'potential' alone as the Mukti! This state cannot know what is not real!*

*Brahman knows Brahman! This is Mukti!)*

Whatever you have conceived wrongly will get rectified by you yourself conceiving the opposite of it, like the poison you imagined in a food, will be removed by imagining it as nectar.

Such a practice should be followed till all the wrong conceptions are removed fully, and no conception left back at all in the least. Non-conception alone is the state of Mukti.

This becomes achieved by completely renouncing the desire for pleasures before-hand; not otherwise.

Desire rises because of expecting joy from the possession of some object; when you understand that the joy is imagined by the mind, then how can you desire anything at all?

वचसा मनसा चान्तः शब्दार्थावविभावयन्त्य आस्ते वर्धते तस्य कल्पनोपशमः शनैः।

*(You are attached to people, objects, wealth, and also to the images of Gurus and deities.*

*You are attached to 'goodness' also.)*

What is an object, living or inert?

Everything is a shape conceived by the senses, to which a particular name is assigned.

The entire world is an 'information heap of sounds and their meanings'.

Actually the world is empty of images and is dead silent!

Sound is just an understanding that rises in the mind; shape is also some understanding that rises in the mind. Do not allow any sound to create the difference in this silence.

*(Actually the mouths seem to move; some air flows in and out of the mouths; and the mind imagines some disturbance as sound. There is no sound at all in the world; it is very very silent!*

*'Shabda' means that which disturbs the silence.*

*Sound is the imagination that belongs to the mind, and is used for creating separateness between objects.*

*Just ignore the sound and listen: it is silence only! It is Brahman only! Melt the senses in that silence!*

The subduing of the conception occurs gradually for him, if one stays without conceiving the idea of separateness by word or by thoughts, and through the sounds and meanings.

वर्जयित्वाहमित्येव नाविद्यास्तीतरात्मिका शान्ते त्वभावनादस्मिन्नान्यो मोक्षोऽस्ति कश्चन ।

*(How is the separateness experienced in the world? It is always the separation of the 'I' and the 'others'.)*

Except the thing called 'I', there is nothing that bears the character of Avidyaa.

If this is subdued by non-identification, then there is no other state that can be known as 'Moksha'.

अहंभावमथादेहं किञ्चिच्छ्रयसि नश्यसि जगदादिरुचिस्तस्मिन्स्त्यक्ते शाम्यसि सिध्यसि।

*(What is this 'I'? 'I' is the body made of elements, and the face is what you recognize in the mirror as yours. But, are you the whole of the body or the parts? If you are the body, or even if you are the limbs also, why do you refer them as 'my body', 'my face', 'my legs' and so on?*

*You seem to be confused about this 'I'! Are you the 'body' or does it belong to you as some object?)*

If you entertain the idea of 'I' anywhere in the whole body, then you will perish through ignorance.

You believe that you are the inert body, and so fall for the inert objects and the inert sense-information.

What joy or happiness can be found in the inert objects joining one another, like the food, sound, touch, smell, etc? If you renounce the idea of taste (joy) in anything connected to the world, then you will subdue the 'I', and will be successful in your goal of Nirvaana-attainment.

अचेतनादिदं सर्वं सदेवासदिव स्थितं शान्तं यस्योपलस्येव नमस्तस्मै महात्मने।

अचेतनादिदं सर्वं उपलस्येव शाम्यति शून्याख्यातः परलीनचित्तस्य चित्तवभावात्।

*(Salutation to the ignorant fool!)*

Since you are acting like an inert entity, you are unable to even analyze the unreal nature of the 'I' and the world. You have become inert yourself, and believe in the inertness itself as the Reality.

The Reality stays hidden from you, and it exists only as the illusion of the world for you.

The Reality has become motionless like an inert rock!

Really you should be admired for your effort of changing the real into the unreal!

*(Salutation to the Knower of Brahman!)*

By not conceiving realness in the world, everything has turned into the quietness of the rock and is known as the 'Shoonya', the 'emptiness which contains everything' for the one, whose mind is absorbed in the Supreme state of the Self, by identifying with the Reality state itself.

इदमस्त्वथवा मास्तु चेतितं दुःखवृद्धये अचेतितं सुखायान्तरचेतनमचेतनात्।

*(Why are you trapped in the unreal patterns of the world?*

*Why your particular world-experience brings suffering to you only?*

*It is because, you are constantly hitting the potential state of Reality with your wants of 'this must happen', 'this must not happen'. You alone are causing the particular world that you experience at every moment.)*

The ideas entertained as 'this must be' 'this must not be' leads only to the increase of the distress. Such ideas rise up again and again, because of attachment to objects and people, who are considered as real solid entities. If such ideas are destroyed through self-control and Vichaara, then the conceptions cease to be.

Then the Reality (Self-state) is not disturbed by your wants; and everything remains quiet for you.

Equanimity prevails; and the inner quietness is never disturbed.

When nothing is perceived as real, nothing rises as real.

## THE TWO AILMENTS AND THEIR CURE

*(What will happen after death? What is your fate after the body dies?)*

*If you are identified with the 'body-I', then you are bound to imagine not only this world, but have to imagine the after-death world also! The 'want of outliving the body's death', creates the idea of after-death also! How can you who are the 'inert/conscious body', outlive the body's death?*

*Even if such an after-world is there, how can you assure of your safety there? You have everything under your control here, when you are alive; but after death, what will happen, who knows?)*

द्वौ व्याधी देहिनो घोरौ अयं लोकस्तथा परः याभ्यां घोराणि दुःखानि भुङ्क्ते सर्वेहि पीडितः।

इहलोके यतन्तेऽज्ञा व्याधौ भोगैर्दुरौषधैः आजीवितं यथाशक्ति चिकित्सा नापरामये।

परलोकमहाव्याधौ प्रयतन्ते चिकित्सनं शमसत्सङ्गबोधाख्यैरमृतैः पुरुषोत्तमाः।

परलोकचिकित्सायां सावधाना भवन्ति ये मोक्षमार्गमहेच्छायां शमशक्त्या जयन्ति ते।

इहैव नरकव्याधेश्चिकित्सां न करोति यः गत्वा निरौषधं स्थानं सरुजः किं करिष्यति।

इहलोकचिकित्साभिर्जीवितं यातु मा क्षयं आत्मज्ञानौषधैरज्ञाः परलोकश्चिकित्स्यताम्।

आयुर्वायुचलत्पत्रलवाम्बुकणभङ्गुरं परलोकमहाव्याधिर्यत्नेनाशु चिकित्स्यताम्।

परलोकमहाव्याधौ यत्नेनाशु चिकित्सिते इहलोकमयो व्याधिः स्वयमाशूषाम्यति।

There are two ghastly ailments that afflict the embodied beings; one is this world; and the other is the 'after death world'. In both the worlds, one suffers extreme pains and experiences untold miseries.

Both the worlds are imagined only; suffering is also imagined only.

The ignorant here treat the disease of this world with in-correct medicines of pleasures as much as possible, and also as long as the life lasts; but there is no cure for the 'other-world' disease.

They do not wonder about the 'after-death' suffering. They imagine heavens, hells, rebirths, ghost-worlds and what not. But how can you be sure of what is going to happen after death, or even be sure of when the body will fall dead? Should you not cure this 'other-world' disease also, here itself, when everything is under your control?

The excellent men here prepare the nectar of medicine here itself, and treat off the 'other-world' ailment.

They make extreme effort, and treat the 'great disease of the other-world' through the 'nectar-medicines' like 'mind-control', 'company of the Knowers', and the 'understanding of the truth'.

They do not bother about the imagined pleasures of this world, but are engaged in preparing the cure for the 'after-death' disease. They remove off the death itself through the 'nectar-medicine' intake.

They are not tormented by the diseases of this world or the other world.

Those who are desirous of walking through the path of great liberation, are extremely careful in the treatment of the 'other-world' ailment, and conquer it through the powerful medicine of 'mind-control'.

Already one is miserable by the disease of this world! If the 'other-world' disease also is not cured here itself, what will this diseased man do there where no medicine is available?

Once you are out of this body, you may continue as another Vaasanaa-puppet only; and who knows whether you will dream the next life as a worm or a human?

You cannot practice the 'mind-control' after the death of the body! No medicine is possible after death.

Hey fools! Do not waste away the life by treating 'this-world' ailment only.

Do not keep chasing pleasures of the family, wealth, possessions etc.

Treat the 'other-world' ailment by acquiring the medicine of 'AatmaJnaanam'.

Life is as fragile as the drop of water which sticks to the leaf that is moving in the wind.

Who knows at which moment your body will fall dead?

Quickly treat the 'great disease of the other-world' with utmost effort.

The medicine of 'Knowledge' is like the nectar; it cures both 'this-world' disease and the 'other-world' disease at once! If the 'other-world' disease is cured by proper effort, the disease of 'this-world' also gets subdued by itself.

BELIEF IN THE DELUSION IS ALSO A DELUSION ONLY

संविन्मात्रं विदुर्जन्तुं तस्य प्रसरणं जगत्परमाणूदरेऽप्यस्ति तच्छैलशतविस्तरम्।यत्संविदः प्रसरणं  
रूपालोकमनांसि तत् व्योमन्येवानुभूयन्ते नातः सत्यो जगद्भ्रमः।

The ignorant creature namely the Jeeva, is just the state of ‘understanding’.

This ‘understanding’ spreads out as ‘Jagat’.

‘Understanding’ does not exist in any point of space or time.

Even inside the subtlest atom, there is the expansive land filled with hundreds of hills, by the power of understanding. Whatever one conceives, he understands that as the Jagat.

The Jagat is just a conception-state; and any Jagat can be conceived inside the subtlest atom also.

The conception of a world is just made of thousands of ‘sense-information groupings’; and can be conceived inside the ‘conception of the subtle atom’ also.

The world is experienced as emptiness inside emptiness; the world is just a state of delusion, and not real.

*(Conception alone is the world.*

*For a worm, it is tiny; for a demoness like Karkati, it is very huge.*

*Conception extends in the emptiness only, where no space or time exist.*

*Any space-span and any time-span can be conceived by a mind.*

*A huge world filled with hundreds and thousands of hills can be conceived inside an atom also.)*

प्रलयेष्वपि दृष्टेषु जगद्दृश्याख्यविभ्रमः न नश्यति न जायेत भ्रान्तिमात्रैकरूपिणः।

Even dissolution is a conception that co-exists with the conception of Creation.

The scene of dissolution is also is a conception only; and an experience (just some coloured emptiness).

The world is not at all there to be destroyed; therefore no world gets destroyed even by dissolution.

It is not born also at some time. World is seen as a delusion state only.

*(At each and every moment, the world gets produced as a mind-agitation, with the past and future as its additional frames of reference.)*

भोगपङ्कार्णवे मग्न आत्मा नोत्तार्यते यदि स्वपौरुषचमत्कृत्या तदुपायोऽस्ति नेतरः।अजितात्मा जनो मूढो रूढो  
भोगैककर्दमे आपदां पात्रतामेति पयसामिव सागरः।

If the ‘Self’ sunk in the ocean of sense pleasures does not lift itself out, through the strength of one’s own effort, then there is no other course to follow. A man who has no control over his own mind and body, is a fool who voluntarily gets stuck in the dirty mire of sense pleasures and feels happy with the miseries.

He spends his life as a receptacle of dangers, as if caught in turbulent waters of the Ocean.

जीवितस्य यथा बाल्यं दृष्टं प्राथमकल्पिकं निर्वाणस्य तथा भोगसंत्यागो रागशान्तिदः।

In a life on earth, the childhood is seen as the first stage that gets experienced.

Similarly in the attainment of Nirvaana, the first stage is the complete renunciation of the idea of joy in the sense pleasures; for it destroys the attraction for the objects, living or inert.

तज्जस्य जीवितनदी सकल्लोलाप्यसम्भ्रमा समं वहति सौम्यैव चित्रसंस्थेव नीरसा।अज्ञजीवितनद्यस्तु  
रसनात्यन्तभीषणाः आवर्ता वृत्तिविक्षोभकल्लोलाः सहवाहिनः।

A river painted on a canvas, though pictured as flowing with turbulent waves, is very calm, quiet, and essenceless. Though it looks turbulent, it has no waters in it, and does not move at all.

The life-river in which a ‘Knower of the Self’ sails, is similar to this painted turbulent river which does not move at all. He sails smoothly in this river and is cradled by the motionless river, because though appearing to be busy in actions, the Knower performs no action at all.

The boats of the ignorant, which sail on the terrifying floods of the life-rivers never reach their goals, and are shattered by the turbulent waves; the travelers get tossed away from the boats and get carried away in the floods; their painful screams fill the air, even as they drown inside the dangerous whirlpools.

सर्गवर्गाः प्रवल्गन्ति संवित्प्रसरलेशकाः द्विचन्द्रबालवेतालमृगाम्बुस्वप्नमोहवत्।

Though the same Self-state is in both the ignorant and the Knowers, the ignorant experience the worlds because of their Self-state being slightly tilted towards the ignorance.

The worlds are seen by them like the double-moon seen by the one with infected eyes, like the ghost seen by child, like the waters seen in the desert by the foolish deer, like a dream-state seen as real through delusion. Countess worlds appear as their mind-states because of their non-thinking habit.

संवित्त्वारिततरङ्गौघा भान्ति सर्गाः सहस्रशः विचारितास्त्वसत्यास्ते सत्यास्त्वनुभवभ्रमात्।

जगन्त्याकाशकोशेऽपि संवित्प्रसरणभ्रमात्सन्तीवाप्यनुभूयन्ते न तु सत्यानि तानि तु।

संवित्तिकासपयसो बुद्धः सर्गविभ्रमः अहमित्यादिसद्भावविकाराकाररूपवान्।

Thousands and thousands of creations shine forth like groups of waves rising in the consciousness-water.

When analyzed, they are proved to be unreal only. They appear real by the delusion of one's own experience appearing as real (like in a dream).

The delusion of the Chit-movement makes the worlds get experienced in the emptiness-hollow, as if real; but they are not real and are made of emptiness only, like the illusory magical cities of Gandharvas.

The world-delusion is like the empty foam bubble in the waters of awareness, and rises as the emptiness of the 'I', and the 'I' based conceptions that are felt as real.

संविन्निर्वाणमजगत्संविदुन्मीलनं जगत् नान्तर्न बाह्यं नासत्यं न सत्यं सर्वमेव तत्।

The withdrawal state of the 'awareness-state' is the 'No-Jagat' state. The opening of it is the 'Jagat'.

There is no inside, no outside, no unreal, no real. Everything is 'That' alone!

चिद्रूपमजमव्यक्तमेकमव्ययमीश्वरः स्वत्वभावत्वरहितं ब्रह्म शान्तात्मखादपि। ब्रह्मणो निःस्वभावस्य सर्गसंवेदने स्वतः स्पन्दने पवनस्येव कारणं नोपयुज्यते।

*(Reality is just the empty potential state which can expand as any experience of any mind-entity.*

*That is why it is known as Brahman. Each and every atom around you is brimming as this Brahman state, and is ready to turn into any object-experience, at your will, since you are also the same potential state of Brahman, ready to experience anything. Brahman experiences Brahman.*

*Brahman cannot experience anything at all, since it is just the potential state.*

*Then who experiences anything? No one! Nothing exists but this potential state!*

*This alone is Satyam, the absolute Truth.)*

Brahman is quieter than the sky itself.

It has no particular quality as its innate nature belonging to itself.

It is of the form of pure consciousness which understands and knows itself.

It is unborn. It is unmanifest. It is one. It is changeless. It is the Lord of all.

No Jagat comes out of it; or goes into it. Jagat is not inside it as a seed also.

Jagat is not Brahman's nature. There is no cause for the world, except delusion.

Since Brahman is without any nature of its own, the perception of the world occurs by itself, like the movement of the wind. There is no need of introducing the 'cause factor' for the world.

स्वप्नानुभववद्भ्रान्तिर्ब्रह्माब्धौ ब्रह्मवीचयः सर्गता वस्तुतस्त्वत्र न स्वप्नो न च सर्गता।

The appearance of the world is similar to the delusion of the dream-experience.

In the Brahman-ocean, Brahman-waves appear, and are seen as the worlds.

Actually, there is no dream; no creation.

एकमेव निराभासमचित्त्वमजडं समं न सन्नासन्न सदसदिदमव्ययमद्वयम्।

There is only 'This', which is one, which is non-shining, non-perceiving, non-inert, equal, which does not exist or non-exist, which is not real or unreal, which is changeless and non-dual.

यथास्थितस्यैव सतो यस्यासंवेदनात्मकं संवित्प्रशमनं जातं तमाहुर्मुनिसत्तमम्।

सतोऽपि मृन्मयस्येव यस्यासंवेदनात्मकं साहं जगद्विगलितं तमाहुर्मुनिसत्तमम्।

He is known as the excellent Muni, when one stays established in the original state of the Self as it is, and his awareness of the world exists as the experience of the Self-state alone.

He is known as the excellent Muni, for whom the 'I' along with the Jagat has dissolved off, for whom the entire world looks unattractive as if made of mud, and has no realness at all.

यथा शाम्यस्यसंकल्पात्संकल्पनगरं तथा वेदनोत्थं चिति जगदहं शाम्यत्यवेदनात्।

An imagined city vanishes by non-imagination.

The world along with the 'I' is produced newly at each moment through the conceptions.

If the conceptions are not there, the Jagat also loses its realness.

स्वभाववर्जं शब्दार्थाः सर्व एव सहेतुकाः स्वभावस्य तु यो हेतुर्मुक्तिस्तदनुभावनम्।

All the sound-modifications that refer to the objects, do not have meanings as their nature. They are made meaningful by the Aatman-state which understands (knows) the meaning in them, and perceives the objects. This power to 'know' is the Aatman. Staying as 'that state' alone, is Mukti.

न कस्यचित्पदार्थस्य स्वभावोस्तीह कश्चन महाचिदम्बुद्रवताः सर्वा एवानुभूतयः।

महाचिदनिलस्पन्दा एता एवानुभूतयः एतास्ता ब्रह्मगगनशून्यता इति बुध्यताम्।

Objects that are referred to by these sounds and meanings do not have any quality as such.

The objects are just the information-inputs that are brought by the five senses; and are experienced as the mind-conceived objects. The experience alone bestows qualities to the objects, like the fluidity acting as the essence of the waters in the Ocean. All the experiences are just the movements of the great Chit-wind.

Understand that everything is just the emptiness of the Brahman-sky.

वातस्पन्दाविवाभिन्नौ ब्रह्मसर्गो विभिन्नता तयोस्त्वसत्यता स्वभ्रान्तौ स्वप्ने स्वमरणोपमा।

भ्रान्तिस्तु तावत्त्वार्थविचारो यावदस्फुटः विचारे तु स्फुटे भ्रान्तिर्ब्रह्मतामेव गच्छति।

भ्रान्तिस्वसत्या वस्त्वेव प्रेक्षयातो न लभ्यते शशशृङ्गवदत्यच्छमतो ब्रह्मैव शिष्यते।

*(The potential state can exist as some probable state only; and cannot be separated.)*

Brahman and the world are not different, like the wind and its movement are not different.

The difference is not there at all, and is caused by delusion only.

Delusion is like seeing one's own death in the dream.

Delusion remains till the time, the truth is not understood.

When the delusion gets cleared off by reason, the delusion also attains the Brahman-state.

Delusion is unreal indeed. It is not found when observed.

Observe it; then it is not at all seen, like the hare's horn.

Only the Brahman-state which is extremely pure is left back.

अनादिमध्यान्तमनन्तमच्छं समं शिवं शाश्वतमेकमेव सर्वा जरामोहविकारभारभ्रान्तिं विमुच्याम्बरभावमेहि ।

There is only this one state, which has no beginning, middle or end.

It is equal; auspicious; and permanent. Get rid of all the 'weighty delusions of illusions of changes' like the old age etc, connected to the body and the mind; and attain the state of the pure empty expanse.

*(Remain only as the quietness of 'potential power', not disturbing it with wants.*

*Do not wish anything to happen. Do not even expect any world to be outside or inside.*

*Do not even think of that potential state also, as some description.*

*Stay silent as the 'Absolute silence'!*)