

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART THIRTY ONE

[SEVEN TYPES OF JEEVAS]

Sanskrit text, Translation and Explanation

by

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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

इमे ये जीवसंघाता दृश्यन्ते दश दिग्गताः नरनागसुररागेन्द्रगन्धर्वाद्यभिधानकाः ते स्वप्नजागराः
केचित्केचित्संकल्पजागराः केचित्केवलजाग्रत्स्थाश्चिराज्जाग्रत्स्थिताः परे घनजाग्रत्स्थिताश्चान्ये
जाग्रत्स्वप्नास्तथेतरे क्षीणजागरकाः केचिज्जीवाः सप्तविधाः स्मृताः।

These crowds of Jeevas who appear filling all the ten directions, in various forms with various life-stories as the Naras, Naagas, Suras, Vidyaadharas and Gandharvas are said to be of seven types.

Some of them are awake in the dream (SvapnaJaagara).

Some of them are awake in the conception (SamkalpaJaagara).

Some of them are awake in the waking state only (KevalaJaagrat).

Some others are awake from a long time (ChiraJaagrat).

Some others are awake in a dense state (GhanaJaagrat).

Some of them are awake and dreaming (JaagratSvapna).

Some of the Jeevas have finished the waking state (KsheenaJaagara).

रामोवाच
Rama spoke

एतेषां भगवन्भेदो बोधाय मम कथ्यतां जीवानां सप्तरूपाणां जलानामर्णवेष्विव।

Bhagavan! Explain to me for my own enlightenment, the seven classifications of these Jeevas, who are like the waters of the seven oceans.

वसिष्ठोवाच
Vasishta spoke

कस्मिन्श्चित्प्राक्तने कल्पे कस्मिंश्चिज्जगति क्वचित्केचित्सुप्ताः स्थिता देहैर्जीवा जीवितधर्मिणः ये स्वप्नं
अभिपश्यन्ति तेषां स्वप्नमिदं जगत्। विद्धि ते हि खलूच्यन्ते जीविकाः स्वप्नजागराः। क्वचिदेव प्रसुप्तानां
यः स्वप्नः स्वयमुत्थितः विषयः सोऽयमस्माकम्। तेषां स्वप्ननरा वयम्। तेषां चिरतया स्वप्नः स
जाग्रत्वमुपागतः स्वप्नजागरकास्ते तु जीवास्ते तद्रताः स्थिताः। सर्वज्ञत्वात्सर्वगस्य सर्वं सर्वत्र विद्यते येन
स्वप्नवतां तेषां वयं स्वप्ननराः स्थिताः।

Long ago, in some previous Kalpa (creation), in some Jagat-state, somewhere at some place, some Jeevas who have their own life of families and friends and duties belonging to that world, remain asleep.

Understand that they are dreaming this Jagat in their dream.

(*Kalpa means creation, the conception of a 'totality mind-structure'.*)

They are said to be 'awake in the dream', and are known as (Jeevikaas) 'Sub-Jeevas'.

For these Jeevas, who are asleep elsewhere, the dream which has risen all by itself (as a totality dream), is the commonly perceived world here for us. We are all the dream-characters for them.

Since they (those Jeevas) are dreaming the same from a long time, this dream has attained the nature of waking state (and appears stable). Those Jeevas who are 'awake in this dream' remain absorbed in that only. They are 'SvapnaJaagarakaas'.

Because the Aatman-essence (the essence of all) knows all, is in all, is all and exists everywhere; we stay as the 'dream-characters' for those who are absorbed in these dreams.

रामोवाच
Rama spoke

येषु कल्पेषु ते जाताः क्षीयन्ते कल्पकल्पनाः यदि तास्तत्कथं तेषां प्रबुद्धानामवस्थितिः।

In whatever 'previous Creation (Kalpa)' they are born in, those conceptions of Kalpas will come to an end, at some time (Through dissolution or through knowledge); then those Jeevas of the past cannot be here also, not there also. If that is so, then what is the state of those who wake up from this dream?

(Each Jeeva is like a cloud of conception.

Each cloud contains many other Jeevas; they are also clouds with their own conception; and thus clouds and clouds of Jeevas rise up like a dense perceived phenomenon, each Jeeva lost in some dream-world.

Ignorant Jeevas live their ignorant dreams, and keep on moving from one dream to another as per the dominance of Vaasanaas. They are always awake in the dreams.

If we are experiencing some world now, then it must be a dream-existence started long ago by some Jeeva in some creation, we know not where.

Suppose that Jeeva is destroyed by dissolution of its world, or if it gets knowledge and dissolves the world, what will it exist as, and what happens to us who are in the present dream state?

Actually these Jeeva-states are just conceptions, and no entity really exists as dreaming a world.

World exists as a 'conception form' only, changing again and again as per the dominance of Vaasanaas.

Jeeva also changes along with his world and gets new identities, if he is ignorant.

If he becomes a Knower by chance, then the world does not exist at all, and there is no question of the past or present.

There are no solid words crowding the space. Only conceived words can be there.

Ignorant mechanically keep experiencing some world or other as some species, higher or lower.

They have no choice.

But the Knowers have choice, so they conceive worlds they fancy, and live in their own conceived worlds as some identities, like the Rishis, Siddhas, and Trinities.

They are eternal with the same identity, but are always established in the knowledge-vision.

Even Sage Vasishtha exists in his own conceived world of Seven Rishi group (a joint world of the seven Rishis.) No one can enter these conceived worlds of these Siddhas, without their permission.

These worlds do not exist in space, but in their own minds.

If Vasishtha has to return to his world from Ayodhya, he just vanishes from this cloud-world, and enters his own conceived cloud world. There is no going and coming at all in these conceived worlds.

Worlds exist not in space, but inside the minds, inside the same Self.

Ignorant are under the control of the mind; Knowers keep the mind under control.)

वसिष्ठोवाच

Vasishtha spoke

इह स्वप्नभ्रमान्ते ते मुच्यन्ते वा विनिद्रतां प्राप्य संकल्पतो देहांस्तथैवान्यान्श्रयन्त्यलम्। तथैवान्यं प्रपश्यन्ति जगत्कल्पं च कल्पितं कल्पनाभासनभसो न हि संकटता भवेत्।

If the dream-delusion vanishes through knowledge, then they are freed of the body-concept itself; or if they wake up as the same ignorant ones, they will rise up as the same bodies, or as different bodies.

They will experience another Kalpa of another Jagat, conceived by some Jeevas of previous existence.

Since everything is made of conceptions alone, there will not be any conflict in the Jeeva-existence.

(Jeevas are not many and are not different. They are like the waves rising in the ocean. Same type of waves may rise again and again, or different waves may also rise; but all are made of the Ocean -waters alone.)

संकल्पनामात्मकजगज्जीर्णोदुम्बरकीटकाः स्वप्नजागरकाः प्रोक्ताः।

The Jagat is just a totality conception state, and is like a huge Udumbara (spherical fruit).

This fruit is there from a long time. It is densely covered by fruit flies, namely the Jeevas. These Jeevas are the ones, which are awake in a long dream and are known as 'SvapnaJaagaraas' (awake in the dream).

शृणु संकल्पजागरान्। कस्मिन्धि त्प्राक्तने कल्पे कस्मिन्धि ज्जगति क्वचित् अनिद्रालव एवान्तः संकल्पैकपराः स्थिताः। ध्यानाद्विलुठिता वाथ मनोराज्यवशानुगाः संकल्पदाड्यमापन्ना गलिताग्रानुभूतयः। संकल्प एव जाग्रत्वं येषां चिरतयांशतः तत्रास्तमितचेष्टानां ते हि संकल्पजागराः। संकल्पोपशमे भूयस्तमन्यं वा श्रयन्ति ते देहे तेषां वयमिमे संकल्पपुरुषाः स्थिताः। संकल्पजागराः प्रोक्ता एते संकल्पशायिनः जीवा जीवितगा लोकाः।

The next category is known as 'SamkalpaJaagaraas', those who are awake in the conception.

These ones are not asleep in ignorance. They are established always in the Self-state.

They purposely conceive the worlds of their choice, with some chosen form as their identity.

In some past time-period of some Kalpa, in some world-form of perception, without falling asleep in ignorance, some (highly evolved Jeevas like the Siddhas, Trinities and others), stay absorbed in their minds, in their conception-worlds. They purposely take over the delusion state, and live as some identities in their conceived worlds; and are lost in their own conceived worlds. They do not experience the worlds of others. Their worlds cannot be accessed by anyone else.

Their lives are eternal and endless. They are awake in their conceived worlds.

All their actions are centered inside that conceived world only. They are awake in the conception only.

If they want to change their conceived world, they conceive another world or a similar one.

'I, Vasishta', for example am such a person, who is standing here as a conceived form of that conceived world. These Jeevas are defined as being 'awake in the conception', and stay absorbed in these conceived worlds. The worlds are conceived by them for experiencing a life chosen by them.

शृणु केवलजागरान्।प्राथम्येनावतीर्णास्ते ब्रह्मणो बृंहितात्मनः प्रोक्ताः केवलजागर्याः प्रागुत्पत्त्यविकासिनः।

Now listen to the description of the 'only awake' (KevalaJaagaraas)!

These Jeevas are fresh Jeevas rising from Brahman which expands as a world.

They do not have any past existence, as their Vaasanaa-path.

Trinities, Sages like Vasishta directly rise from their Creator and are not caught in the Jeeva-state at all.

They are NityaMuktas.

(The conceived worlds of Knowers are not the overlapping mind-states of Jaagrat, Svapna and Sushupti.

Their worlds are 'Turyaa-worlds'. These worlds are beyond the imagination of the ignorant who live only as the body identities or as the Vaasanaa-bundles, and who are like the blind frogs inside the deep stinking well which never can grasp the wonderful existence of the flying eagle.)

भूयो जन्मान्तरगतास्त एव चिरजागराः कथयन्ते प्रौढिमायाताः कार्यकारिणचारिणः।

त एव दुष्कृतावेशाज्जडस्थावरतां गताः घनजाग्रतया प्रोक्ता जाग्रत्सु घनतां गताः।

ये तु शास्त्रार्थसत्सङ्गबोधिता बोधमागताः पश्यन्ति स्वप्नवज्जाग्रज्जाग्रत्स्वप्ना भवन्ति ते।

ये तु संप्राप्तसंबोधा विश्रान्ता परमे पदे क्षीणजाग्रत्प्रभृतयस्ते तुर्या भूमिकां गताः।

Those Jeevas who go through births after births are called the 'Long awake' (ChiraJaagaraas).

They are fully settled in the dream-reality, and are one with it; they keep moving in between the three states of Jaagrat, Svapna and Sushupti.

They exist as various levels of ignorance, and are forced into the inert state of plants also, by the force of wicked deeds, and lack of intellectual analysis. Then, they are said to be in 'dense state of wakefulness' (GhanaJaagrat), and become the dense state of inert objects in the waking state.

(But sometimes, by chance, dispassion rises in some Jeevas, and they move towards the knowledge-awakening.)

Those who have become enlightened, through the study of the meanings of scriptures and the contact of the Realized, will see the waking state as a dream; and they are known as the Jeevas who are 'awake in the dream' (JaagratSvapna). Those who have attained enlightenment and rest in the Supreme state are those who have woken up from the waking state (of ignorance) (KsheenaJaagaraas); and they have reached the Turyaa level through effort.

इति सप्तविधो भेदो जीवानां कथितस्तव समुद्राणामिव मया बुद्ध्वा श्रेयःपरो भव।

भ्रान्तिं परित्यज जगद्गणनात्मिकां त्वं बोधैकरूपघनतामलमागतोऽसि।

शून्यत्ववर्जितमशून्यतया च मुक्तं तेन द्वयैक्यकविमुक्तवपुस्त्वमाद्यम्।

In this manner, I have explained to you, the seven classes of Jeevas, like that of the seven divisions of ocean. Understand this, and be engaged in acts which will bring your welfare.

Discard the delusion of the number that denotes the world.

(Conceptions cannot be counted, like you cannot count the changing shapes of a cloud.)

Rama! You have reached the dense state of knowledge for sure.

You are of the nature of the source-state which is without emptiness, which is freed of non-emptiness also, and which is free of the 'divisions of duality and oneness'.

You are not at all a Jeeva trapped in a dream-cloud.

रामोवाच
Rama spoke

कथं केवलजाग्रत्वमकारणमनर्थकं पराद्विकसति ब्रह्मन् गगनादिव पादपः।

Brahman! To become a Jeeva, you need the delusion or the Vaasanaa as the cause.

How does the 'Awake only' state (KevalaJaagara), which is without cause and will lead to suffering, bloom up from the Supreme, like a tree appearing from the sky, without any conception-background?

वसिष्ठोवाच
Vasishta spoke

अकारणं महाबुद्धे न कार्यमुपलभ्यते तज्जाग्रतः केवलस्य न कश्चिदिह संभवः।

तस्यातो संभवादन्त्ये जीवभेदाः सजीवकाः सर्वे न संभवत्येव कारणाभावविक्षताः।

नेह प्रजायते किञ्चिन्नेह किञ्चन नश्यति उपदेश्योपदेशार्थं शब्दार्थकलनोदयः।

(True! The 'always awake' Jeeva, cannot be a Jeeva at all.

It is Brahman itself rising as some 'Knower-state'.

But actually, all the Jeevas are Brahman alone; and nothing like delusions or dreams occur at all.

Yet, there rise these dreams of worlds, which we say are conceived by the Jeevas.

Reality is a paradox; it cannot be categorized as this or that.

Nothing is there; no one is there; but yet something like a world gets experienced as if.

Instructions vary; and this was some instruction describing the Jeeva-states. It need not be taken literally.)

Hey Rama of great intellect! No effect can be there without a cause.

Therefore, the 'only wakeful state' (KevalaJaagara), is not possible here.

Therefore, the other types of Jeevas with sub-Jeevas alone will appear (because of ignorance).

But, even these Jeevas do not rise actually in Brahman. Brahman-state is delusion-free.

No one actually appears at all; as they are all without cause.

Nothing gets born here; nothing gets destroyed here.

All these words with meanings are there, only for the sake of giving instructions.

Jeeva itself is a coined word. What exists but the nameless 'That'!