

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 TWO

[THE RISE OF BODHA]

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

रामोवाच  
Rama spoke

कः करोति शरीराणि मनोबुद्ध्यादिचेतनैः को मोहयति भूतानि स्नेहरागादिबन्धनैः।

Who makes the bodies with the mind, intellect, etc of conscious nature?  
Who deludes the beings with the bindings of attachment, attraction etc?

वसिष्ठोवाच  
Vasishta spoke

न कश्चिदेव कुरुते शरीराणि कदाचन न मोहयति भूतानि कश्चिदेव कदाचन।

No one makes the body at anytime. No one deludes the beings ever.

अनाद्यन्तावभासात्मा बोध आत्मनि संस्थितः नानापदार्थरूपेण कमूर्म्यादितया यथा।

‘Bodha’ is like the light that reveals anything; and is self-revealed, and is not in need of any other light.

‘Bodha’ is the potential understanding-state that can understand anything.

‘Bodha’ is beginningless and endless; it stays as the existence-awareness in all.

This existence awareness (Bodha of the Self) exists as the world-awareness also, like the light revealing other objects. Bodha exists in the form of many objects, like the waves forming in the water.

बाह्यं न विद्यते किंचिद्बोधः स्फुरति बाह्यवत् उदेति बोधहृदयाद्बीजादिव वरद्रुमः।

There is no ‘outside’ as such. There is no ‘inside’ also. Some Bodha alone, rises as the outside.

*(In a picture of the house painted on a paper, you see the inside and the outside of the house, though it is only the paper all over.)* Bodha is the central point of all the Jeevas (Hridayam) (like the central luster point of the sun for all the rays). The understanding (as Jagat) comes out of the heart (Brahman-point) like an excellent tree rising from a seed.

बोधस्यान्तरिदं विश्वं स्थितमेव रघूद्वह स्तम्भस्यान्तर्यथा शालभञ्जिका प्रकटीकृता।

Hey Scion of Raghus! This Vishva stays inside this Bodha only; and becomes revealed like a statue conceived inside a pillar. The statue is not outside of the pillar, but is made of the pillar only.

*(The understanding power alone exists as the understanding of the world.)*

सबाह्याभ्यन्तरात्मैकमनन्तं देशकालतः बोधामोदप्रसरणं जगदेव प्रबुध्यताम्।अयमेव परो लोको भाव्यतां

वासनाक्षयः शाम्यतां परलोकस्थं काः किलायान्ति वासनाः।देशकालक्रियालोकरूपचित्तात्मसत्पदं

देशकालादिशब्दार्थरहितं न च शून्यकम्।

*(Worlds that rise as various mind-fields, are just the various fragrances rising from the same ‘Bodha-state’.*  
*These mind-worlds are not situated at distances.*

*Here, now, inside that Self-state deep within you, exist all the worlds of all the Devas, Gandharvas, etc.*

*Countless worlds exist in the Bodha (Self), like countless statues inside the pillar.*

*The statue that gets conceived, refers to the Jeeva that conceives a world of its own.*

*Conceptions are not far or near, but are instantaneous and are not divided by space or time.*

*Duration of time, distance in space are all conceptions only, and differ according to the higher or lower level of the conceiving Jeeva.)*

Understand that this Jagat is just the ‘spread-out of the fragrance of the limitless Bodha in the form of ‘inside’, ‘outside’ and ‘time and space.

‘Here itself’ (in the Self) is the Bodha as the other world; see it with the knowledge-eyes.

Just be rid of all Vaasanaas of differences of space, time etc, and stay as the ‘Bodha-state’ alone.

How can any ‘Vaasanaa of distance and duration’, taint this Bodha?

Bodha itself rises as the factors of time, space, action, sight, forms, mind-function etc; yet such sound-forms like ‘place and time’, have no relevance in the Bodha-state. Though space and time do not exist, Bodha is not emptiness also. *(Time is some Bodha; distance is some Bodha; but pure Bodha is not in space or time.)*

पदे पदविदामेव तस्मिन्बोधगतिर्भवेत्द्रष्टृणां शान्तदृश्यानामेवान्येषां न राघवाये वै तरलगम्भीरमहंतागर्तमाश्रिताः पश्यन्ति ते तमालोकं न कदाचन केचन।चतुर्दशविधानन्तभूतजातसङ्घुमा जगद्दृष्टिरियं ज्ञस्य शरीरावयवोपमा।  
Raaghava! Such an established state in pure Bodha is possible only for those who realize it as the Self. For they see what really is; and do not experience the conceived worlds as real, like not seeing the statues that are conceived in the pillar as real. They are out of the mind-conceived worlds. Others cannot grasp it, since they are stuck to the realness of their dream-worlds. Those who are stuck inside the deep dark unstable hollow hole of 'I' ness, can never have such a vision ever! For a Knower, the entire perceived world with its fourteen species of beings humming like fruit-flies, is seen as his own body; for he sees Bodha alone as his body also, which is like the limitless expanse of space and time.

कारणाभावतः सृष्टिर्नोदिता न च शाम्यति।यादृशं कारणं वा स्यात्तादृग्भवति कार्यकम्।  
यदि स्यात्कारणे कार्यं स्थितं कारणतास्य का।कार्यमेवोपलम्भात्तदसन्नयमवेदनात्।

*(Is the Jagat an effect caused from Brahman?)*

Since Bodha alone is the Jagat, the Jagat has no cause. *(The tree you see in the cloud can have no cause.)*  
Since there is no cause, the Creation does not rise or set.

World is conceived newly at every instance of perception through the Vaasanaa-agitations.

If the world is an effect, then the effect always takes on the nature of the cause.

*(The golden bracelet is gold in essence.)*

Even then, there is no difference in seen in the Bodha and the world; both are Knowledge-states only.

If you argue that the effect (the world as it is, like a design or plan) stays inside the cause (as unmanifest), then what is its cause then?

Therefore, any sort of causality theory has no relevance, in the state of Reality.

We perceive the Jagat as real; and believe it to be the effect of some cause.

But the Jagat is not really existent; it is proved so through Vichaara.

Therefore what is not existent cannot have a cause as such.

सौम्यस्यान्तर्यथान्भोधेरूर्म्यावर्तादयः स्थिताः ब्रह्मण्यसंभवक्षोभे जगच्चित्तादयस्तथा।

In the calm ocean, the waves and whirlpools are there (as possibilities), but are not there also.

In the unperturbed Brahman also, the Jagat, Chitta etc exist in the same way; as possibilities only.

सर्वात्मैवामलं ब्रह्म पिण्ड एक इव स्थितं नानाभाण्डात्म हेमैव यथान्तःस्थितरूपकम्।

The taintless Brahman alone is everything as the knowledge-expanse.

Brahman is like some formless clay lump that exists as the various vessels made of clay (like all the possibilities that the clay can exist as). Brahman is like some formless gold lump that exists as the various ornaments made of gold (like all possibilities that the gold can exist as).

Gold and clay given in the example have limited possibilities; but the possibilities in Brahman are limitless.

स्वप्नकाले स्वप्न एव जाग्रदव्यग्रापरिग्रहात्जाग्रत्काले जाग्रदेव स्वप्नः सत्यावबोधतः।

चित्तमात्रतया बुद्धं मृगतृष्णाम्बुवत्स्थितं जाग्रत्स्वप्नत्वमायाति विचारविकलीकृतम्।

At the time of dreaming, the dormant Vaasanaas keep producing world-experiences, since the agitating mind is not restrained; and the dream is experienced as the waking state only, while dreaming.

When the supreme truth is realized, and the mind is in full restraint, the Knower wakes up from the dream of the waking state itself. The waking state becomes understood as the dream-state, and remains shattered to pieces through the Vichaara process. The world is understood as the mind-state only, that is as unreal as the cool waters of the mirage river.

सम्यग्ज्ञानेन भूतानि ज्ञस्य देहतया सह पीठबन्धं विमुञ्चन्ति गतकाल इवाम्बुदाः।यथा गलितुमारब्धो घनो

गगनतामियात् तथा सत्यावबोधेन शाम्येत्सात्मग्रहं जगत्।

Through the attainment of the correct knowledge, all the elements along with his own body lose their solidity and melt off like the clouds at the end of monsoon. By the realization of Truth, the Jagat will drop its hold, and melt off along with the 'I' in the Self, like the cloud which has started to melt off turns into the clear sky.

शरदभ्रवदालूना मृगतृष्णाम्बुवत्तथा पुनः संस्पृश्यमानैव बोधाद्गलति दृश्यता।

By the very touch of the autumn, the clouds melt off.

At the very moment of reasoning, the mirage loses its realness.

At the very rise of 'Bodha', the perceived phenomenon also melts off, by revealing its unreal nature.

यथा दीप्तानले लीनं सुवर्णं घृतमिन्धनं एकतां याति विज्ञाने तता भुवनचित्तदृक्।

Gold or ghee or wood dropped inside the blazing fire become one with the fire; so also, the world, the Chitta, and the objects become one with the Bodha, inside the blazing fire of Bodha (Aatman-awareness).

बोधेन तनुतामेति पिण्डबन्धो जगत्त्रये पिशाचबुद्धिः सद्ने बोधितस्य यथा शिशोः।

The binding of the solidity of all the three worlds entirely dissolves off through the correct understanding, like in the case of a child whose fear of a ghost in a house is removed by proper explanation.

बोधस्यानन्तरूपस्य स्वयमेवात्मनात्मनि जगच्चित्तादिता भाता पिण्डबन्धः किलात्र कः।

The Bodha which is of endless nature, through itself, in itself, shines as the world, mind and ignorance. Where indeed is there any solidity?

बोधाबोधनमेवेदं जगच्चित्तमिवोदितं तदेवास्तं गतं बोधात्पिण्डबन्धस्य कास्तिता।

The 'not knowing of the Bodha' itself, rises as the Jagat and Chitta.

That goes off through Bodha (through Vichaara). Where indeed is there any solidity?

जहाति पिण्डकाठिन्यं जाग्रत्स्वप्नावबोधतः परां पेलवतामेति हेम द्रुतमिवाग्निना। यथास्थितं बोधैव घनतामिव गच्छति विनैव देशकालाभ्यां तौ विनिर्माय हेमवत्। जाग्रत्येवं विचारेण स्वप्नाभे पेलवे स्थिते क्षीयमाणे शरत्काल इवैति तनुतां रसः। परां पेलवता याता दृश्यलक्ष्म्यः स्थिता अपि स्वप्ना इव परिज्ञाता न स्वदन्ते विवेकिनः। क्व किल स्वात्मविश्रान्तिः क्वैतद्विषयवेदनं सुषुप्तजाग्रतोरैक्यं भ्रान्ताभ्रान्तात्मनोर्भवेत्।

The waking state also discards its hardness of solidity in the dream-experience and loses its solidity, like the gold melting off in the fire. The dream-state continues with no solidity in the waking state also, but because of the long duration, appears as if solid.

Bodha alone becomes dense (solid-like), as it is, producing both the states of the waking state and dream, without any space and time as such; like making various shapes out of the raw gold.

Through Vichaara practice, the waking state loses its solidness and becomes essenceless, like the moisture drying up at the end of the autumn.

The grandeur of perceived world attains a completely worthless state, though it is seen as existing; and is understood as dream-like, and has no taste for the discriminating Knower.

How can one have taste for the worldly things, once his intellect is stabilized in the 'Supreme Knowledge state'? What level is the 'Aatman-state of completeness' and what level is the 'lowly worldly state seeking pleasures of the family, objects etc'? How can they both be the same ever?

It is like saying that sleep is the waking state, or that an insane mind equals the sane mind!

चित्तमात्रे भ्रान्तिमात्रे स्वप्नमात्रात्मनि स्थिते जगतीह पदार्थेभ्यः सत्यबुद्धिर्निवर्तते। कस्य स्वदन्तेऽसत्यानि

कथमेव महामते मृगतृष्णाजलानीव दृश्यान्वपि पुरस्थितैः। सत्यबुद्धौ विलीनायां जगत्पश्यति शान्तधीः

जालदीपांशुजालाभमपिण्डात्माम्बरात्मकम्।

When the Jagat is understood as the mirage produced by the mind, and is an illusion only, and is some dream-like existence only, the realness in the objects vanishes completely.

Hey Rama of great intellect! Who can be attracted by the objects which are not there at all as real (but are just momentary flashing pictures only), like the waters of the mirage River though seen do not attract a man who knows that they are not real. When the realness felt in the Jagat-state gets dissolved off, the world loses its solid nature for the Knower who is established in the 'quiescent state of Brahman'. The world appears to him, as empty as the 'light coming out through the netted window (made of variegated shapes)'.

जाग्रतो वस्तुतः शून्यात्परिज्ञातान्निवर्तते चित्तभ्रमात्मनो भ्रान्तिरूपास्वादनभावना।

Jagat is just a changing pattern of sense-data, and the story imagined in them.

The taste for objects (inert and living) are just illusions made up by the mind (as if some inert sense pattern will produce some joy). The Knower who is awake to the Truth, regards all the objects as emptiness only (like the forests conceived in the empty sky), and sees no taste in any sensed pattern.

यदवस्त्विति विज्ञातं तत्रोपादेयता कुतः केन स्वप्नं परिज्ञाय स्वप्नहेमाभिगम्यते।

स्वप्नादिव परिज्ञाताद्रसो दृश्यान्निवर्तते द्रष्टृदृश्यदशादोषग्रन्थिच्छेदः प्रवर्तते।

When one understands something as non-existent, why will he strive for attaining it? Who will go after the gold that is seen in the dream, when he wakes up and understands that the gold was just a part of the dream? When the world is understood to be dream-like, then the taste in the objects is no more there for a Knower. The 'knot of Ahamkaara' which binds the 'seer, seeing seen states' breaks off, at the instance of Realization.

नीरसः शान्तमननो निर्वाणाहं कृतिः कृती वीतरागो निरायासः शान्तस्तिष्ठति बुद्धीः।

The man, whose intellect is stabilized by the correct knowledge, has no attachment towards the people or objects of the world, his mind remains quiet and motion-less, he is freed of the 'I-ness, feels fulfilled always, is without any attraction towards anything, is freed of all anxieties, and remains always silent within as the 'unbroken state of contemplation'.

रसे नीरसतां याते वासना प्रविलीयते शिखायां प्रविलीनायां प्रदीपस्यांशवो यथा।

When the attachment and attraction to the objects vanishes by understanding the tastelessness in them, the Vaasanaa for the realness of the world also subsides, like the lamp emits no more shine, when the flame is extinguished.

बोधाद्दीपांशुजालाभमघनं व्योम दृश्यते भ्रान्तिरूपं जगत्कृत्स्नं गन्धर्वनगरं यथा।

Because of the rise of 'Aatma-Bodha', the entire world looks like an illusory city of Gandharvas made of emptiness, and appears light and non-solid like the 'light the coming in through the window'.

नैवात्मानं न चाकाशं न शून्यं न च वेदनं अत्यन्तपरिणामेन पश्यन्पश्यति तत्पदम्।

यत्र नात्मा न शून्यं च न जगत्कलना न च न चित्तदृश्योदयधीः सर्वं चास्ति यथास्थितम्।

भूम्यादिताऽज्ञसंबुद्धा ज्ञानादस्तमुपागता ज्ञस्य शून्यैव संपन्ना संस्थिताऽपि न विद्यते।

भवत्येकसमाधानसौम्यात्मा व्योमनिर्मलः तिष्ठत्यपगतसङ्गः स्थित एवाप्यसत्समः।

अस्तंगतमना मौनी निरोधपदवीं गतः तीर्णः संसारजलधेः कर्मणामन्तमागतः।

Bodha (Knowledge-vision) does the magic of changing the vision completely.

All that was real and solid instantly turns into unreal and non-solid.

The Knower does not see anything at all as 'any thing'.

He does not see the Self as separate, and has no need to prattle 'I am all'.

He does not see just the empty space, because of the world seen as unreal.

He does not see complete emptiness also. He sees always that supreme alone.

He does not get affected by any picture that rises as his perception-scene.

There is no Aatman; no void; no world phenomenon; no illusory vision rising from the mind-perception.

*(All these are just words with meaning, and have no relevance in the state of Reality.)*

Everything appears as it is (with the blindness of ignorance removed).

All that is solid like the land, objects etc lose their solid nature, in eyes of the Knower, by the rise of the Supreme Knowledge.

Emptiness alone is experienced (as it is), and the world though seen is non-existent for him. He remains quiet in his unshaken Samaadhi-state, pure and taintless like the space, without attachment to anything or anyone. Though seen as existing with some form, he does not exist as any one (as some identity).

His mind is set; he is silent within; everything that is unreal stays blocked for him; he has crossed over the Ocean of Samsaara; has reached the end of all the actions and their results (connected to the world).

तनुभुवनगगनगिरिगणकरणपरं परममज्ञानं विगलति गलिते तस्मिन्सकलमिदं विद्यमानमपि।

The 'extremity of ignorance' is when one is always moving towards the 'body and its connected people and the objects, the affairs of the world, the space that holds all these, and the solidity as seen in the mountains'.  
(*Ignorance exists as 'I am the body; am born to some parents; this is my family; these are my possessions; this space extends holding the entire creation as a solid phenomenon; the world is diamond-like solid with its huge mountains and Oceans; the time and place are real and fixed; and so on.'*)

When this 'Parama Ajnaana' dissolves off at the rise of Bodha; all that is seen as the world also stays dissolved, though still seen as existing.

संशान्तःकरणो गलितविकल्पः स्वरूपसारमयः परमशमामृततृप्तस्तिष्ठति विद्वान्निरावरणः।

With all his mental faculties quietened; with all the perturbations dissolved completely; remaining only as the essence of one's own Self-state; completely satisfied by the Supreme nectar of quiescence; the Yogi stays without any superimposed sheath of Gunas or Koshas; and is Brahman-state itself.