

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 FOUR
[WHAT EXISTS BUT 'THAT!']

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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 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

विद्यते वटबीजान्तर्यथा भाविमहाद्रुमः परमाणौ तथा सर्गो ब्रह्मन्कस्मान्न विद्यते।
The huge tree of the future exists inside the seed of the fig tree.
How is it that the world phenomenon does not exist in Brahman the same way?

वसिष्ठोवाच
Vasishta spoke

यत्रास्ति बीजं तत्र स्याच्छाखा विततरूपिणी जन्यते कारणैः सा च वितता सहकारिभिः।समस्तभूतप्रलये
बीजमाकारि किं भवेत् सहकार्यथ किं तस्य जायते यद्वशाज्जगत्।
Wherever the seed is placed, it will spread out from there, and branch out in all the directions. It gets
produced due to the concomitant (Sahakaari) causes (land, water, sunlight etc), which also will have to be
there as extensions. When everything becomes nil at the time of dissolution, how can a seed with a form
(with the Jagat in a formless state inside) be there?
Where are the concomitant causes there, which make the Jagat come into existence?

यत्तु ब्रह्म परं शान्तं का तत्राकारकल्पना परमाणुत्वयोगोऽपि नात्र केवात्र बीजता।
How can even the imagination of a form be there, in that Brahman-state which is just a state of supreme
tranquility? There is not even the possibility of a supremely subtle atom there.
Where is the possibility of a seed-state?

कारणस्येति बीजस्य सत्यासत्यैककारिणः असम्भवाज्जगत्सत्ता कथं केन कुतः क्व का।
Since there is no possibility of a seed, which can become a cause for the real and unreal phenomenon in this
manner, how can the world-existence be there, by what, from where, and in where?

जगदास्ते परमाणोर्निरित्यपि नोचितं सार्षपे कणके मेरुस्त इत्यज्ञकल्पना।
It is not even proper to say that the world exists inside a subtle atom.
That the Meru Mountain can exist inside the tiny piece of mustard, is the imagination of the ignorant.

सति बीजे प्रवर्तन्ते कार्यकरणदृष्टयः निराकारस्य किं बीजं क जन्यजनकक्रमः।अतो यत्परमं तत्त्वं तदेवेदं
जगत्स्थितं नेह प्रथयते किंचिन्न न किंचिद्विनश्यति।
If the seed is there, then there can be the theories about the effect and the needed tools.
In the formless principle, what is the seed?
How can the production, producer, and process can be there in that?
Therefore, that which is the supreme principle, that alone stays as this world.
Nothing ever unfolds here as something; nothing gets destroyed also.

चिदाकाशश्चिदाकाशे हृदि चित्त्वाज्जगद्भ्रमं अशुद्धवदिवाशुद्धे शुद्धे शुद्धं प्रपश्यति।
The awareness principle, in the awareness principle has the understanding nature as its essence.
That is why the world-delusion appears. It sees purity alone in the pure, as if impurity in the impure.

स्वमेवाभासते तस्य रूपं स्पन्द इवानिले सर्गशब्दार्थकलना नेह काश्चन सन्ति नः।
Its nature shines as itself like the quivering movement of the wind.
The entangled network of words like creation etc do not at all exist for us.

यथा शून्यत्वमाकाशे द्रवत्वं च यथा जले अन्यतात्ममयी शुद्धा सर्गतेयं तथात्मनि।
Like the emptiness in the sky, like the liquidity in the water, this Creation exists in the Aatman as one with
the Aatman, and is very pure.

भारूपमिदमाशान्तं जगद्ब्रह्मैव नस्ततं अनादिनिधनं सत्यं नोदेति न च शाम्यति।

This Jagat is of the form of Bodha-shine alone, and is quiescent; it is Brahman alone that spreads out like this, in our vision. It is beginningless, endless, never rises, never sets; and exists as real.

देशाद्देशान्तरप्राप्तौ विदो क्षणान्मध्ये विदो वपुः यत्तज्जगदित्येवेदं व्योमात्मनि व्यवस्थितम्।

The pure awareness that exists in-between the perception that jumps from one object to another, like the Ocean that gets seen in-between the rise of two waves, is actually not different from the perception-states, like the Ocean is not different from the rising waves.

Jagat is the pure awareness state, and is not different from it.

It is of the nature of emptiness alone.

यथा स्पन्दोऽनिले तोये द्रवत्वं व्योम्नि शून्यता तथा जगदिदं भातमन्याक्षेपमात्मनि।

Like the movement in the wind, like the liquidity in the water, like the emptiness in the space, this Jagat shines in the Aatman without getting separated from it as a different thing.

संविन्नभो ननु जगन्नभ इत्यनर्कमात्मन्यवस्थितमनस्तमोदयं क्व। तत्त्वङ्गभूतमखिलं तदनन्यदेव दृश्यं

निरस्तकलनोऽम्बरमात्रमास्व। भावाभावग्रहोत्सर्गस्थूलसूक्ष्मचराचराः आदावेव हि नोत्पन्नाः सर्गादौ कारणं विना।

The 'Conscious sky' alone appears as the 'sky of the Jagat' also.

Why do you imagine it to be some separate sun-less, self-contained, non-rising, non-setting reality?

Everything is that only in essence. Every bit of perception is that alone.

The perceived world is not different from that. Be one with it as the Jagat itself, as the Self.

Dear Rama! You stay bereft of all the faults (of imagining that state as different from the Jagat).

Remain as the pure expanse of Chit alone. The entire Jagat is the Brahman-state.

It is the sun, the moon, the stars, the sky etc. It is the meaning of every word that denotes an object.

There is nothing that exists as separate from it.

It is the same Bodha that shines as the 'Jagat Bodha' too!

Where is the difference? In fact, nothing exists but 'that'!

'Presence, absence, acceptance, rejection, gross, subtle, moving, non-moving'; all these which make up the creation were not produced at all, being without any cause.

न त्वमूर्तो चिद्धातुः कारणं भवितुं क्वचित्स्वात्मा शक्तः स मूर्तानां बीजमुर्वीरुहामिव।

Since the 'principle of Chit' is without form, like a seed with form producing a tree with form, it cannot become the cause of anything that has got a form, because of its very nature.

स्वभावमेव सततं भावयन्भावनात्मकं आत्मन्येव हि चिद्धातुः सर्वोऽनुभववान् स्थितः।

The 'principle of Chit' remains experiencing as all, its own nature, conceiving a world made of one's own conceptions, always in itself.

आस्वादयति यं भावं चिद्धातुर्गगनात्मकः लब्धः सर्गः प्रलापेन क्षीबः क्षुब्धतया यथा।

The 'principle of Chit' which is of the nature of the empty expanse, whatever it enjoys as the conception, that alone is obtained as the world; similar to a drunkard, who agitated by the drink makes a delirious incomprehensible speech, and yet experiences a sensible world in his mind.

(We allot some meaning to our incomprehensible sound-modifications, like the drunkard, and experience a world of our own imagination.)

यदा सर्वमनुत्पन्नं नास्त्येवापि च दृश्यते तदा ब्रह्मैव विद्धीदं समं शान्तमसत्समम्।

When everything is not produced at all, and observed as non-existing, then understand that all this is Brahman alone, equal, quiet and is like the unreal.

चिन्नम्भश्चिन्नभस्येव पयसीव पयोद्रवः चित्वात्कचति यत्नेन तदेवेदं जगत्कृतम्।

Like the 'expanse of Chit' by the 'expanse of Chit', like the drink made of water by the water, it shines by the very awareness nature; that is how this world is made.

स्वप्ने तदेव जगदियुदेति विमला यथा काचकस्येव कचति तथेत्यं सादि सर्गखे।

In the dream-state, the same quiescent state rises as some unreal world-experience.

The emptiness of sky shines with hair fluffs, for the infected eye.

This emptiness of the world with a beginning also shines as real, through ignorance.

चित्काचकस्य कचनं यथा स्वप्ने जगद्भवेतथैव जाग्रदविधं तत्खमात्रमिदं स्थितम्।

आदिसर्गं हि चित्स्वप्नो जाग्रदित्यभिशब्द्यते अद्य रात्रौ चितेः स्वप्नः स्वप्न इत्यपि शब्द्यते।

The world in the dream is made of the shine of the Chit-crystal; so also, the world seen in the waking state stays as the emptiness of Chit-state only.

The Chit-dream (of the Creator), which is a 'creation with beginning' is termed as 'Jaagrata', for us.

In that 'Jaagrata', now, today, at this moment, we are experiencing some conceived world made of our own Vaasanaas; and this is known as the 'Svapna'.

(That totality-dream of the Creation is also unreal. This dream of ignorance is also unreal.

The individual dream, and the Creator's dream co-exist supporting each other.)

पूर्वप्रवृत्ता सरितां रूढाद्यापि यथास्थिता तरङ्गलेखा दृष्टीनां पदार्थरचना तथा।यथा वारितरङ्गश्रीः सरितां रचना

मिता तथा चिद्व्योम्नि चिद्वीजसत्तान्तःसृष्टिता मिता।मृतस्यात्यन्तनाशश्चेत्तन्निद्रासुखमेव तत्भूयश्चोदेति

संसारस्तत्सुखं नवमेव तत्। कुकर्मभ्यस्तु चेद्भीतिः सा समेह परत्र च तस्मादेते समसुखे सर्वेषां मृतिजन्मनी।

मरणं जीवितं वास्तु सहजे वासने तयोः इति विश्रान्तिचित्तो यः सोऽन्तःशीतल उच्यते।सर्वसंवित्तिविगमे

संविद्रोहति यादृशी भूयते तन्मयेनैव तेनासौ मुक्त उच्यते।अत्यन्ताभावसंवित्त्या सर्वदृश्यस्य वेदनं

उदेत्यपास्तसंवेद्यं सति वाऽसति सर्गके।यन्न चेत्यं न चिद्रूपं यच्चित्तेरप्यचेतितं तद्भावैक्यं गतास्ततज्ज्ञाः

शान्ता व्यवहृतौ स्थिताः।

(Why a particular Jeeva experiences a particular world of its own?)

Like the river's path and movements are well established as to how it was determined at the time of its start, the objects are made like that only, at the time of perception. *(The force of particular dominant Vaasanaas, makes the Jeeva go through a particular path of life-experiences.)*

Just like the waves appearing on the water are limited to the nature of the river, so also, in the expanse of Chit, the world-phenomenon is also restricted by the nature of the Chit-seed (the Self tainted by the Vaasanaas), which contains it. *(Fear of death, rebirth, are all illusory conceptions that torment the ignorant.)*

Why fear death? If the entire word-perception ceases to be at death, then it is just like the quiet sleep-state, where the Vaasanaas remain dormant still. These Vaasanaas will again rise as a perception-field once again as some identity. A new world gets experienced for the Jeeva which wants the world to exist as real.

For those who have done wicked actions, the fear is the same here or hereafter; for their Karma will fructify at the suitable time in the same existence or the next.

Therefore, for everyone, the death and the birth both give equal bliss.

Jagat will not cease to exist for the ignorant. They will keep on experiencing some Jagat-dream, as per their Vaasanaa-states. Let it be death or life, both are similar Vaasanaas; and are just imaginations.

He whose mind understands this and rests in such a realization, he is said to be cool within.

When all the perceptions lose their realness through Vichaara, it will be the shine as the 'knowledge awareness of oneself' alone. He is known as a liberated one who is in that state.

With the complete non-existence of the perceived, the state of the completeness of all the perceptions rises, whether the creation is experienced or not.

That state is not perceived like a second; is not the perceiving consciousness as some mind-entity, it is not something that is experienced by the mind. The Knowers exist as one with that state.

They remain quiet in that state, and still keep attending to the world duties.

चित्काचकाचकच्यं यज्जगन्नाम्ना तदुच्यते अत्यच्छे परमाकाशे बन्धमोक्षदृशः कुतः।चिन्नभःस्पन्दमात्रात्म संकल्पात्मतया जगत्सद्भूतमयमेवेदं न पृथ्व्यादिमयं क्वचित्।नेह देशो न कालोऽस्ति न द्रव्यं न क्रिया न खं सदिवाखिलमुच्छ्रन्नं वाप्यनुच्छ्रन्नमप्यसत्।भाति केवलमेवेत्थं परमार्थघनं घनं यत्र शून्यं वा नाशून्यमत्यच्छं गगनादपि।

The nature of repeatedly shining forth of the Chit-crystal is alone known by the name of Jagat.
 In the extremely pure expanse of the Supreme, where are the concepts of bondage and liberation?
 This world which is of the nature of conceptions only, is just a fluctuation in the Chit-expanse; it is made of the one element called the Sat (Brahman); and not of any elements like earth etc.
 There is no space; no time, no material, no action, no emptiness!
 Though all this is swollen up as real; yet it is not actually swollen and is unreal.
 The dense state of the Supreme alone shines densely in this manner.
 There is no emptiness; nor non-emptiness; but is extremely pristine than even the sky.

साकारमप्यनाकारमसदेवातिभास्वरं अतिशुद्धैकचिन्मात्रस्फारं स्वप्नपुरं यथा।

Though with forms it is formless alone. It shines forth as the unreal with extreme firmness as unreal.
 As the Jagat, it is the abundance of extremely pure awareness alone, like the city witnessed in a dream.

निर्वाणमेवमिदमाततमित्थमन्तश्चिद्व्योम्न आविलमनाविलरूपमेव नानेव न क्वचिदपि प्रसृतं न नाना
 शून्यत्वमम्बर इवाम्बुनिधौ द्रवत्वम्।

Jagat is actually the Nirvaana-state, which is not covered by any sheaths or superimposition, and has spread out corrupted like this (world-perception), in this manner, in the Chit-expanse; yet is of the nature of taintless purity only; as if like many; yet nothing has spread out as many.

Jagat is like the emptiness of the sky; is like the liquidity of the ocean of waters.