

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART THIRTY NINE
[PAASHAANA AKHYAANA (4)]
[JAGAT AND THE BRAHMAN ARE ONE AND THE SAME]

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

चिदाकाशाच्चिदाकाशे पयसीव पयोरयाः चित्वाज्जीवाः स्फुरन्त्येते यत एव मनांसि नः।विशदाकाशरूपाणि
तान्येव मनांसि नः जगन्ति तान्यनन्तानि संपन्नान्यभितः स्वयम्।

From the Chit-expanse, in the Chit-expanse, like water drops inside the water, these Jeevas (as if separated) emerge forth, because of the nature of perceiving! Jeevas are in essence the same as Chit; but rise as countless states of ignorance and knowledge, and appear as if different. These Jeevas are also known as the minds, and exist as the mind-bodies or the Aativaahika bodies. Each Aativaahika experiences a conceived world of its own. Those very minds of ours which are of the nature of spreading out widely(as experience-fields), have become those countless worlds all around, by themselves.

रामोवाच
Rama spoke

सर्वभूतगणे मोक्षं महाकल्पक्षये गते पुनः कस्य कथं सर्गसंवित्तिरुपजायते।

(You explained as to how the Jeevas rise as the mind-states and thus conceive the worlds with a beginning and end. When a Jeeva realizes his essence as Brahman, then all the worlds dissolve off instantly. Nothing is left back as anyone or anything. Whatever was his world, that dissolves off with all the people and objects, and, the 'great dissolution' occurs where there is no trace of anything left back. Afterwards, how can the perceived world rise for him again?)

When the whole lot of beings gets liberated (dissolved off into the source-state) at the end of 'MahaaKalpa' (the final dissolution), again, for whom and how, the perception of the world starts?
(Since there is no one there as any Jeeva-entity with a mind, how can the conceptions begin from the nothingness of Reality-state?)

वसिष्ठोवाच
Vasishta spoke

महाप्रलयपर्यन्ते क्षितिजलपवनहुताशाकाशाशेषविशेषविनाशे आब्रह्मस्थावरान्तेषु मुक्तौ परिणतेषु यथेदं
जगदनुभूयते तथा शृणु।अव्यपदेश्यं यत्परमार्थघनं ब्रह्म चिन्मात्रमित्याचक्षते मुनयः, तस्य हृदयमिदं जगत्
तस्मादव्यतिरिक्तमेव,स एव च देवस्तदात्मीयं हृदयं स्वभावं जगदित्यवगच्छति च विनोदेनैव न तु वास्तवेन
रूपेण जगदिति किंचिदुपलभामहे, विचारयन्तस्तस्मात्किमिव नश्यते किमिव जायते यथा परमकारणमविनाशि
तथा तद्दृदयमविनाश्यं च।महाकल्पादयश्च तदवयवा एव अपरिज्ञानमात्रमत्र केवलं भेदायैव, तदपि प्रेक्ष्यमाणं न
लभ्यत एव।तस्मान्न कस्यचित्किंचित्कदाचिन्नश्यति क्वचित्त चैव जायते ब्रह्म शान्तं दृश्यमयं स्थितम्।

At the end of MahaaPralaya, (great dissolution or the highest level of realization), when all the elements like earth, water, air, fire, Aakaasha are destroyed, when all the beings from Brahmaa to the plant-life become free, how does the world gets experienced again; listen!

'THAT' ALONE IS!

The Reality which can rise as any perception-information is indefinable and cannot be named like an object with a name and form. It can be only referred to by the term 'That' (incomparable to anything of 'this', the perceived). It has no qualities that can give a combined effect of an object.

It is not a conscious entity with a mind. It is not inert also, since it alone is conscious of all the experiences as the countless Jeeva-states.

It alone is, and it alone is the truth, for it is changeless and is not conceived by any mind.

It is the dense state of Reality which is not limited by any space or time point.

The Munis who stay absorbed in that silence-state, extol 'That' as 'Brahman', the 'ever expanding state of knowledge'. 'That' is the 'pure awareness' state, the 'knowing state' or the 'understanding state', and is 'Chit alone'!

‘THAT’ KNOWS ‘THIS’!

Jagat is what it understands as some Jeeva. (*Each Jeeva exists as its own Jagat-state*).

‘THAT’ ALONE IS ‘THIS’!

Its heart (central essence/Hridayam) is the Jagat. It is not different from this Jagat.

‘That one alone’, who is the Lord, understands his own heart (central essence), his own nature, as the ‘Jagat’ in amusement only, not in actuality. That is what gets experienced by us as the Jagat.

Analyze well, these truths! What indeed rises from that or what perishes even?

That alone exists; and its revealing nature exists as the Jagat.

That (Brahman) is imperishable; its Hridayam (Jagat) also is imperishable.

How can the Jagat rise from it or perish, as if separated from it?

‘All the worlds of all the Jeevas’ stay always dissolved in the Brahman; and are like the inseparable limbs of Brahman. If the division is seen as if the worlds exist outside of Brahman, and get created and destroyed, then it is because of the lack of true understanding only. If this division is analyzed well, then it is not seen at all. (*A Mukta does not dissolve off the worlds; but understands that the worlds do not exist at all, and Chit alone exists as the changeless principle. Nothing at all is there; this is the absolute Truth; and a Mukta exists always as this truth-vision only. Therefore your question is not well-placed, Rama!*)

Therefore, nothing gets destroyed anywhere, and nothing gets born for no one, ever.

Brahman, the quiescent state alone stays as the perceived.

आकाशपरमाणुसहस्रांशमात्रेऽपि या शुद्धचिन्मात्रसत्ता विद्यते।वपुर्जगदिदं तस्या ननु नाम महाचितेः कथं नश्यत्यनष्टायां तस्यां सा च न नश्यति।

(*Whatever you understand as the world is possible because Brahman alone understands the world.*

That Brahman is the Self in you. Each and every atom of the world shines as the shine of Brahman alone.)

Even in one thousandth part of the subtle atom, the essence of pure consciousness alone exists.

(*Is not every bit of the world you experience the shine of the Aatman as the understanding principle?*)

Is not this world the form of that great Chit-state itself?

(*What else is there but what the Aatman understands as the world?*)

Aatman is imperishable. Aatman alone shines as the world that you see as a mind.

When ‘that’ does not perish, how can ‘this’ perish? And ‘that’ never perishes!

There is no question of any dissolution at all, since nothing exists but the imperishable Brahman!

संविदो हृदयं स्वप्ने यथा भाति जगत्तया व्योमात्मैव तथैवासर्गात्प्रभृति भासते।चिद्व्योमावयवः सर्गः

सर्गस्यैतादृशाः क्षयाः उदयाश्चेति खं सर्वं किं नाशि किमनाशि च।

(*What difference is there between the worlds experienced in the dream and in the waking state?*

Both rise from the inner essence of Chit alone, and are made of emptiness alone.

(*Chit alone is experienced as some world.*)

The central essence (heart) of consciousness alone shines as the world in the dream-state also.

So also, the expanse of emptiness alone shines forth from the beginning of the world onward.

(*From where does the world you experience rise from? It is from within the Self only.*

World is an inseparable part of Chit; therefore, you cannot separate them as two separate realities.

The creation and destruction of the worlds are just conceptions only that belong to the deluded minds.)

World is the inseparable limb of the Chit-expanse.

The destruction and appearances of the world are all made of emptiness only.

What can be there as perishable, and what can be there as imperishable?

There is only the imperishable Brahman which has the world as its essence.

Brahman is the potential state which can exist as any perception state. How can the two exist as separated?

(*The ornament you imagine in the gold-block is gold only.*)

एषा हि परमार्थसंविदच्छेद्या अदाह्वाऽक्लेद्याऽशोष्या, सा ह्यतद्विदामदृश्या, तस्या यद्दृश्यं तत्तदेव भवति, यथासौ न नश्यति तदन्तर्वर्ती जगदाद्यनुभवो न जायते न नश्यत्येवेति केवलं स्मरणविस्मरणवशेन स्वभावरूपेण अनुभवाननुभवौ कल्पयतीव।

(*You are now experiencing a world as a conscious being. You are always understanding something or other as some object (live or inert). You also understand yourself as some form with a name.*

Who understands all this? The body? It is inert; and cannot grasp anything. But something understands the body also and its sensations also. It cannot be the mind, because mind is also just a function of conception, and is dependent on this understanding principle of Self.

This understanding alone understands the acts of burning drying etc; but it itself cannot burn or dry up.)

This supreme reality, of the nature of understanding, cannot be cut, cannot be burnt, cannot be wetted; and cannot be dried. *(When you see the fire and understand it as the fire, there exists only the 'understanding of the fire'; this 'understanding' does not catch fire when it understands the fire; so it is with all the other 'understanding-states'. 'Understanding-state' is unaffected by whatever it understands.)*

(It is the very essence of every conscious being from a worm to a Brahmaa; but even then, it is not known by any one, and is non-existent for the ignorant.)

'That' cannot be seen by those who do not know the truth.

(Whatever you experience as the world rises from within you only.)

That one's (Brahman's) heart is that (world-experience) alone.

How can the world perish separately, outside of Brahman?

Since 'That' does not perish, the experience of the world which is within it, does not get produced or perish.

(The world stays as memories only as stored by the mind. If forgotten also, the world vanishes; if remembered it rises again. Even your 'ego-I' is 'remembered' only.)

The experience and non-experience are imagined as per one's nature, only because of forgetting and remembering.

(The world is made of the passing patterns of information, the processing of information as some narrative, and memories of the information. Where is the world as a solid reality as you believe it to be?)

यद्यदात्मकं तत्त्वं तद्विनाशं विनाऽक्षयि तस्माद्ब्रह्मात्मकं दृश्यं विद्धि ब्रह्मवदक्षयम्।

The essence of whatever is there cannot perish, if 'that which holds it as its essence' is not destroyed, Therefore, understand that the perceived which is of the nature of Brahman, is imperishable like Brahman.

(The picture of some world will be there always, whether you are ignorant or a Knower.

Ignorant are forced into experiences with limitless changing identities.

Ignorant exist as only the various dream-identities of various dream-worlds with no continuance.

A Knower realizes the unreal nature of the world and his form; is never affected by any experience of the perceived, and he does not lose his identity ever (as the knowledge-body).

महाप्रलयादयस्तदवयवा एव।

The great dissolution etc are its limbs only (and inseparable) (as information-patterns).

चिन्मात्रे परमे व्योम्नि कुत एव भवाभवौ कुतो भावविकारादिः कथं व्योम्नि निराकृते।

In the supreme expanse which is 'pure understanding' only, where is 'existence or non-existence', where is the 'change in objects', and, how at all in the formless empty expanse?

(The concepts of existence, non-existence etc are all understood or 'known' because of delusion and are not really here.)

महाकल्पादयो भावा नामैतानि जगन्ति च ब्रह्मात्मकतथैवास्मिन्ब्रह्मणि संस्थितम्।

All these things called the 'great creation'(the beginning of all creations) and the worlds, are of the nature of Brahman, and therefore, stay established in Brahman alone (and are Brahman alone).

(Everything is just the essence of 'Knowledge', the Aatman.)

निराकृत्यच्छचिन्मात्रं दृश्यं संकल्प्य तद्वशं याति येनैव घटितो यक्षस्तद्दृश्ये किल।

The pure consciousness, which is taintless and formless, conceives the perceived and becomes entrapped in it. The world is its own conception and stays within it, like a ghost stays in the heart of the one who imagined it. *(What you experience at every moment is your own conception-shine; yet you feel it to be outside of yourself, and feel entrapped within it. Only an idiot child can experience as real, the torture of the ghost which he himself has imagined.)*

यथावयविनो वृक्षस्य शाखावितपफलपल्लवपुष्पादयोऽवयवास्तथा परमार्थघनस्याकाशादप्यच्छरूपस्याव्यपदेश्यस्य प्रलयमहाप्रलयनाशोद्भेदभावाभावसुखदुःखजननमरणसाकारनिराकारत्वादयोऽवयवाः यथैव चासाववयव्यनाशोऽव्यपदेश्यश्च तथैव त इति। अवयवावयविनोद्दृश्ययोर्वाप्यदृश्ययोः एकात्मनोरेव सदा भेदोऽस्ति न कदाचन।

The tree is made of many limbs or parts; branches, trunk, leaves, flowers etc are its limbs; so also, for the Supreme Reality, which is purer than Aakaasha and indefinable, the dissolution, great dissolution, destruction, appearing, absent, present, happiness, sorrow, birth, death, with form, without form, all these are the limbs (and are not separate from it). The one having limbs is imperishable and indefinable; so are its limbs. There is never a difference between the one who is having limbs and his limbs, whether seen or not seen, as they are the same one in essence (like your limbs are the same you, and are not different from you).

यथा तरोः संविन्मूलं तथा परमार्थघनस्य क्वचित्किंचित्त्वं क्वचित्सर्गस्तम्बः क्वचिल्लोकान्तरवितपाः क्वचिद्व्यवस्थाः शाखाः क्वचित्पदार्थपल्लवाः क्वचिप्रकाशकुसुमं क्वचिदन्धकारकाष्ण्यं क्वचिन्नभःकोटरं क्वचित्प्रलयगुल्माः क्वचिन्महाप्रलयगुल्माः क्वचिद्दरिहरादिगुलुच्छकाः क्वचिज्जाड्यत्वक् एवमनाकारं व्योमरूपमेव संविदात्मनि ब्रह्मणि ब्रह्मसदृशभावादव्यतिरिक्तमेवैतत्स्थितम्।

(Imagine the Brahman-state which is also the perceived world, like the wholeness of the tree.)

For the perception of this entire tree, the conscious awareness (Knowing) is its root.

Whatever you experience in the world, is rooted in the 'consciousness' alone.

Your 'knowing' or 'understanding' alone gives existence to the object (including your ego-state of 'I').

The world is like a tree that is rooted in this 'consciousness' (or Chit) (or Self-awareness).

(Imagine the limitless existence of all the worlds in this state, existing at once.)

For the Supreme Reality, there is somewhere something; somewhere the trunk of creation; somewhere the boughs of various worlds; somewhere the main settlements of the branches, which support these branches (like the Meru Mountain etc); somewhere the leaves of objects (living and inert); somewhere flowers of light-sources; somewhere the blackness of darkness (like thick foliage); somewhere the hollows of skies (containing worlds); somewhere the clusters of dissolutions; somewhere the clusters of great dissolutions; somewhere the blossoms of Haris and Haras (or the intelligent rulers); somewhere the skin of inertness (as the 'seen').

'That' (Brahman) alone is 'This' (Jagat).

'That' is all of 'this'. 'That' exists like a whole tree; and 'this' also exists as its limbs.

'That' knows itself as 'this' in the delusion-state.

'That' remains only as 'That' in the knowledge-state.

Ignorance or knowledge makes no difference in the Reality state. It just 'is' as 'all this'.

Brahman is formless; world also is formless. Brahman is imperishable; world also is imperishable.

Brahman is empty of all; world is also empty of all.

In this manner, this world-state of perception stays without any form, as only the empty expanse, in the Brahman-state of the nature of understanding, similar in character to the Brahman, without differing from it.

इतो भाव्य इतो भाव इतः सर्ग इतः क्षयः स्वभाव एवानुभव इति ब्रह्माचलं स्थितम्।

(Imagine the Brahman as a huge mountain with its varieties of things.)

Here the future events; here the present events; here the creation; here the destruction; so does the Brahman-Mountain stay! The world you experience is the very nature of Brahman, the real 'you'.

एवमयेऽपि परमे ब्रह्माकाशे न रञ्जनाः काश्चिदेवाङ्ग सन्तीन्दुबिम्बे विमलता यथा। निर्मले परमाकाशे क्व भावाभावरञ्जनाः क्वादिमध्यान्तकलनाः क्व लोकान्तरविभ्रमाः। अपरिज्ञानमेवैकं तत्र दोषवदुत्थितं केवलं तत्परावृत्य प्रेक्षणात्परिशाम्यति। अज्ञानं जसिबोधेन परामृष्टं प्रणश्यत येनैवाभ्युदितस्तेन पवनेनेव दीपकः। अज्ञानं संपरिज्ञातं नासीदेवेति बुध्यते अबन्धमोक्षं ब्रह्मैव सर्वमित्यवगम्यते। एवं बोधादयो राम मोक्ष उक्ताः स्वसंविदा विचारयत्नो लभते नात्र कश्चन संशयः।

In the Supreme Brahma-Aakaasha (Reality-expanse of potential state) which is like this, hey Rama, the taints of colours (conceptions) do not exist at all, like a moon-disc that is without any taint.

In the Supreme taintless expanse of knowledge, where can be the taints of absence and presence, where can be the changes of beginning, middle and end, where can be the delusions of other worlds?

(If you see the Brahman-moon as tainted by the world-existence, then it is because of the fault in your understanding.)

‘Not understanding’ alone rises here as the fault. By just turning back and observing everything through the eyes of reason, it subsides off.

The light gets extinguished by the very wind which helps it to burn.

Wrong knowledge is the realness of the world; right understanding is remaining as one’s own nature. When the ignorance (wrong understanding) gets wiped off by the understanding of the true knowledge, it perishes, The ignorance, when well-understood, is understood to be not there at all. It will be (correctly) understood that Brahman alone, which is never bound and never liberated, is everything.

Rama! These knowledge-practices for liberation have been mentioned by me.

A person, who reasons like this with his intelligence, will attain the same; there is no doubt.

इदं जगज्जालमनाद्यजातं ब्रह्मार्थमाभातमितीह दृष्ट्वा विचारदृष्ट्याऽष्टगुणेश्वरत्वं पश्यंस्तृणं स्वात्मनि जीव
आस्ते।

Observing through the eyes of reasoning power, that this network of worlds is beginningless and unborn, and shines for the sake of Brahman alone like this, the Jeeva will observe with ridicule even the eight supreme Siddhis (powers connected to the perceived) and consider them as equal only to worthless dry grass; and thus will remain in its own true nature.