

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FORTY FIVE
[PAASHAANA AKHYAANA (10)]
[JAGAT IS THE FORMLESS BRAHMAN]

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

इत्युक्त्वा भगवान्ब्रह्मा ब्रह्मलोकजनैः सह बद्धपद्मासनोऽनन्तसमाधानगतोऽभवत्। ओंकारार्धोऽर्धमात्रान्तः
शान्तनिःशेषमानसः लिपिकर्मापिताकार आसीदाशान्तवासनः। तमेवानुसरन्ती सा तथैव ध्यानगा सती
वासनासीदशेषांशा शान्ता आकाशरूपिणी।

Having spoken these words, Bhagavaan Brahmaa, along with the other denizens of the BrahmaLoka, remained seated in the lotus posture and was absorbed in the endless quiescent state.

The Pranava's half portion with its post-half melted off into the Bindu-sound within it.

With the mind completely dissolved; he remained as if painted on a canvas; and stayed with all the Vaasanaas destroyed. Following his path, she the 'I-Vaasanaa form' also remained in contemplation the same way; and without any remainder of the memories, she stayed quiet and in the form of the empty expanse only.

परमेष्ठिन्यसंकल्पे तस्मिन्तानवमेयुषि सर्वगानन्तचिद्व्योमरूपोऽपश्यमहं यदा

When the Supreme Lord remained like that without any conception and dissolved off into the subtle nature, I, Vasishta, remaining as 'the space expanse of the Chit expanse spreading everywhere' saw then-

यावत्संकल्पनं तस्य विरसीभवति क्षणात्तथैवाशु तथैवोर्व्याः साद्रिद्वीपयोनिधेः तृणगुल्मलताशालिसमुद्भवनशक्तता
समस्तैवास्तमागन्तुमारब्धा च शनैः शनैः।

His conceiving nature kept on becoming essenceless instantly. In the same way, immediately the earth that was covered by the mountains, islands and oceans lost completely its power of producing grass, bushes, creepers, grains etc.

(As he started to withdraw his identity into the source, Brahmaa's power of conception diminished. The Bhootala also lost its power of producing crops etc.)

किल तस्य विराडात्मरूपस्याङ्गैकदेशतां सा बिभर्ति मही तेन तदसंवेदनोदयात्विचेतना सा विरसा बभूव
परिजर्जरा मार्गशीर्षान्तवल्लीव जराविधुरतां गता। यथास्माकमसंवित्रेङ्गाली विरसा भवेत् तथा विरिचिसंवितेः
धरा वैधुर्यमागता संपन्ना संहतानेकमहोत्पातभरावृता। लोकान्तराद्रिपुरवारिधिकाननान्तमुत्पातकल्पपवनेन मिथो
हतानां कोलाहलैर्जगदभूत्प्रविकीर्णशीर्ण पूर्णार्णवे त्रिपुरपूर इवाभिपाती।

Brahmaa is the Viraat of his Creation; the entire Creation is his body.

Therefore, by his withdrawing of his consciousness from his Creation, his creation lost its consciousness like the consciousness lost in a dead person. The Creation immediately became essenceless, with nothing to hold it in place; and it shattered in all ways. It completely faded out like a creeper in the cold season.

Similar to our physical body becoming senseless when the consciousness leaves the body, so also the Creation lost its consciousness, and became lifeless because of the Brahmaa withdrawing his consciousness from his creation-body; and it was immediately filled with all types of calamities like flood, famine, fire, earthquakes etc. The entire Creation was filled with the screams of the dying people inside the mountains, cities, Oceans, forests and other worlds also, that were stuck by the dissolution winds.

And the entire creation dissolved off in the dissolution waters; and was like the Ocean filled with the ashes of the three cities of the Daityas (Tripura) that were hit by the 'fire-arrow of Rudra'.

(Each mind sees a Jagat of its own, and is the Viraat of that Jagat.

You are the Viraat of your Jagat; I am the Viraat of my Jagat; so it is with each of us.

There are no 'others' in our Jagat. Like a dreaming person alone exists as his dream-world, each mind exists as the people and objects of its Jagat. Each mind is the Viraat of its Jagat.

The entire world that you experience in the form of the events and experiences of yourself and others, is happening inside your own body as the Viraat-form. When your body dies, your world also dies along with the body. But a Knower destroys this world beforehand through the fire of knowledge. He does not have any Viraat-body; he is Brahman which exists as the entire perception-state.)

THE DEATH OF THE VIRAAAT-BODY

अथाकृष्टवति प्राणान्स्वयंभुवि नभोभवः विराडात्मनि तत्याज वातस्कन्धस्थितः स्थितिम्। ते हि किल तस्य प्राणास्तेन क्रान्तेषु तेष्वपि ऋक्षचक्रे स्थितिं कोऽन्यो धत्ते भूतैकधारिणीम्। वातस्कन्धे समाक्रान्ते ब्रह्मणा प्राणमारुते समं गन्तुं परित्यज्य संस्थितिं क्षोभमागते निराधाराः सवाताग्निदाहोल्मुकवदापतन् व्योम्नस्ताराः तराः पुष्पनिकरा इव भूतले। कालपाकचलन्मूला जगत्खण्डफलालयाः प्रशान्तपवनाधारा विमानावलयोऽपतन्।

(Your own Jagat is your huge Viraat-body; and it dissolves like this, at the rise of true knowledge.)

When the 'Self-born Lord', the Viraat of his Creation, withdrew his Praanas within, the Vaayu who fills the emptiness of Aakaasha, renounced his hold on the Creation.

The wind-levels are his Praanas; when they are withdrawn, who else can hold the star-constellations to support the life in the Creation?

When the Praana-winds in the form of the wind-levels, were withdrawn by Brahmaa to make everything equal, the Creation started to dissolve; the stars in the sky lost their support and scattered all over like the sparks of the blazing fire that are scattered by the wind, and fell down like the heap of flowers falling on the ground from a tree.

(Your beliefs in merits and demerits also get destroyed. Your beliefs in gods and other worlds also get destroyed. No 'Karma' has any effect on you, the Brahman-state.)

The 'abode of fruits of merits' namely the 'heaven with its air-vehicles', were without the wind-support; and lost their roots namely the 'Karmas' that were burnt by the power of 'Kaala' (the end of all), and fell down.

प्रलयोन्मुखतां याते ब्राह्मे संकल्पनेन्धने सिद्धानां गतयः शेमुरिद्धानामर्चिषामिव।

When the fuel of conception (attachment to the people and objects of the world) was drowned in the dissolution waters (of knowledge), the movements of Siddhas (the ordinary Siddhas with Siddhi-powers) quietened down like the sparks of the fuel.

(Your desires for the powers connected to the world also dissolve off, at the rise of Knowledge. Your conceit about the form, gender, learning, wealth, position, merits, devotion to Gods; all dissolve off without a trace.)

प्रभ्रमन्त्योऽम्बरे कल्पमारुतैः तनुतूलवत् स्वशक्त्यपचये मूकाः सिद्धसंततयोऽपतन्। संकल्पद्रुमजालानि सेन्द्रादिनगराणि च पेतुर्भूकम्पलोलस्य शिरांस्यमरभूभूतः।

The groups of Siddhas lost their powers and became senseless when their powers were gone; and like the light cotton fluffs thrown off by the winds, these Siddhas were thrown off from their sky-paths, by getting blown by the stormy winds of dissolution.

The peaks of Meru Mountain, the abode of Devas were shaken by the heavy earthquake, and shattered down along with its wish fulfilling trees and the cities of the Indra and other Devas.

(Even the belief in the heaven as a reward of meritorious deeds dissolves off; and the attachment to SattvaGuna also vanishes.)

WHAT IS THE MEANING OF IT ALL?

(Imagine some emptiness all over; no directions, no time sense, no space-sense, your body is also not seen; nothing is seen at all; but you alone exist (ghost-like), wanting to see a world.

This 'you', 'the want of the world' is Brahmaa. You are the Brahmaa of your world-experience.

Vidyaadhari is your creation, 'the I-sense', which supports your 'Jagat'

In this 'darkness of nothingness', you the Brahmaa have a gem as your precious heart (essence).

This is the 'power to understand'.

When you shake it, the senses rise up and produce a flow of sense-input in front of you.

The gem itself produces a ghost also called the mind, and explains the sense-input as some objects.

Instantly the world appears with its hosts of objects and people, and also vanishes immediately. The vanished world turns into memories; and again a set of information rises revealing the same objects and people once again and vanishes off immediately.

Again the Aatman shakes; and the same world gets produced as if continuing, and again dissolves off.

Again and again the Creation; again and again dissolution!

This is how the Jagat exists as; the Jagat picture in the canvas of emptiness; the sound heard in the silence.

The emptiness alone shines as the rocky Lokaaloka mountain, the hard diamond-like solid world made of emptiness in emptiness.

You are the Viraat who rise with an 'I' at every instant, and dissolve off at every instant.

The story of Viraat, is your story of how you produce the world and dissolve it also immediately.)

रामोवाच

Rama spoke

चित्ति संकल्पमात्रात्मा विराड् ब्रह्मा जगद्वपुः किमङ्गं तस्य भूलोकः किं स्वर्गः किं रसातलम्।कथमेतानि चाङ्गानि ब्रह्मस्तस्य स्थितानि च कथं वा सोऽन्तरेतस्य स्वस्यैव वपुषः स्थितः।ब्रह्मा संकल्पमात्रात्मा निराकृतिरिदं स्थितं जगदित्येव जातो मे निश्चयः कथयेतरत्।

(If Brahmaa is the huge Viraat-form, how can he have a tiny body as his, inside his own Viraat-body? A Jeeva is the Viraat of his own Jagat, and has the entire world of his, as his form.

Then, how can he have a tiny form as his and be inside his own Jagat?

After all, the Jeeva is just a conception; and his Jagat also is a conception only.)

Brahmaa is just a conception rising from Chit. He is Viraat, and is the entire form of the Creation.

How can he have the Svarga, BhooLoka, and the PaataalaLoka as his limbs?

He is just a mind-form; how can he have limbs at all in a body, that he does not have at all?

And, if he is having the body of a Brahmaa as you mentioned, then was he inside his own Viraat-form?

Brahmaa is of the form of conception only; and this world is also formless (as his conception).

This is what I understand! If there is more to know, then explain it to me.

वसिष्ठोवाच

Vasishta spoke

आदौ तावदिदं नासन्न सदास्ते निरामयं चिन्मात्रपरमाकाशमाशाकोशैकपूरकम्।

In the beginning (before the conception of beginning and end, or when the potential state of Chit alone exists), there is this Chit-state alone, the supreme revealing state (Paramaakaasha), which fills the entire 'hollow of Aakaasha' (that which reveals the objects).

(Chit, exists as the state, which can rise as any perception experience of any object of any space-arena.

Chit never loses its original state ever. It is always without the perception-state.

However, it is some 'Knowing-state' which is aware of its probable states, as its own inseparable limbs.

It knows itself as the 'Jagat', without discarding its natural state of nothingness.)

तत्स्वमाकाशतां चैतत्परमित्यवबुध्यते स्वरूपमत्यजन्नित्यं चित्त्वाद्भवति चेतनम्।विद्धि तच्चेतनं जीवं सघनत्वान्मनः स्थितम्।एतावति स्थितिजाले न किञ्चित्साकृति स्थितम्।शुद्धं व्योमैव चिद्व्योम स्थितमात्मनि पूर्ववत् यदेतत्प्रतिभातं तु तदन्यन्न शिवात्ततः।

(How does the Chit create the Aakaasha-concept outside of it?)

This Reality state does not ever discard its own nature, but is aware of the 'Aakaasha' as something outside of it. ('Aakaasha' is the revealing power, which reveals anything as contained within it.

Aakaasha, the revelation is the power of Chit; and Chit is aware of it as its own power as Aakaasha.)

Chit exists as the Chetana (conscious state) which is aware of the Aakaasha.

(Like wishing for a box to contain you) it is aware of itself in some point of Aakaasha.

(Knowing the 'space' instantly rises as the 'space which contains Chit'.)

The 'knowing of Aakaasha' becomes the Aakaasha that contains the Chit within itself.

Though Chit is not inside the Aakaasha; it experiences itself as if inside the Aakaasha.

This awareness of oneself in some 'space-point' is known as a 'Jeeva'.

(Aakaasha is the revealing power; and reveals objects as contained within it.

The Jeeva feels itself as a part of the scenario rising in the Aakaasha.)

Chit instantly becomes a part of many random experiences, as its probable states.

These experiences produce an individuality in a Jeeva.

Though the probable states alone produce a Jeeva-state as their experiencer, the Jeeva believes itself to be the owner of these probable states.

(The experience creates an 'I'; but the 'I' believe itself to be the owner of the experience. When you eat an apple, you do not do the action of eating an apple; the 'apple-eating experience' creates you the apple-eater. So it is with all the experiences. When you stop owning the experience as the 'I', the experiences stop owning you.)

This dense state of 'I' and 'mine' is known as the mind (the information processing power of Reality.)

In this process, nothing is there with a form. It is just the nature of Reality to exist as this.

There is no one as anyone. No one experiences anything.

Jeeva is the 'Aakaasha-awareness' of Chit. This 'Aakaasha-awareness' reveals Bodha; and is filled with the 'non-stop information flow'. The information-flow is the 'revealing power of Aakaasha'.

(Being aware of the 'Aakaasha' means being aware of the information-flow also.)

When this information gets processed (as objects, people, likes, dislikes etc) it is known as the mind.

Therefore, where did anything happen, as if the Chit is formless at one time, and with form another time?

There exists only the pure emptiness that is the expense of awareness as Chit, as before.

Whatever is experienced as the Jagat as an appearance, is not different from that 'auspicious state'.

अथ तन्मन आभोगि भाविताहंकृति स्फुरत् संकल्पात्मकमाकाशमास्ते स्तिमितमक्षयम्। तत्संकल्पचिदाभासनभो
अहमिति भावितं असत्तमेवानुभवत्संनिवेशं खमेव खे।

Then that 'mind-thing' is nourished by the abundant information coloured by imagination, and bloats up as the Jagat. It then rises as the 'Ahamkaara', the 'I-sense'. This false 'I'-sense' is the central point of a whirling dust-storm of information, called Jagat. Even then, it is of the nature of 'conception-expanse' only, and is still the Chit-awareness which is changeless and quiet.

The same 'Chit-awareness' is the 'awareness of the conceptions' that is centered around an imagined 'I'.

(Just by imagining a cage around you, you do not actually get trapped inside a cage. So also, Chit does not change or become confined inside the Aakaasha.)

There is nothing that is outside of Chit, and the conceptions that are experienced are not real.

There is nothing else in this 'I-level' also; it is like the emptiness inside the emptiness.

Chit alone is there as the same changeless quietness.

वेत्ति भावितमाकारं पश्यत्यनुभवत्यपि संकल्पात्मकं शून्यमेव देह इति स्थितम्।

(A form that is always conjoined with the 'I' becomes necessary, to be contained within the Aakaasha and to be separated from other objects.)

A form is conceived as befitting the 'wants' (Vaasanaas); and the 'trapped Chit' conceives itself as a body with a particular shape, and then experiences a world (made of conceptions).

The 'body information' is always present as the primary information, and becomes the 'central point of the world-information'. The body is also a conceived image only; and is made of emptiness only.

In this level also, what solid entity is there with a form as such?

शून्यमेव यथाकारि संकल्पनगरं भवान् पश्यत्येवमजो देहं खे खमेवानुभूतवान्। संविदो निर्मलत्वात्स यावदित्थं
तथाविधं अनुभूयानुभवनं स्वेच्छयैवोपशाम्यति।

(This 'Chit state' existing as the 'awareness of the conceived world', is not an occurrence that is happening sometime in the beginning of the Creation, in a past.

Now, at this instant, Chit alone is aware of a Rama's world, and conceives itself as a Rama's form.

Now, at this instant, Chit alone is aware of your world (as a student of Vaasishtam) too, and conceives itself as your form.

This is how even Brahmaa exists here, with a form of himself, in a BrahmaLoka.

Brahmaa too conceives a world as his creation, and is the Viraat-body of that Creation; the same Brahmaa conceives a separate form of himself inside his own Viraat-body.

Every Jeeva is a Viraat-form of its Jagat, and exists with a particular body as the central point of experience, inside its own Jagat. This is how a worm also exists inside its own the Viraat-form, and how a Brahmaa also exists inside the Viraat-form of his world.)

Rama! You are also having emptiness alone as your form, and are experiencing a world made of your conceptions; so also, the 'unborn Lord' also has a body made of emptiness, and experiences the emptiness alone as his creation.

However, since his awareness is pure and is established in the Self, he experiences a creation by his own will and dissolves it also, by his own will.

यदा तत्त्वपरिज्ञानमस्मदादेस्तदाऽऽततं इदं संसरणं विद्धि शून्यं सत्यमिव स्थितम्। यथाभूतपरिज्ञानादत्र शाम्यति वासना अद्वैतान्निरहंकारात्ततो मोक्षोऽवशिष्यते।

This worldly existence is just a 'sliding pattern of information', and so is known as 'Samsaara'.

When we also attain the 'knowledge of the Reality' as our natural state of vision, then for us also this 'sliding pattern of Samsaara', which looks real will appear as emptiness only.

By the 'realization of the Reality as it is', the 'Vaasanaa for the realness of the world' subsides by the 'practice of Vichaara'. The 'practice of Vichaara' reveals the 'non-dual divisionless state of Reality' and 'dissolves off the I-ness'. Then the Moksha alone is left back.

एवमेव स यो ब्रह्मा स एवेदं जगत्स्थितं विराजो ब्रह्मणो राम देहो यस्तदिदं जगत्। संकल्पाकाशरूपस्य तस्य या भ्रान्तिरुत्थिता तदिदं जगदाभाति तद्ब्रह्माण्डमुदाहृतम्।

This is how it is, with the Brahmaa also. Brahmaa is actually the form of the Jagat alone.

This Jagat is the 'body of the Viraat-Brahmaa'. He is of the form of conception-expanse alone.

The delusion which rises in him shines as this Jagat; that alone is known as the 'Brahmaanda'.

सर्वमाकाशमेवेदं संकल्पकलनात्मकं वस्तुतस्वस्ति न जगत् त्वत्तामते न च क्वचित्। क्व चिन्मात्रेऽमले व्योम्नि कथं वा केन वा जगत् किं जायते किमत्रास्ति कारणं सहकारि यत्। अतोऽलीकमिदं जातमलीकं परिदृश्यते अलीकं स्वदतेऽलीकमेवं पश्यति शून्यकम्। जगदादिकया भासा चिन्मात्रं स्वदते स्वतः आत्मनात्माम्बरे द्वैते स्पन्दनेनेव मारुतः।

Whatever is experienced as a world by anyone is made of conceptions only (imagination outside of the thought level or verbal level). In actuality there is no Jagat, no 'you and I' separations, nothing at all as such. Where, how and by what reason can the Jagat exist in the 'emptiness of Chit-state'?

What gets produced at all, and what 'concomitant cause' is there for the 'production of the Jagat'?

Therefore, this Jagat is falsely produced, is seen also falsely, is enjoyed falsely, and the false entity alone sees this emptiness as Jagat.

Like the wind moves and produces the wind, Chit-alone by itself tastes itself, by shining as the 'Jagat-appearance' in its own 'conceived duality-expanse'.

इदं किञ्चिन्न किञ्चिद्वा द्वैताद्वैतविवर्जितं चिदाकाशं जगद्विद्धि शून्यमच्छं निरामयम्।

This so-called Jagat is not anything at all! Or rather, it is indeed something actually (as Chit-awareness); but, 'this some thing' cannot be defined as duality or non-duality (for there is no 'two' at all to refer to such descriptions). Understand that this Jagat is just the 'expanse of Chit', is empty, pure and unaffected.

शान्ताशेषविशेषोऽहं तेन राघव संस्थितः सन्नेवासन्निवातस्त्वमेवमेवमास्व निर्ममः। निर्वासनः शान्तमना मौनी विगतचापलः सर्वं कुरु यथाप्राप्तं कुरु मा वात्र किं ग्रहः।

(You are seeing me as some Vasishta-form; but I do not see myself as any Vasishta at all.)

Raaghava! That is how I exist with all particularities gone fully; though appearing to exist as someone, yet not some one. You also stay like this without the 'I' and 'mine'.

Freed of all the Vaasanaas, with a quiet mind, silent within, with all wants gone, do all the suitable actions as per the demand of the situation; or do not do anything at all; for, nothing binds you.

अनादिनित्यानुभवो य एकः स एव दृश्यं न तु दृश्यमन्यत्। सत्यानुभूतेऽननुभूतयो याः सुविस्तृता

दृश्यमहादृशस्ताः।

That 'one and only Reality state', which is always experienced without break as 'self-existence' from a worm to a Brahmaa, 'that alone' is the 'perceived state of Jagat' also. 'That alone' is experienced as the 'true state of Self'; and so, nothing else is there as any Jagat. When this truth remains not-experienced (by the identity with the body), then only, the 'various levels of ignorance' remain spread out as the 'great perception-states', by producing an illusion of a real Jagat with all its grandeur.