

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART FIFTY FOUR  
[PAASHAANAAKHYAANA (19)]  
(ENJOYING THE SELF-STATE AS 'JALAM' -3)

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

वसिष्ठोवाच  
Vasishta spoke

JALAM

*(‘Jalam’ translated as ‘water’ means something that rises again and again, and moves in a wavy form.)*

यथाहं दृष्टवान्स्तानि जगन्त्यवनिरूपधृक्कथा मया जलीभूय दृष्टं तादृशमेव तत्।

Just like I saw the worlds (of ‘Bhoo-consciousness’) as the form of the ‘Bhoo-identity’ (Avani), I became the ‘Jalam-consciousness’ (water) also, and had the vision of the ‘water-based experiences as the worlds’ (through such a contemplation).

वारिधारणया वारि भूत्वा जडमिवाजडं समुद्रमन्दिरेष्वन्तश्चिरं गुलगुलायितम्।

By the contemplation of the water principle as my identity of Chit, I became the water; inert-like though conscious. Inside the ‘houses of oceans’, I enjoyed the joy of wavy tingling feeling, for long.

तृणवृक्षलतागुल्मवल्लीनां स्तम्भनाडिषु मृद्वलक्षितमारूढं तवाङ्गेष्विव यूकया।

सर्वोत्थानोपमास्तम्भे तच्छेदे वलयोपमा मृद्वा कर्णाहिगत्येव रचना प्रकृतोदरे।

वल्लीतालीतमालतालादिपल्लवेषु फलेषु च विश्रम्य पुष्ट्याऽऽकृत्या रेखाविरचनं कृतम्।

I climbed slowly, the tubes inside the stems of the grasses, trees and creepers, like the louse climbing your body slowly, and unseen. If a very tall pillar could be imagined, then if there was a hole drilled in its center like a circular long tube, and if an ear-worm slowly moved up inside that hole and entered the ear-hole by becoming one with it, then this was how I crept inside all the plants and trees. I as the moisture, rested on all the creepers, flowers, fruits, leaves of the ‘Taalee, Tamaala, Taala trees’, and painted my lines inside them with my fattened body, even as they grew well with my presence.

मुखेनाविश्य हृदयमृतुवैधुर्यधारिणा हृता विधुरिता भुक्ता लूना देहेषु धातवः।

When the living beings drank water, I entered their bodies through the mouth, and reacted with the body chemicals (Vaata, Pitta, Kapha); sometimes was taken in, sometimes destroyed, sometimes consumed and sometimes mixed with, by the inner organs.

सुप्तं पल्लवतल्पेषु प्रालेयाचलरूपिणा तुल्यकालमशेषु दिक्षु सर्वास्वखेदिना।

I spread out as the mist in all the directions, and simultaneously slept on all the leaf-surfaces, in the form of the dew drops, without any effort.

नानाहृदनदीगेहग्राहिणाऽविरताध्वना विश्रान्तं सेतुसुहृदः प्रसादेन क्वचित्क्वचित्।

I travelled incessantly through all the rivers, resting only when offered respite by the ‘friendly dams’.

विदाऽविदनुसंधानाज्जडेन तदनाश्रयात् जडाशयेषूल्लसितं जलेनावर्तवर्तिना।

Consciously enjoying the identity of the inert water-state, but without becoming myself inert, I enjoyed being the ‘circular patterns of the waters’ in the ‘lakes which held the inert waters inside them’.

मया दुष्कृतिनेवोर्ध्वशिलास्वस्थेन भूभृतां स्वावर्तवर्तिना श्वभ्रपातेषु शतधा गतम्।

धूमरूपेण निर्गत्य दारुभ्यो गगनार्णवे कणरत्नेन नीलर्क्षमण्यन्तर्वर्तिना स्थितम्।

As if by the wicked acts of flooding the cities and villages, I fell from the tall rocks of the mountains into chasms, and broke into hundreds of pieces (as the waterfalls).

As if by the meritorious acts of alleviating the thirst of all the beings, I rose up high up in the sky in the form of ‘smoke from the burning sticks of food (of the sacred Yajna-altars)’, and stayed inside (the heavenly mansion made of) the ‘sapphire-stars’ (invisible to human eyes) shining in the ‘vast expanse of the sky-Ocean’.

विश्रान्तमभ्रपीठेषु विद्युत्वनितया सह भिन्नेन्द्रनीलनीलेन शेषाङ्गेष्विव शौरिणा।

Lord Vishnu rests on the 'Shesha serpent' in the milky Ocean, along with his spouse (shining with luster); both of them (Vishnu and Shesha) are dark like the sapphire gems, yet are of different dark hues.

I too, as the (colorless) moisture-form rested like 'Lord Vishnu' in the '(dark) couch of clouds' along with the 'lightning spouse'.

परमाणुमये सर्गे पिण्डरूपेष्वलक्षितं स्थितमन्तःपदार्थेषु ब्रह्मणेवाखिलात्मना।

In the creation made of the 'Supreme atom' (Chit-essence), I stayed inside the solid bodies (as the water-essence), without being visible, like the Brahman who is the essence of all is present in all as the 'Self', but is unknown to all.

प्राप्य जिह्वाणुभिः सङ्गमनुभूतिः कृतोत्तमा यामात्मनो न देहस्य मन्ये ज्ञानस्य केवलम्।

न मया न च देहेन नान्येनास्वादितात्म यत्तदन्तर्विवृतं चेत्यमज्ञानाय तदप्यसत्।

Getting into contact with the 'tongue atoms', I had excellent experience (of taste), which did not belong me or to the body, but knew it as the 'Knowledge essence' in the Self. That was actually not 'tasted' by me, or the body or anyone else, but was revealed inside (as some information).

It was perceived as a 'sense experience' by the ignorant only; and that also was not real (but imagined only). *(The 'Taste' was experienced by me, not as the 'sense of taste'; but as the understanding knowledge of Chit-state. An ordinary being tastes the food and foolishly believes it as 'taste', though it is just the contact of some object with the atoms in the tongue, and gets interpreted by the brain as the 'taste'. Mind alone colours it as tasty and non-tasty; but the objects do not contain any quality as 'taste'.)*

सर्वर्तुरसरूपेण नानामोदानि दिक्ष्वलं भुक्तानि पुष्पजालानि प्रोच्छिष्टं ददतालये।चतुर्दशप्रकाराणां भूतानां  
अङ्गसन्धिषु उषितं चेतनेनेव जडेनाप्यजडात्मना।सीकरोत्कररूपेण रथमारुह्य मारुतं आमोदेनेव विहितं  
विमलव्योमवीथिषु।

As the moisture present in all the seasons, abundant fragrances of multifarious flowers were enjoyed by me, giving the bees whatever was remaining.

I lived in the body-joints of all the 'fourteen types of beings' like a conscious entity, inert-like but not inert. As the 'spray of water' I rode the 'chariot of the wind' and floated in the sky like the fragrance (and entertained people in their water-sports).

राम तस्यामवस्थायां परमाणुकणं प्रति अनुभूतमशेषेण यथास्थितमिदं जगत्।

Rama! In that condition, each and every atom (of water) was experienced by me, while the world stayed like this only.

अजडेन जडेनेव समया जालया तया अन्तःसर्वपदार्थानां ज्ञाताज्ञातेन संस्थितम्।

I stayed inside all the objects as the inert moisture, yet not inert, through the 'Dhaarana' of equally staying everywhere.

जगतां तत्र लक्षाणि नाशोत्पातशतानि च मया दृष्टानि रूढानि कदलीदलपीठवत्।

I saw lakhs and lakhs of worlds rising and dissolving, and existing like the layers of the plantain trunk (made only of conceptions, with just the emptiness inside.)

एवं जगच्चाजगद्वा साकारं वा निराकृति चिन्मात्रगगनं सर्वमाकाशाधिकनिर्मलम्।

In this manner, world or no world, with form or without form, everything is only the pure Chit-expanse and purer than the sky.

न किञ्चन त्वं न किञ्चनेदं शुद्धः परो बोध इदं विभाति।स चापि नो किञ्चन नापि शून्यमाकाशमेवासि  
विकासमास्व।

You (as the name and form) are not there; this (world) is also not there.

This (world) shines as the shine of pure 'Bodha' of Aatman.

Actually, that 'Bodha' also is not there as the separate shine of Aatman (as a second reality).

It is not any emptiness also, as the 'absence of everything' (for the Self-state' never ceases to be, and will always shine as the shine of itself, as some perception-state).

You are just the empty expanse that is bereft of all the perceptions, as connected to the mind.

Therefore, stay in the blissful state.

*(Do not look at the world as separate reality that contains you within, as a form-entity endowed with a mind. Stay as the Self-awareness alone, and be blissful as the shine of the perception too, like a gem itself shines as its shine. Remain without the imagined state of the mind, and always be bereft of the mind, for you are yourself the shine of the world-scenario as the Reality.*

*Stay quiet, and be blissful as your own shine in any perception-experience.)*