

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER NINETY ONE
(STORY OF VIPASHCIT-17)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -5]
[WORLD IS JUST AN INSTANT EXPERIENCE AT EVERY SECOND]

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.

व्याध उवाच

Vyaadha spoke

किंस्वित्स्यात्स्वप्न इत्येव किल संदेहशान्तये प्रविष्टो हृदयं तस्य किं तं निर्णीतवानसि।

Desiring to find out what is a Svapna and to clear your doubt, you entered his heart.

Did you reach any conclusion?

किमेतद्भवतां दृष्टं हृदये क्व महार्णवः जठरे कल्पवातः किं हृदि कल्पानलः कथम्।

What is that you saw in the Heart? Where is that huge ocean?

What is the dissolution wind that was in the stomach? How did the Kalpa fire appear?

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः कथं हृदि जगन्नाम कथयेति यथास्थितम्।

How is it that you saw a world filled with space above, ground below, air, Aakaasha, mountains, rivers, directions? Tell me everything as it is!

मुनिरुवाच

The ascetic spoke

[Where was that world of Brahmin? Nowhere!

Where is this world of Yogi? Nowhere!

Where is the cause for any such world of experience, except a Vaasanaa?

Any Vaasanaa is instantly a world of experience with all its past and future inbuilt.

It exists with its own time-sense. It is real for the denizens of that world.

Who were the people there? What happened to them?

What will happen to the world you exist now, if you wake up in some other world?

From where do all the people and objects appear in a Svapna? What is the cause of any world?]

अकारणत्वात्सर्गादावेवानुत्पादतः स्फुटात् अज्ञातौ सर्गशब्दार्थावेव न स्तो मनागपि।

As there is no cause at all, the world (Sarga) is not produced at all with distinct features. The word and the meaning of 'Sarga' are not known (in Brahman-state) and do not exist at all in the least.

[What world? Where is any world?

There is only Brahman-state: and this Brahman state has nothing called 'world' in it!

The world is never produced at all from any cause!

How can a causeless thing exist as real?

The word 'Sarga' (Creation) is as meaningless as the objects seen in the Svapna.

If what is perceived is just a Svapna, how can the world there exist as real and as something which originated from a cause?]

तच्चैतौ सर्वशब्दार्थो त्वज्ञातौ परमात्मनि यतस्तत्पदमज्ञानज्ञानात्मकमनामयम्।

The word and the meaning of 'Sarga' are not known in the state of the Supreme Self; because, that state is of the nature of both known and unknown, and is without afflictions.

[There is only the state of Supreme Brahman appearing as the world as if from moment to moment. There is no separate 'seer' or 'seen' as two.

The word 'Sarga' (the world) and its meaning are just the knowledge-shine of Brahman.

A word with meaning has no existence in Para Brahman.

World is just the synonym for ignorance, the state where there is no knowledge.

Brahman shines as Ajnaana and Jnaana both.

He is the world as Ajnaana; Self as the Jnaana.

He is beyond both 'Jnaana and Ajnaana' because there is no separate entity to know or not know something.

Brahman-state is without the afflictions of knowledge and ignorance.

Brahman is not the Jeeva which sees the worlds; but is the 'Knowledge that exists as the 'Jeeva seeing the world'.]

अतः सुभग सिद्धान्ते त्वत्पक्षे बोधमागते मौख्यशान्तावनाद्यन्ते पदे परमपावने
वचमीदं मूढसंवित्तौ यदिदं तन्न वेद्यहं वस्त्ववस्तुजमाभातं बोधमात्रमिदं ततम्।

Hey Good man! When the final truth is arrived at as you believe it to be, when the ignorance is gone completely, then, staying in that supremely sacred state without beginning and end, I say that, what is in the foolish minds (as word and meanings), which shines forth because of the presence and absence of objects, I do not know of it at all. There is only this 'Bodha' that pervades everything!

[In your level you believe that Knowledge is a state to be attained, and ignorance has to be removed completely; but I who am talking from the level where such words like ignorance and realization have no meaning at all, have only this much to state:

All this - which you perceive as words and meanings, like beginning/end, cause/effect, ignorance/knowledge etc - do not exist in my level of Brahman state.

Any word with meaning belongs to the meaningless Svapna-state only.

I am always awake to my essence in any Jaagrat or Svapna experience.

I do not see any world; but only 'Bodha'. Everything is just 'Bodha'.

World is nothing but the 'Bodha' brought about by the senses and mind.

You can call it Jaagrat or Svapna; but both are meaningless experiences.

When I described the dissolution scenes of water and fire to you as real experience, you objected that I was unnecessarily describing the scenes of an ordinary Svapna, which is nothing but a world seen in a Svapna made of emptiness.

What reality is in this life-experience you are having as a Vyaadha?

Aren't you experiencing this as real and feeling anxious every moment about every object and person seen here? Are you also not wasting your time in the the detailed perception of this world?

For the ignorant, the world is real whether it is Jaagrat or Svapna.

For us Knowers, it is just Bodha – 'Knowledge shining as the world'!

You are wondering as to how I saw an entire world getting destroyed twice by waters and another time by fire, when I was inside the body of another person.

He was sleeping happily to the people who were seated by his side. They did not see the dissolution scenes.

Where was this world that got destroyed like this? Who created it? What was it made of?

It was just sheer emptiness; just the Knowledge (information-bits) shining as some instant world-scene!]

क्व शरीरं क्व हृदयं क्व स्वप्नः क्व जलादि च क्व बोधो क्व विच्छित्तिः क्व जन्ममरणादि च।

Where the body, where the heart, where the Svapna, where the waters? Where is Bodha?

Where is the division, where the birth and death etc?

[I as a Yogi' form describing all this to you the Vyaadha-form; and my experience of entering another person's mind; his body; the bodies in the Svapna - all these are just superimposition-process of the mind on the empty expanse only.

To call it even as 'Knowledge' is also, in a way, ignorance only!

It has no name! What can you name that which is beyond the limitation of the word and its meaning?]

स्वच्छं चिन्मात्रमस्तीह तन्नाम यदपेक्षया स्थूलमेव खमप्यद्रिरणूनां निकटे यथा।

There is only the pure ChinMaatram, dependent on which, the world appears gross, though empty, like the mountain by the closeness of atoms.

[Atoms are just emptiness appearing as something; when many atoms join together, it appears as a solid mountain. There is only the pure expanse of Knowledge appearing as the world.]

स्वभावात्स चिदाकाशः किञ्चिच्चेतति चिन्तय खमेव वपुराकाशं यत्तद्वेति जगत्तया।

यथा स्वप्ने पुरतया चिदेवाभाति केवला न तु किञ्चित्पुराद्येवं जगच्चिन्मात्रमेव खे।

Analyze! Chit-expanse by its very nature perceives by its very nature.

What you know as the Jagat is just an expanse of the nature of emptiness only.

It is similar to the city seen in a Svapna. Chit alone shines as it is. There is no city etc at all. Jagat is ChinMaatram alone; and gets seen in the emptiness (through Vaasanaas.)

इदं शान्तमनाभातमनन्यन्नैतदात्मनि चिति दृशौ तमसि खे चक्रकादीव भाति ते।

अस्माकं तु न चाभानं न चासन्न च सन्न खम्।

This Jagat is the tranquil state without superimposition, without a second thing.

(It is not Jagat; but Brahman.) This is not in the Self at all.

(What is inside and outside? How can anything be there inside something, when 'inside' and 'outside' are both words with meanings only?)

In the Chit shining as this, the ignorance (infection in vision) makes you see the spiralling hair etc in emptiness (as this world). For us (realized Knowers), there is nothing that shines, nothing that is unreal, nothing that is real in this emptiness.

(What is 'real' and 'unreal' but words with meaning? There is no real or unreal; but 'that' alone!)

अनाकारमनाद्यन्तमेकं चिद्योम केवलं भात्यकारणकं स्वप्ने शुद्धौ द्रष्टैव केवलः।

There is only the formless Chit expanse without beginning or end.

It shines forth without any cause as in a Svapna, in the pure expanse. There is only the seer.

[Chit alone shines as the Svapna-world.

Chit alone is the real 'Drashtaa' – the seer.

But actually, there is nothing like a seer seeing the seen.

There is just that which shines as the seer and seen, as two divided entities.

There is only the division-less expanse of emptiness always.

This emptiness is empty of even the word 'emptiness' with its meaning.]

तेनात्र कारणाभावो न द्रष्टास्ति न दर्शनम्।

शुद्धं किमपि तद्भाति स्वानुभूतमपि स्फुटं यदवाच्यमनाद्यन्तमेकं द्वैतैक्यवर्जितम्।

Therefore, Cause is not there at all. There is no seer and the seen.

Something which is very pure shines. It is evident as one's experience (as self-existence) (beyond words).

(World is just an experience; and not anywhere in space and time.)

(It is Brahman as Knowledge.) It cannot be defined; it has no beginning and end.

It is one bereft of all the states of duality.

एकः कालो यथा कल्पः प्रकाशश्चोभयात्मकः बीजं वा फलपुष्पान्तं ब्रह्म सर्वात्मकं तथा।

One Kaala is both the Kalpa (Dissolution) and Prakaasha (Experienced world) and is of both forms.

One seed shines forth as fruits and flowers; Brahman is the essence of all.

['Kaala' means that which changes everything; that which swallows everything continuously, without a break. Every moment of experience is package of past and future entwined within it.

Any world, whether seen in 'Svapna-state' or 'Jaagrat-state', presupposes its beginning and end.

When I, the Yogi's form entered the other Jeeva's mind, I saw the end of the world there.

So, did that world have a beginning? No! Not at all!

I just had the 'end of the world' experience instantly, rising out of the potential state of emptiness.

World is not an effect produced by a cause. It has no beginning and end; because it is Brahman!]

यदन्यस्य महत्कुड्यं तदन्यस्यामलं नभः दृष्टमेतत्स्थिरस्वप्नसंकल्पभ्रमभूमिषु।

स्वच्छं तदा तदात्मैकं भाति चिन्मात्रखं यथा स्वप्ने जागृतिवत्तद्वज्जाग्रत्स्वप्नेऽपि नान्यथा।

That which is densely solid for one person is a taintless sky (emptiness) for another person.

This is observed when staying in a dream, or imagination or illusory states.

The emptiness of Chit alone shines pure as oneself, at those times.

Just like the Svapna gets experienced as Jaagrat, so also, Jaagrat gets experienced as a Svapna; not as anything else.

[Though the student-Jeeva was witnessing the scene of dissolution in his sleep (which I also saw being one with his Praana), this was not known by anyone sitting next to him.

They were engaged in their own works.

They saw only the empty sky outside; but inside the closed eyes of the student, an entire world was getting destroyed in such an elaborate manner.

Where was this world situated? Who produced it? Was it made of elements?

Was it solid? Was it created by a super-deity?

Was it an effect of a cause? Did it have a beginning?

It was nothing but an experience felt by the mind according to the Vaasanaas inbuilt in it.

Perceived world is nothing but an experience.

It is just some knowledge experienced by the mind as a 'seer'.

'Seer' is nothing but the shine of Chit only!

Chit alone shines as the Svapna-character and a Svapna-world; or a Jaagrat-character and a Jaagrat-world, without divisions.]

अदृश्ये पवने यद्वदृश्यं सौरभं स्थितं चिन्मात्रेऽप्रतिघे तद्वज्जगदप्रतिघं स्थितम्।

The wind is not seen; fragrance stays inside it unseen.

So also, ChinMaatram stays unaffected and uninjured; and the Jagat stays in it unaffected and uninjured.

[Renounce the belief in the dream-character called 'you'; stay silent as the unaffected state of Knowledge.

What you see as 'you' and the 'world around you' is nothing but 'Brahman'.

There is no 'you' or the 'world around you'. 'That alone is!']

समस्तमननत्यागे योऽसि सोऽसि निरामयः बहिरन्तरनन्तात्मा सुस्थितोऽसि निरन्तरम्।

When all thoughts are renounced, you stay as you are (Chit) without afflictions.

As the eternal state outside and inside, you stay firm without any cessation.