

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'

CHAPTER NINETY FIVE  
(STORY OF VIPASHCIT-21)  
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -9]  
[JNAPTI, JNEYAM, AND JNAANAM ARE ONE]

Sanskrit text, Translation and Explanation

by

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**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.

मुनिरुवाच  
The ascetic spoke

JNAPTI, JNEYAM, AND JNAANAM ARE ONE

['Jnapti' means that which knows the information-flow called the world, namely the Self in the limited state of the Seer.

'Jnaanam' is the 'Knowledge', namely the information-flow called the world, and is the 'Seeing'.

'Jneyam' is the 'Known' (Seen), namely the information-flow called the world.

'Jneyam' is the 'Jnaanam', and is the 'essence of Jnapti', and these are just three sound-forms with meaning, that refer to the same undivided Chit-state.]

तदेवेदमिदं जज्ञेस्तदेवेदं भवत्यलम्।

That which is to be 'known as an object' is the 'knowledge' that belongs to the 'knowing principle' as its essence.

[(तत् ज्ञानं तत् ज्ञेयं एव।]

[What is an object that is perceived in the world?

Any object is the 'knowledge of the object' obtained through the senses and the mind (or rather by the 'understanding potential' called the Self').

The 'object that you perceive' is the 'knowledge of the object'.

'That which knows' (Jnapti) has the 'knowledge of the object' (Jnaanam); and that is what the 'perceived object' is (the Jneyam).

The 'object that is known', stays as 'Knowledge-essence' in the 'Knowledge principle'.

'Jneyam' stays as 'Jnaanam' in the 'Jnapti'.

Object is the 'thing with form' that is to be known; and when you (the Self) perceive it, it becomes the formless knowledge and exists as the Self alone.

'Jnaanam' of the 'Jneyam' is the 'essence of Jnapti'.

The 'knowledge' of 'known' does not exist separately from the 'Knowing principle'.

At this very moment, if you look at an object as a shine of Brahman (Knowledge ) only, then you stay realized instantly!

The 'understanding character' which is in you as your essence, understands the object as an object, and is the shine of your true essence as Brahman.

How else can you understand any object as an object, if you are not Brahman in essence?

The very power to 'consciously be aware of an object as an object' is Brahman.

That you are always doing! When are you 'not Brahman'?

At every point of cognition, at every point of perception, whenever you understand anything, even when you are seeing the dust particle in front of you, it is Brahman understanding the dust particle, and existing as the 'dust particle knowledge', and is one with it as the 'single state of Jnapti, Jneyam, and Jnaanam'.

The dust particle has no independent existence as an object, without the 'Knowing principle'.

The dust particle in the example is the knowledge that rises from the Self and stays as the Self.

You as the body is nowhere in the scene, except as some inert thing (information as the 'I') blocking the truth of this undivided Reality.

A JeevanMukta is said to be Brahman only; because he is always aware of this truth, and the body-idea does not block his vision.

If the 'awareness of the truth' is there, then that is the 'Brahman state'.

No one realized actually; and nothing is there actually, but the shine of Knowledge as Knowledge, Brahman as Brahman, Jnapti as Jnapti alone exists as it is!

'Brahman knowing Avidyaa as the Jagat' is the non-realized state of the ignorant.

'Brahman knowing Vidyaa as the Jagat' is the realized state of the Knower.

Brahman is the ignorant; Brahman is the Knower.

The ignorant Brahman sees the unreal as real; the realized Brahman sees the real as the real.

There is actually only one that shines as both.

You can choose which Brahman you want to be, and which dream you would rather have!

Do you want to be a 'nobody' getting tossed about in the dreams, without an end like Vipashcit, or would you be 'somebody' who is out of the dreams?]

तदेवैतत्तदेवेति भवेज्ज्ञप्तेरसत्यतः।

If the 'object that is known' independently stays by itself, then the 'Knowing principle' has to become unreal.

[(निर्ज्ञप्तिका ज्ञेयसिद्धिरेव न स्यात्।)]

[Can the world exist independent of the "knowing principle"?

Do the objects of the world exist by themselves, independent of the 'knowing principle'?

Can 'Jneyam' exist without the 'Jnapti'?

If the objects are there as real, without any understanding principle, then we have to make the 'Jnapti', a non-existing thing. The object that is to be known is supposed to be there; but nobody is there to understand it! That is how the world can exist without anyone to know it.

Is it possible ever? Can the 'Known' exist in the absence of the 'Knower'?

Of course many creations do exist without people also, filled with rocks and trees only; but they exist as the objects to be known by that Creator-mind, like you observing a drawing of a 'desolate people-less landscape'.

We surmise the cause of the appearance of the solar systems and galaxies, and think about such amazing events at the beginning of the universe, where atoms alone were whizzing about and where no living thing had ever appeared. But unless the conscious entity is here and now, to surmise these occurrences of the long past, how can such events be known as unconnected to any thinking entity?

The 'past of no-being' also exists because you exist now as the 'knowing principle' which 'knows' the events of the long past as the beginning of the planet-scenario.

If the world of inert objects should exist by itself regardless of the presence or absence of the conscious-entity, then the 'conscious understanding entity' has to be non-existent.

The perceived object can stay by itself, only when the 'Knowing principle' as 'you' is non-existent.

Is it possible ever?

If that which is known can exist by itself, then the 'Knowing principle' need not exist at all.

How can that be possible?

How then can the object get known, without the 'Knowing principle'?

How can the object exist by itself, if no one knows it?

If you do not 'see', can the image be there?

If you do not 'sense', can the 'sensed object' exist as a sensed object, independent of the senses?

Even if a robot is there that is capable of measuring the properties without the sense organs, even then, a robot has to exist to measure the properties of the object and scan it as an object, to give the existence-state to the object.

'Known' (Seen) can exist as the 'Knowledge' (Seeing) in the 'Knower' (Seer) only; and cannot exist independent of the 'Knower'.

The objects that you see do not exist when you do not process the information of the object with your mind. You 'see'; they arise instantly! You turn away; they vanish off into emptiness.

The creation and destruction of each object is occurring at every wink of your eye again and again; but you fail to see it, and believe in the existence of the world as an independent reality outside of the 'Knowing you'.

Your world came into being with your memory of the birth and growth (as explained in Leelaa's story) along with the rise of body-information, and will vanish off when everything is forgotten at the cessation of body-information. ]

तच्चेदर्थस्ततो ज्ञप्तेर्नायं तस्याः पृथक् स्थितः।

Therefore, the 'object that is known' does not stay as separate from the 'knowing principle'.

[The object that is perceived by you is actually the 'Knowledge-potential' that is ready to open up as some object-perception.

What is outside of your perception (what you are not sensing right now, say even the outside of your room) returns instantly to the emptiness of non-perception, and exists as the 'knowledge potential of Brahman'. When you move your mind (say like moving outside of your room), the 'Knowledge potential' instantly rises as the 'perceived scenario (of the outside room)' (and the room you left instantly returns back into the knowledge-potential state once again).

It is as if the mind keeps disturbing the 'silent Knowledge potential (Brahman)' and keeps on producing various sense-patterns again and again through the desires and memories stored inside it.

You are an entity made of senses only; so you see the image of the object, touch it to know that it is solid, shake it to know if it makes a sound, taste it to see if it is tasty, smell it to see if it has any smell. You superimpose those perceptions and define an object as some solid object with a name and form.

Suppose you had no such senses and were some robotic entity only, even then the object will be what the robot knows it as according to its own understanding power.

Suppose no one was there either as a machine or man to perceive the object, what would be there? Some 'Knowledge potential' (like the empty canvas ready to become pictures), which needs to be decoded as some information.

This 'Knowledge potential' is 'Jnapti'; and is the Self, the 'real you'.

This alone exists as the objects understood by the limited entities.

This 'Knowledge-essence' is formless.

If this 'Knowledge-essence' was absent, then nothing would be there as something to be known. 'An object that is known' cannot stay without its 'knowledge essence'.

'Aatman' is not imagined! It is the 'real you' which understands everything else.

You know your own existence; and that is 'Aatman'. How can you deny your own existence?

But, you mistake your existence as the body-existence and fear the death and destruction of the body.

'That unknowable state alone' exists as the silent 'Knowledge potential'. That is the 'real you'.

From this 'real you' rises the 'false you with a world of its own'.

The objects and people that you see, rise from the 'real you' and vanish off into you at every instant.

From you rises the world you see as some body-entity.

You are the 'knowledge-potential' (Brahman/Aatman) in essence.

'Something'(Reality) is there blocked by all these sense perceptions, and is beyond the calculative ability of machines. It is not something that can be sensed or measured.

It is the 'Knowledge waiting to become the known'.

This is mentioned as 'hunger' in the Upanishads.

This 'Known' is the Jagat. It is not different from Jnapti, the Knowledge essence.

If no one is there to understand anything, what gets understood as any object?  
 How can Knowledge exist without Jnapti, the essence of all Knowledge?  
 'Knowledge of all the objects' is the 'Jnapti', the Aatman.  
 Jnapti knows 'this' 'that' and everything. Knowledge alone shines as 'this' 'that' and 'everything'.  
 Cut off the Knowledge! What can exist as the world?]

स्थिते ज्ञस्यात्मनि त्वर्थे त्वज्ञस्यायं ततो व्रजेत्।

Since the objects stay as the 'essence of the Knowledge-principle' alone, the perceiver (the Aatman in essence) swerves from the state of knowledge, by the 'lack of true knowledge' only.

[If the objects are synonymous with Knowledge; and this Knowledge is the nature of the Chit-expanse, then why does the Jeeva see them as separate from himself?

Why do different minds see the same object as different?

It is because, Chit 'knows' the 'differentiation' also as 'Knowledge'.

The world exists as its 'knowledge of differentiation'.

It is because of Chit swerving slightly from the Knowledge state as it were.

Chit does not swerve from its state actually; but knows the world of differences by the knowledge of Avidyaa (Ajnapti).

When you are seeing the pictures painted on the canvas, if you understand the canvas as the support of all the pictures, then you will see the pictures also as the canvas only.

If you limit your vision to the picture only, then you will never be able to see the canvas.

Actually you can be aware of both the canvas and the pictures; because you are seeing a 'canvas filled with pictures'.

If you see the canvas (Brahman) also; then the pictures (Jagat-scenes) do not affect you.

If you see each and every object (inert and alive both) as some knowledge (information/Bodha ) only, then where is the so called solid world, where even solidity becomes just some information produced by the senses?

You the seer, the seen, seeing, everything is just some piece of information that is produced in the mind, the information processing power of Reality. That alone shines as a world for you!]

ज्ञानं यदेव तज्ज्ञेयं ज्ञेयस्यासंभवात्पृथक्।

The 'knowledge of anything that is known', cannot stay as separated from the 'knowing principle'.

*(A Jeeva , the limited Aatman exists as the world it experiences.*

*You , the Aatman, the 'knowledge potential' are the Jnapti which rises as the Jneyam and Jnaanam.*

*Where can you search for the Aatman outside of you?)*

यथा ज्ञातमतो ज्ञेयं तनोत्यात्मानमात्मना।

In whatever way it is known, that alone is known (as such and such, as per the mental construe), and thus results as a world within itself by itself.

[The world exists for the 'perceiving Jeeva' as the essence of the Jeeva, in whatever way it knows the objects (as people and possessions).

A Jeeva is what it 'knows' as the world. All that is around you as the 'information-flow of objects and people', including your own image-information as 'you' with a name and form, is the entire Jeeva of yours. 'You as a Jeeva' is the 'world that you are experiencing as a body-identity', like the dreaming mind itself is the dreamer, dream and the dreamt-world.

The world perceived by the Jeeva does not exist as separate from him, like a Svapna-world has no separate existence from the 'dreaming mind'. A Jeeva is not some lustrous-entity caught inside a body. The term 'Jeeva' refers to the entire perceived world seen by a mind.

What the 'information processing power' (Manas) processes as some limited information (world) is the Jeeva-state, and it differs from Jeeva to Jeeva depending on the efficiency-measure of this power (Buddhi). You as a Jeeva are the entire world-scene that you experience as centered on the limited 'I-sense'.

'Body' is inside this Jeeva-ness as some information; Jeeva is not inside the body as some ghostly entity. World is within the Chittaakaasha (mind-space); mind-space is not inside the world. Mind holds the world as 'thoughts' and 'ideas' within it. Mind is the world. World differs for each mind, as per the intellectual-efficiency.]

WE ARE AWAKE IN KNOWLEDGE! WE DO NOT BOTHER ABOUT THE DREAM-WORLDS OF THE IGNORANT  
पश्यन्तोऽपि मिलन्तोऽपि पृथक्सर्गा न किञ्चन सत एवासतो जस्य, मूर्खज्ञातांस्तु वेद्मि नो।

Though seeing, though moving amidst the perceived objects, the worlds are not different for the Knower from the Self and he sees the real alone in the unreal. We(the Knowers of Brahman) do not know about the worlds which the ignorant minds see (with their infected intellects).

*(What can we comment about those stubborn idiots who are imagining the 'drinking of cool waters from mirage-rivers', when they are actually rolling on the hot sands?)*

ONE AS MANY; MANY AS ONE

एकं प्रबोधतः सर्वे चिन्मात्रं तावदात्मखं तदेवानेकसंवित्या सहस्रं चिज्जडात्मनाम्।

For the one who has realized the truth, everything is ChinMaatram alone; and is empty in essence. That alone becomes thousand-fold for the ignorant who are conscious of the inert only, because of seeing many.

[Observe the entire world as the dream-state of Chit, and you are the Chit who is dreaming as a Jeeva. Withdraw into your original identity of Chit, like waking up inside a dream, and then play the game of dream with full control.]

SVAPNA AND SUSHUPTI OF CHIT

एकं तथा च चिन्मात्रं स्वप्ने लक्षात्म तिष्ठति पुनर्लक्षात्म तत्स्वप्नादेकमास्ते सुषुप्तके।

चिद्व्योम्नि स्वप्नसंवितिर्या सैव जगदुच्यते सुषुप्तं प्रलयः प्रोक्तस्तस्मान्न्यायोऽयमेव सन्।

The one ChinMaatram stays as million-fold in a Svapna.

Again that million-fold ones of the Svapna stay as one in the Sushupti.

What the Chit-expanse perceives in the Svapna-state; that alone goes by the name of Jagat.

Sushupti is alone said to be the Pralaya state.

Therefore the same logic holds good in both the cases (of the Pralaya and Sushupti).

[In the sleep state, Vaasanaas stay dormant; and the world remains destroyed for everyone.

In the Pralaya state also, Vaasanaas stay dormant (unmanifest) and the world remains destroyed. There is no manifoldness in the Sushupti or the Pralaya state.

Everything remains as the stretch of waters of undivided experiences, ready to become a world of manifest experiences again (as mentioned in the 'Rudra description), at the state of Creation.

Jagat is like a Svapna-state of Chit; and the manifoldness shines forth as Jagat.

For the ignorant, the world ends in Pralaya (Unmanifest Brahman) and stays as the dormant state of the world, and rises again as Creation (manifest Brahman).

For the Knower, the world always stays as destroyed through the gain of 'knowledge-vision', and never rises again as any world; since the world never existed, does not exist, and will not exist ever as real.]

एकैव संविन्नानात्वं नृलक्षत्वं च गच्छति शून्यत्वं च तथार्थत्वं स्वप्नसंकल्पयोरिव।

The 'single state of understanding consciousness' attains the 'state of manifoldness' as the countless experienced objects, and millions of perceiving entities.

The meaningfulness and emptiness stay, as observed in Svapna-state and conception-state.

[The objects of the world you see in imagination or in Svapna are meaningful at the moment of experience; yet are not real and so are meaningless. Jagat with its manifoldness is also meaningful, yet unreal and meaningless.

To believe the world to be real and meaningful, and to search for the Creator with purpose, is like searching for the mother of a 'non-existing' 'barren woman's son'!]

'CONCEPTION' IS THE EXPERIENCE CALLED JAGAT

इदमप्रतिघं सर्वं किल वेदनमात्रकं शुद्धं तद्वद्यथा यत्र भाति तत्र तथा भवेत्।

All this is just perception-experience only; and the uninjured state of Chit.

The pure state of Chit alone shines wherever conceived, as that perception-experience there.

[A sculptor sees the rock; imagines a statue; carves it with his tools; and the statue comes into existence. However, Chit does not go through such tedious processes.

It just has the Knowledge of the Jagat (through the mind-power) and the Jagat is instantly there.

There is no time-process involved in the 'unmanifest-knowledge' appearing as the 'known manifest-world'.

If you are Chit in essence, then why do you experience suffering only? Why do you not get what you want? It is because; your conception process is built on the idea of the body-identity only!

You are not existing as the canvas that exists as the pictures, but are just a tiny picture in the canvas, that does not know of the canvas. How can a picture decide its own picture? It is just there, as a helpless caricature produced by the random movement of the Vaasanaa-brush.

Stay as the canvas, you can exist as any picture, by exercising full control over the brushes.

How can a seed that is rotten produce a good fruit-filled tree?

Remain ignorant; you will fall into the chasms only, like the foolish deer seeking the tender grass growing at the edge of the mountain peak!

You exist as a random Jeeva-state produced by the Guna-levels.

Transcend the Gunas by gaining the knowledge-eye; then you will cease to exist as a helpless Jeeva.]

DO THE ELEMENTS EXIST?

एकैव संवित्सर्गादौ भवत्यग्न्यम्बुखादिकं पृथ्व्यादि तावत्सर्गार्थं स्वप्नसंकल्पयोरिव।

The single principle of consciousness alone becomes the elements of Agni, water, emptiness of space etc at the beginning of the Creation (just another conception of the totality-sense). The elements of Prthvee (earth) etc make the objects of the Creation, like in the Svapna and like when conceiving something.

[In the Svapna and imagination, you perceive a world filled with objects.

Are the objects in the dream and imagination made of elements? Maybe!

But, what are these elements made of? Your ideas!

So what is this Jaagrat world made of?

You understand it to be made of elements! So it is! Because Chit-essence itself rises up as your understanding, and shines as the objects that are made of elements.

A Knower sees the world as what it is really, as just some random information-flow.]

संविदाकाशरूपैव भाति पृथ्व्यादिनामिका यत्तदेव खमेवेदं जगदित्येव भासते।

The conscious principle shines as emptiness only, with the names of elements like Prthvee etc.

That alone, the Chit-expanse, of the nature of emptiness shines with the name of Jagat.

NOTHING IS CREATED OR DESTROYED

संवित्सप्रतिघं भाति भाति चाप्रतिघं तथा न वस्तुतस्तु प्रतिघा संवित्सान्ते निवर्तते।

The conscious principle shines as if perishable (with a form); yet shines uninjured only (without any form).  
(*Knowledge of the form is actually formless.*)

Actually, there is nothing called destruction or injury; since it (destruction idea) vanishes at the end of perception. (*Only the Pure Consciousness remains left back.*)

[What is the Jagat? Jagat is a collection of knowledge in any mind.

Every object appears at the time of perceiving and vanishes at the end of perception.

Every object (with form) is a piece of knowledge (formless) only.

As long as your mind knows it (or remembers it), it is in existence; if the mind has no knowledge of it, then it is non-existent for that mind.

Any object that is not perceived by you at any moment (be it a inert object or a person), has dissolved off into the 'Brahman emptiness' only, till the same object rises out of the Brahman (emptiness), when you 'know' it with your mind once again.

When you 'know', the object comes into existence; and vanishes off when you do not know of it.

'Destruction' itself remains destroyed at the end of the perception.

'Destruction' is also part of the perception process only.

How can knowledge be created or destroyed? What is an object but a shine of Bodha?

Nothing is left back but the potential state of Chit, when the object is not within the field of senses.

Every object appears and disappears again and again, at the slightest movement of your mind.

You are the Creator of the world that you see at every moment; but unfortunately, you stay identified with the body-info, even though your body also appears and disappears at every mind-movement.]