

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 SIX
(STORY OF VIPASHCIT-22)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -10]
[SELF ALONE SHINES AS THE DIRECTIONS AND THE PATH]

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.

मुनिरुवाच
The ascetic spoke

यासि पूर्वा पश्चिमां च दिशं वेत्सि चिरं विदन्प्रतिघं नाम ते नास्ति न च सप्रतिघा क्वचित्।

When you move in the east or west direction as pointed out by the mind, you experience the perceptions there for long, as an uninjured 'you' only (as the 'knowledge potential' namely the Self).

You have nothing known as destruction that belongs to you, who are the 'understanding entity'.

(No experience ever can destroy you, for you exist as the experience-maker only!)

Therefore, there is never an injury to the 'understanding consciousness' (when moving through the experiences of east or west).

[How does the world get divided into directions?

We see a lustrous object moving in the sky; we observe its regular phases; and decide the four directions based on its rising and setting.

As previously mentioned in some section, we, like the ants moving on a spherical mud ball consider the space above our head as the 'above' and the space below our feet as the 'ground below'.

If the sun disappeared some day and our earth vanished from our feet, we will never know of any direction at all. However, the sun is shining brightly in the sky above; and the earth is still rolling around the sun with our feet stuck to it; and so we have the concept of directions here uninjured!

Poorva (east) is the direction which starts the day; Pashcima (west) is the direction in which the day ends; Uttara (north) is the direction in which the land raises high with the sacred mountains; Dakshina is the direction where Yama's dominion exists; and Bhaarata Varsha (not India) is the land that shines with 'love of knowledge' (Bhaa+rata).

Suppose a person who knows the eastern direction as the direction where the sun rises; he will face that direction; and move his feet towards that direction. Whatever perceptions of objects he has in that direction, he will have a firm belief that those objects exist in the east.

He as the 'understanding power' is unchanged; only the perceptions keep on changing, giving him the illusion of the lands in the eastern direction.

Did he actually travel, or was he at one place only?

If you were some 'thinking point' without any object in front of you, can you then understand what is front or back or east or west? If you were standing in a huge space without beginning and end, and if no objects were there except you as some empty thinking point, can you travel anywhere? Where is anywhere?

If every step that you take, gave you the same empty space as your experience, then where is the experience of travelling at all?

Some object(at least a dust particle) has to be there as your perceived; then only, you can conceive the space also. Even if a small stick is lying in front of you; then you can have some duality experience; walk towards it; away from it; and have some experience of moving.

That is what happens to a person who is moving in the eastern direction. He has the concept of a direction and expects that there will be objects in that direction which belong to the eastern direction.

Or, if he travels west, he will have the concept of the west and will expect that there will be objects in that direction which belong to the western direction. Whether he travels east or west, his 'understanding consciousness' is the same; his conceiving mind is the same.

That is how Vipashcit travelled in the four directions.

His mind defined the directions in the direction-less emptiness.

His mind produced the information about the directions.

He was the same Vipashcit who had four different experiences in four directions.

His understanding consciousness (Chit-essence) remains unchanged and uninjured.

Whatever knowledge of experiences he received, it became his essence.]

दृष्टं संकल्पितं चार्थं सहाभ्यस्यति यश्चिरं सोऽवश्यं तदवाप्नोति न चेच्छान्तो निवर्तते।

He who steadily holds in the mind for long any particular object of perception, he gets it for sure; or else, he returns back with quietude.

(When you are moving towards any direction, you have to move in that direction only for long with firm determination, then you will reach those lands of the East, as you wished for. If you have not reached those lands of the East, then you have swerved from your determination, and have lost the way. So it is with each and every enterprise of the world.

If you have not still understood the abstract concept of the Aatman even now, then you are not firm in your Vichaara-practice, and are lacking in true dispassion.

Directions also are firm beliefs and one reaches those directions as per his mental-firmness.)

[If the mind is very firm in its ideas about anything, it will have the same type of experiences.

How does one get the experiences of east or west countries?

He thinks (or believes) that his body is moving in that particular direction.

Does his 'understanding consciousness' ever move?

No! It is as it is! It just understands the objects in front of it! It is changeless.

Jnapti knows the Jneyam! That is what is termed as Jagat.

Aatman never moves! It just understands (observes) the movement.

Aatman is faster than the mind, Upanishads say, because it is already there before the mind!

Self(Aatman), the understanding consciousness, the Chit-essence, the Jnapti, never moves, is changeless and uninjured. Waters of experiences flow over it as if!

The ignorant superimpose their identity on the perceived object called the body, and believe that they are moving in some particular direction.

In the case of the Knower, of course his body may also move in the particular directions; but, he stays established in his true essence, and does not superimpose the ideas of movement etc on the Self.

Wherever he travels, he returns to the Self-state and remains unaffected and tranquil.

He remains steady like a rock amidst the turbulent river of life.

The ignorant flow along with the river; and suffer.]

यासि पूर्वा पश्चिमां च दिशं वेति चिरं विदन्य आस्ते यात्यसौ ततामन्यस्त्यक्त्वा तु नेतराम्।

When you move in the east or west direction as pointed out by the mind, you experience the perceptions there for long (as belonging to those directions), as an uninjured 'you' only. Only a man who intends to move in a direction, perceives the objects there; the other one (the Knower) who does not have such a thought (or conception) does not attain those perceptions.

[The other one, the Knower who sees 'Knowledge' only as the Jagat, does not experience perceptions as belonging to north, south, west or east; he just remains as the witness and understands every perception as some 'Jneyam' only. He is established in his state of Jnapti, when among the perceptions.

The knower is aware that the north or south, the east or west directions are just some names invented for the directionless space; he knows the unreal nature of perceptions and moves through them without getting affected. No conception can fool him.

Vipashcit believed that there were four directions and there will be the end of Avidyaa at some point in some direction. Therefore, he moved in all the directions and as per his belief, he had varied experiences by getting pulled and pushed by his other Vaasanaas.)

दृष्टः संकल्पितश्चार्थः स्यामित्यचलसंविदः द्वयं भवेत्, द्वयं नश्यत्यन्यस्य अचलसंविदः।

For the one with steady intention that 'I am'(the body); the intended objects are perceived (in different directions, based on the position of the physical body).

There is first the appearance in the mind (as a firm conception of experience), and then the bodily experience as the second. Both stay perished for the other one, who is with a steady mind.

[The ignorant man is firm and ascertained in his mind about the existence of absolute space with four directions. He does not swerve from the state of body-identity.

He always acts with the 'ego' as the foundation of his actions.

The entire Jagat reveals itself to him, as per his conception.

All the people look real; all the objects look real; all the experiences look real; birth is real; death is real; and he stays forever lost in the Svapna-world produced by his inner mind. He never even knows that he has to wake up.

He is born as a body; lives as a body; and dies as a body.

Without any control over his mind, he suffers throughout, and drowns himself in the imagined pleasures to hide his fears and anxieties.

The Jagat for him is just made of diseases (mental and physical) and self-conceit (as Shankara says).

There is the firm conception in the mind that 'I' as the body 'am moving in some direction'.

Then the experiences are undergone by the body in that direction.

A Knower, who does not conceive reality in the direction or objects, stays unaffected by the perceptions. For him, the body is also a 'Jneyam' only. Directions do not exist for him.]

दक्षिणादुत्तरां वाशां यामीत्यचलसंविदः द्वयं भवेत्, द्वयं नश्यत्यन्यस्य अचलसंविदः।

For him, who has a steady intention (belief) that he is going towards the north from south, both are there (as conception and perception). Both stay perished for the other one, who is with a steady mind (and is without any conception).

खे पुरं स्यां भुवि मृगः स्यामित्यचलसंविदः द्वयं भवेत्, द्वयं नश्यत्यन्यदन्यत् तज्जगत्।

For him, who has a steady intention (belief) that he will go to a city in the empty sky, and will stay as an animal in the earth, both are there (as conception and perception). Both stay perished for the other one, who is with a steady mind (and is without any conception); and the Jagat shines differently for him (as pure Knowledge only).

एकं प्रबोधतः सर्वं चिन्मात्रं तावदात्मखं, तदेवानेकसंवित्या सहस्रं चिज्जडात्मनाम्।

For the one who is enlightened, everything is ChinMaatram of the nature of emptiness.

For those who are identified with the inert, and perceive manifoldness, it is divided in thousand ways.

शरीरमस्त्वप्रतिघमथ सप्रतिघं च वा स्वप्नात्मकोऽयं संसारो जीवस्येह परत्र च।

The body may be uninjured (as in immortals) or injurable (as in the mortals).

The worldly existence is just the empty state of dream for a Jeeva, here or hereafter.

[Even if the body is made uninjured as in the case of Devas, or as it may happen on earth due to the advancement of technology also, the fact does not alter that the world-experience is as empty and meaningless as a Svapna experience.]

स्वप्नवज्जगदाभानमित्येवं सत्यखण्डितं आर्यानुभवशास्त्राणामनेनास्त्येकवाक्यता।

The world shines in the same way as in a Svapna; this is a fact that cannot be contradicted.

That is why the conclusion reached by the experiences of noble ones and the Scriptures are the same.

दृष्टिजालं जनौघानां पश्यतामिन्दुमन्दिरे यादृग्प्रतिघं तादृग्जगत्सदसदात्मकम्।

The vision-network of the people looking at the moon-disc is undamaged by each other's experience.

So is the world real and unreal likewise.

[A crowd of people are looking at the moon-disc; each one has a different conception of the moon. One may see it as beautiful and remember his beloved's face; another may look at the taint on the moon and feel that it is ugly; another one may see people moving in it; still another may see ghosts emanating from it; still another may go insane by staring at it. It is the same moon-disc; but each one sees it differently.]

Actually the moon-disc is some knowledge-content that is received by the senses, and the mind fixes the time and place where the moon-disc is seen.

Other than that, all other emotions connected to the various minds are different only.

The emotions differ because of their own learning, beliefs, wants, experiences etc.

Each one's ideas and thoughts are unaffected by the other one's ideas and thoughts.

Each believes that his or her view alone is the correct one.

It is so with all the objects.

Beauty, ugliness, joy, pain are all superimposed on the sense-perceived objects.

The objects are believed to be solid and made of elements.

Each one makes up a world according to his own mind-structure.

Each experience is real for each of the minds; because Chit-essence alone appears as some type of world-experience for any mind.

It is real as Chit; but unreal as the mind-conception. So are the theories about reality that prevail on earth.

Each mind defines reality according to his own mind-structure; and that proves real to him only.

What is a world without the senses and the mind?

What is a world without the understanding power?

Every object you see is understood as that object, because you as Chit understand it.

Every moment you are in the Chit-state only, when you perceive any object.

The ignorant does not know his true nature; and suffers.

A Knower remains always as the understanding power only, and ignores the mind-stories.

He sees the perceptions as what they truly are; as Jneyam, as Bodha, as information-content, as a piece of knowledge only.]

सन्मात्रमात्रानुविधमच्छानुभवमात्रकं चिन्मात्रं भानमात्रात्म सर्वार्थात्मार्थवर्जितं

सर्वमप्रतिघं शान्तं जगदेकं चिदम्बरे अनिङ्गनमनाभासं आत्मन्येवात्मनास्यताम्।

All that is perceived is the measure of the Chit-reality only.

The perceiver is of the nature of just pure experience.

ChinMaatram is just the shine as all this. It is the essence of all; yet has no purpose as such.

Everything is the changeless and the tranquil state of the world shining in the Chit-expanse.

Stay with the Self established in the Self, without the superimposition, and without movement.

अचला संविदेवास्ते स्थिरं कृत्वा यथा यथा तथा तथा भवत्याशु किमसत्किं च वापि सत्।

The non-moving consciousness alone exists. In whatever way the mind stabilizes itself (as a long-term conception), it becomes those perception-experiences. What is real and what is not real?

शरीराण्यथ कर्माणि दुःखानि च सुखानि च यथा स्थिरान्युपायान्तु यान्तु वा कस्य किं ग्रहः।

Bodies, actions, sorrows, and joys, let them arrive or go off, as per the steadiness (of the beliefs) of the mind.

For whom should they be accepted?

[What is Jagat? Information received by the mind; information modified by the mind; and information corrupted by the mind! This is how the ignorant experience the world!

Whatever perception-information is received by them, they add their own beliefs and emotions to it; and live in a world painted by their idiot mind.

The Knower uses the mind as a perceiving agent only; he does not allow it to corrupt the information. He sees the perceived as pure Knowledge only; as Chit-essence only.

He as the 'understanding-consciousness', is one with the 'understood knowledge'.

There is no separateness of 'Jnapti and Jneyam' in him.]

इत्थमस्तु सदथान्यथास्तु वा मैवभूद्भवतु कोऽत्र संभ्रमः।

मुञ्च फल्गुनि फले फलावहं बुद्धवानसि कृतं परिभ्रमैः।

Let the reality be this; or some other thing; let it not be there; or let it be there.

What is there to feel agitated with excitement?

Stop this enterprise of making a fruit come out, when it is just a worthless fruit.

You are intelligent. Enough of wasteful wanderings!

[What is reality?

What we see is the world painted by sense-brushes.

We can understand the world as coloured by the mind only.

There is no getting out of it, by running away from perceptions.

Even if you go to the end of the world where no object is there at all, you will at least have to perceive some empty space as your perceived field.

Vipashcit ran to the edge of perceptions, with the mind-sorcerer as his companion.

He never could get out of the perceptions presented by his mind.

Perceptions cannot be removed by running away from them; you can never outrun the ghost of Avidyaa.

Better is to change the 'Bodha of the world' into 'Bodha of Brahman'.

Look at everything as the shine of your understanding nature only.

Be established in the Jnapti state of Chit.

There is no need to close the eyes and sit in a lotus posture to reach the Turyaa state.

As you are, wherever you are, whatever object you are perceiving...just for a second pause the rushing narratives created by the mind...remain as the understanding consciousness only...and see the object as just an understood thing... your own Knowledge shining as an object.....! You will remain as the Chit-state!

Practice it at every moment without a break.

Like seeing the canvas behind the pictures, see the pure knowledge that shines as the perceived.

A silence will ensue even in the hubbub of a crowded market-place!

This silence is never affected or injured by any perception.

Mind the corrupter will remain powerless, and offer you just the minimum sense-input as required.

What matters what is true or what is untrue?

What matters what the reality is interpreted as?

You stay as the silent witness in whichever world-scene you are a part of.

Pure Knowledge never agitates; never excites.

Do not waste your time in dry philosophical arguments.

As Shankara says-

When death is close at hand, why waste time in meaningless arguments about the sounds and their derivations (Duk kim karana/what grammatical formation will the Dhuk sound take on)?

Maintain that much knowledge alone which helps you survive in the world-scene; but always be in the 'Turyaa state of Knowledge essence' only.]