

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND ONE
(STORY OF VIPASHCIT-27)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -15]
[CAN SVAPNA-STATE PREDICT THE JAAGRAT EVENT?]

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

The hunter spoke

एवमेतन्मुने सत्यं पावनैस्त्वद्विबोधनैः ईदृशैरपि मे बुद्धिर्न विश्राम्यति सत्पदे।

Hey Muni! This is indeed true! Even after hearing these sacred instructions of yours, my intellect is not able to rest in the 'state of Truth', even in the least.

स्यादीदृशमथो न स्यादिति संदेहजालिका नैतस्मिन्स्वानुभूतेऽपि वस्तुन्यद्यापि शाम्यति।

The net of doubts as to whether this could be like this or not, has not subsided in the real-state though experienced by oneself as one's own essence.

अहो बत दुरन्तेयमभ्याससुदृढीकृता अविद्या विद्यमानेव या शान्तैव न शाम्यति।

Ah! What a calamity! This Avidyaa (lady), who actually is not existent, has become firmly rooted because of the prolonged habit; and as if existing does not quieten down, though she is already quiet being non-existent.

सत्सङ्गतैः पदपदार्थविबुद्धबुद्धेः सच्छास्त्रसत्क्रमविचारमनोहराङ्गैः

अभ्यासतः प्रशममेति जगद्भ्रमोऽयं नान्येन केनचिदपीति विनिश्चितिर्मे।

I now have the firm belief that this world-illusion will end only through the incessant practice of understanding properly the words and the word-meanings got from the company of the Knowers; with its beautiful limbs of analyzing processes as instructed in the scriptures; and through no other means.

एवं चेतन्मुनिश्रेष्ठ सत्यतात्सत्यता कथं स्थितः स्वप्नदृशा चैष सुमहान्संशयो मम।

When this is so, Hey great Sage, I have got this great doubt as to what is the truth or untruth in the visions obtained in the Svapna.

(Is it a fact that an event experienced in the Svapna gets experienced later as a true event in the Jaagrata? Do the Svapna-worlds predict the events of the Jaagrata world?)

मुनिरुवाच

The ascetic spoke

POPULAR (FALSE) BELIEFS THAT BELONG TO THE IGNORANT

देशकालक्रियाद्रव्यैर्या संविन्निश्चितोदिता काकतालीयवद्भवति सा सत्यस्वप्नामिका।

The dream-perception sometimes rises as a real experience (of Jaagrata), because of staying at some sacred place, or when meditating at a sacred hour, or through the performance of some particular rites, or through the consumption of some sacred ingredients; or as a random case also.

मणिमन्त्रौषधिद्रव्यैः क्वचिद्व्यभिचारिणी क्वचित्सव्यभिचारा चित्सत्यस्वप्नाभिधा स्मृता।

Through the use of gems, chants, potions, sometimes it repeats in real life (for the pure hearted), sometimes results contradictory (for the unrighteous). It is known as a 'Satya Svapna' (Svapna which is real) when perceived so.

THESE BELIEFS ARE BASELESS

सत्यस्वप्नस्थितिर्लोकेष्वीदृश्या यदा स्थिता तदैषा काकतालीयन्यायादन्या न लभ्यते।

When 'Satya Svapna' is not so accurate and stays (as real) in this manner in the world, it is just a coincidence and nothing more.

[Such ideas belong only to the ignorant minds. When there is no world at all as such in real existence; to connect illusory perceptions of Svapna and Jaagrata, and believe in their similarity is indeed foolish. Randomly some scene appears in a Svapna without any cause; randomly the same scene appears in the Jaagrata without any cause. That does not in any way connect the two states as if one is predicting the truth of the other (like one lie proving another lie).

यं यं निश्चयमादत्ते संवित्स्वदृढनिश्चया तथा तथा भवत्येषा फलयुक्तस्वभावतः।

तमेव निश्चयं त्वस्या अन्यः प्रतिनिहन्ति चेत् तत्रासौ निश्चयः प्रौढः स कथं लक्ष्यभागभवेत्।

Chit alone with its ascertained Samkalpa stays as whatever perception with its fruits (as willed by the HiranyaGarbha/Brahmaa/or the 'Totality state of Vaasanaa-fields') (and as the yield of Vaasanaa-fruit, or the Karma-fruit). (*The Totality-Niyati cannot be transgressed by any ordinary Jeeva.*) If another person (the individual Jeeva) can undo such an ascertainment (through some rites or Svapna experience), how can his ascertainment achieve its fruit? (*What act can 'undo' the results of the ignorance for anyone?*)

न बहिर्नान्तरे सन्ति पदार्थाः केचन क्वचित्, संविदेका जगद्रूपैर्यथेच्छति तथा स्थिता।

(Actually) there are no objects outside or inside. (*Everything is just some random mind-reflection.*)

Chit-consciousness alone stays in the form of the world, as it likes (as the limitless states of experiences). (*No one can predict the events; and no dream can preconceive it.*)

स्वप्नोऽयं सत्य इत्यन्तर्निश्चयेन तथोदिता तथैवाशु भवत्येषा संशयात्संशयं व्रजेत्।

'This Svapna is real'; if such a belief rises within, then it happens that way.

If it is doubtful, then the result is also doubtful.

[If you believe that the Svapna-experience is real, then the same thing is going to repeat in the Jaagrata also; since nothing prevents from such a belief taking shape as your reality.

Whatever you believe in, that alone gets experienced as your reality!

The entire life of yours runs on the basis of your false beliefs only!

You are Chit in essence; whatever you believe in, that will appear as a perceived event, for you only.

Chit is like huge 'wish fulfilling tree'. Even if your belief is foolish, that will appear as reality to you only.]

अन्यतोऽपि फलं प्राप्तं स्वप्नसत्यत्वकल्पनात्स्वप्नेन सूचितमिदं फलमित्येव वेत्ययम्।

Even if the fruit is obtained through any other means, the ignorant man believes that the result was obtained as predicted in the Svapna, because of the imagination of the Svapna being real.

[There is no measure of foolishness in the ignorant.

Is they see an event randomly in a Svapna, and it is seen in the Jaagrata also, they will connect the cause to the dream only; and not to the actual causal factor observed in the world.

The foolish mind always hankers after miracles and magical events.

Anything out of ordinary, even if it be an ordinary incident of a random rainfall on a hot day, and if they by chance experience it in a dream, and experience it also in a Jaagrata, they may believe that it is a miracle; and gloat over their own importance of being a predictor of events.

In reality, all events that are undergone by a Jeeva as experiences, are caused by the imbalance of his emotions and bodily elements.

Nothing is fixed; nothing is destined; nothing can be predicted.

World does not run on a fixed road laid by any god or by any particular rule.

Except for the causality factor which binds the objects to some regularity, no rule is set for the events that are experienced by a Jeeva.

Nothing can be predicted by star-constellations, or dreams, or astrologers even.

Every perception is a random production of the mind that is infected by the Vaasanaas and body-processes.

Chit-state stays as a potential state from which, any experience can become manifest for any mind according to its ignorance level.

If you believe in the wrong things also, the belief will become real for you only.

Imagine a ghost; and surely by the power of Chit within you, you can get strangled by that non-existent ghost.

This is the power of Maayaa! That is why she is very dangerous to have around!]

सर्व एव निजया जगत्त्रये संविदातिशयिता दृडा अपि कालतो व्यभिचरन्ति देशतो यत्नतश्च चिरतोऽचिरेण वा।

Even if the events in all the three worlds, are well-analogized and firmly concluded as facts, they also prove contradictory, time wise, place wise, effort wise, after a long time or sooner.

[Which rule or law has managed to stay for long?

With every new thinker, new laws get invented, new theories get propounded.

Every world, every country, every place runs bound by its own belief systems and the laws invented by it.

The world you see can be measured by the ignorance level that fills your mind.

This ignorance can blind even the most learned too!

More information in the brain is not a mark of true wisdom!

Moving about as a dry encyclopedia of all knowledge of the world, does not in any way remove the Avidyaa ghost! Avidyaa exists as the learning also!

Unless one can remain as the source of all knowledge (Chit), one is never out of the clutches of the Avidyaa devil!]

सर्गादावेव चिद्व्योम भानमप्रतिघं जगत्वस्तुसतां चिदेवातो यथेष्टं तनुते तनुः।

Chit-expanse alone is the world. It never swerves from its state, and shines as the imperishable state of the Jagat. Chit alone brings reality to all the objects as willed.

[Whatever you believe to be true in your ignorant level, that thing will appear as true to you because of the power of Chit within you.

That is why the ignorant people throng temples, go to sacred cities, bathe in holy rivers, visit fake saints, do Pradakshinaa of the inert trees, perform rites to get 'predicting dreams', crowd around fake miracle men; and believe that their wishes get fulfilled that way.

Their cause and effect theory is their own 'mind-concocted theory', which is based on foolishness only.

They experience a life rooted in such incorrect beliefs only; and they are blind to the truth of the Self.

They are like the blind men groping around in wild thorny jungles filled with the deep wells and dark chasms. They hanker after some imagined happiness which is in truth some suffering-state only!

चिन्मात्रं वर्जयित्वैकं ब्रह्मान्यत्सर्वदाखिलं विद्धि सत्यमसत्यं च नियतानियतं स्थितम्।

Understand that, the leaving out the single changeless state of Brahman which is pure Consciousness, everything else at all times is both true and untrue, and stays as regularities and irregularities both.

[There is nothing more dangerous than living in a world which is governed by the false beliefs maintained by you, rather than truth.

If what you believe becomes the experience, then there is no escape at all for you from the depth of ignorance. Forever, you will be stuck with the reality shining as unreal only, and will stay away from the truth. You will live in a world of hallucinations only, happy and content with illusions.

If you dream of an event and it repeats again in the Jaagrata state, what great miracle do you think has happened to make you gloat over it?

Both the Svapna and Jaagrata states are the outcome of the same mind; and the mind has all the power to repeat the event anywhere it likes. What is there to make a generalized rule that the Svapna experience is a prediction state of Jaagrata event? Both experiences are worthless!

Regularities and irregularities are observed by the mind only; and are in no way the 'fixed truths' connecting each other.

A Jeeva's experience belongs to him alone since it is concocted by his mind alone; and is as worthless as a city seen in the empty sky.]

यस्माद्ब्रह्मैव सर्वात्म सदेकमेव नेतरत्, तस्मात्किं नाम तत्सत्यं किमसत्यं च वा भवेत्।

Since, Brahman is alone the essence of all, and there is only one Sat and nothing else; what is supposed to be real or what is the unreal as such?

[Chit, the understanding principle alone appears as the real and unreal experiences of the world. Reality shines as the unreal and real of the world experience. Svapna and Jaagrata both are real for the experiencing Jeeva only; and do not affect the mind-worlds of the others.]

अतः स्वप्नः क्वचित्सत्यः क्वचिच्चासत्य एव वा अबुद्धानां, प्रबुद्धानां नासद्रूपो न सन्मयः।

Therefore, Svapna can be sometimes true; sometimes false for the ignorant.

For the Knowers, there is nothing unreal and nothing real.

संविद्भ्रान्तिरियं भाति जगन्नाम्नी स्वरूपिणी स्वयं च भ्रान्तिरस्मीति वादिनी कात्र निश्चिता।

The 'Consciousness-Goddess' clouded by delusion takes on a form; and goes by the name of Jagat.
When she herself is proclaiming that 'I am the delusion', what truth can be affirmed here?

[The world you perceive is continuously proclaiming that it is delusion only; yet why do you search for the reality in it? What can be real in this delusion-experience; call it a Svapna, or call it the Jaagrat?]

चितिरेव चिरायेदं चित्तं चिमचिमायते यदात्मन्येव सलिलं द्रवत्तदिदं जगत्।

'Chiti' herself takes on the form of Chitta (mental faculty) and glitters. (*That alone is the Jagat.*)
Like the liquidity is within the water itself, so is the Jagat in 'Aatman'.

यथा स्वप्नं समालोक्य सुषुप्तमनुभूयते तथा जाग्रत्समालोक्य निद्रा समनुभूयते।

Just like one sees a Svapna and then experiences it as the deep sleep, one sees Jaagrat and experiences some 'dream of life' in the ignorance-sleep.

[You are awake; fall asleep; wake up in some world; fall asleep; wake up in some world; call it Jaagrat or Svapna! What other thing is there? What predicts what? Every experience, be it a Jaagrat or a Svapna, is just a random scene produced by your mind. Which state prefixes what event? What is real and what is unreal?]

अतस्त्वं जाग्रदेवेदं स्वप्नं विद्धि महामते स्वप्नं च विद्धि जाग्रत्त्वं, एकमेतदजं द्वयम्।

Hey intelligent one! Therefore, understand that this Jaagrat also as a Svapna only; and understand that Svapna is also Jaagrat only; both are just the single unborn state of Chit only.

व्योमैवाचेत्यचिन्मात्रभानमेकमिदं ततं जाग्रत्स्वप्नसुषुप्ताख्यायाः पर्यायरचना इह।

The Chit-expanse alone pervades as a shine of Knowledge bereft of perceptions.
Jaagrat, Svapna and Sushupti are just synonymous words made for it.

नेह नामास्ति नियतिर्न चानियतिरस्ति च नियत्यनियती ब्रूहि कीदृशे स्वप्नसंविदि।

There is nothing called 'Niyati' (in-built order of things); or 'no-Niyati' also (as if order is not there).
How can regularities and irregularities be there in a Svapna-perception?

[The world that is perceived is a continuous flow of random experiences only, based on the body-contents and mind-contents. There is no rule that can bind a random experience.

Even if the rules are observed, they belong to the perceiving mind only, which invents a rule to connect many events of its experience. How can you have laws governing the Svapna-worlds?

So it is with Jaagrat also, which is a more stable Svapna-world!]

यावद्भानं किल स्वप्ने तावत्सैव नियन्त्रणा स एव संविद्भानस्य कुर्यान्नियमनं मुनिः।

As long as there is the appearance of the Svapna (as Svapna or Jaagrat), that itself becomes a restriction (as bound by Vaasanaas). The Sage will bring a restriction to the (restricted) perceived appearance itself.

[Dormant Vaasanaas rise out of the oblivion of the mind, restricted as some limited experience field in Svapna and the Jaagrat; and the state of sleep is restricted as no-information-state.

A Muni transcends these restrictions, and restricts these states by the complete absence of Vaasanaas.]

स्वच्छन्दं वातलेखायाः स्फुरन्त्याः संविदस्तथा अकारणकमेवाङ्ग नियतिः केव कीदृशी।

When the 'Chit Consciousness' is blowing like a free wind without any cause, dear friend, what restriction and how?

[Can you build fence for the freely blowing wind? It will move here or there, slow or fast, in a random manner. So is the way of Chit, which can unfold any 'perceived' in the emptiness, with an inbuilt Jeeva-thing, the unreal 'I' concept.]

अथाकारादि यन्नाम कल्प्यते कारणं विदः तदकारणकं सर्गः स्यादनन्यन्न वै चित्तेः।

The world stays without any such cause of form etc, which is imagined as a cause by the scholars; since there is nothing else but (the potential state of) the (formless) Chit (that rises as a Jeeva-experience).

एतावत्येव नियतिरत्र यन्नाम यद्यथा यावत्स्फुरितं भानं तत्तथा न तदन्यथा।

This alone is the Niyati! 'Whatever however whenever it shines, it stays that way; and not as anything else'!

[There is only one rule that binds the perceived phenomenon, and that is –
'What you see is what you see it as!']

कदाचित्सत्यता स्वप्ने कदचिच्चाप्यसत्यता अभावान्नियतेरेव काकतालीयमेव तत्।

Sometimes there is truth in the Svapna as if (when it repeats in the Jaagrata also), sometimes untruth (if it is not repeated or remembered even).

Since there is no restriction (no fixed rule) at all, it is all just randomness only.

यत्स्वेनैवात्मना भाति मणिमन्त्रौषधात्मना यन्नाम नियतं तत्तु जाग्रत्यपि हि दृश्यते।

Whatever is perceived in the Svapna through the use of gems, chants and potions, as if ordained, that is seen in the Jaagrata also. (*So what? What great thing is it that you see the same illusion twice or thrice or even hundred times in the Svapna or Jaagrata?*)

जाग्रत्स्वप्नश्च चिद्भानमात्रमेवान्यतात्र का, जाग्रति स्वप्ननगरे वेदनात्सदृशात्मकम्।

Jaagrata and Svapna are just the shine of the Chit alone; what else is there as something different?

The experiences in both the Jaagrata -world and the Svapna-world are of the same nature, and are similar in character.

[What 'Jaagrata'? What validity does this term have in your delusion-state?

Are you ever awake any time to call it as a waking state?

You sleep; and have the experience of some perceived world; that world you call it as Svapna.

Are you not dreaming this so-called Jaagrata also, in your ignorant sleep?]

जाग्रन्न संभवत्येव, यज्जाग्रदिति शब्दितं स्वप्न एव, जगद्रूपं निर्निद्रस्यैव चात्मनः।

That which is known by the word 'Jaagrata'; that Jaagrata does not happen at all (except as some hallucination-state that is imagined in an insane condition of non-reasoning).

The Jagat-form is some perception-state of either Svapna or Jaagrata, when one is not lost in deep asleep.

(You are only jumping from experience to experience that may get repeated or not.

Dream is a memory in Jaagrata; and Jaagrata is a vague memory in Svapna!

What predicts what? Only delusion-states get repeated as Jaagrata and Svapna!)

[What Svapna? What validity does this term have in your Knowledge-state?

You are Chit-state in reality; just the form of knowledge which neither sleeps nor dreams; but is ever awake!

Where is the so-called 'perceived' that goes by the name of Svapna, or Jaagrata (another Svapna by itself)?]

स्वप्नो वा नाम नास्त्येव, यः स्वप्न इव शब्दितः सुसासुसैकरूपस्य ब्रह्मणो बोधरूपता।

Svapna is not there at all; as that which is known by the word 'Svapna'! It is just the Knowledge-form of Brahman (as the flow of information of the probable states of experience) who is asleep (and experiencing the Jagat-dream, but stays unaffected by the 'known'); and not asleep (never swerving from its state).

[There is nothing called Svapna, Jaagrata or even death.

A faintness of no-perception; and again a world experienced through Vaasanaas; that is all that is there. Call it the sleep or the death; perception rises again and again after the no-perception state of sleep or death.

Brahman alone is the sleep state, death state and the world-state. There is nothing else as separate from it.

Brahman is beginningless and endless. Brahman alone is the Jagat (world), as the 'knowledge of Avidyaa'.]

जाग्रत्स्वप्नादयो वैते न केचन न कदाचन दृश्यं पश्यति सत्ताशु मृतिभ्रान्तेरनन्तरम्।

These two states- 'Jaagrata and Svapna'- are never there for anyone.

The unaltered state of reality sees the perception after the illusion of death also.

(Death of the body does not end the flow of perceptions.)

यथानवरतं कालमनन्तं सीकरोर्मयः त एवान्यवदभाशावदन्याः स्फुरन्त्यलम्।

For incessant time, for endless time, the spray and the wave stay together; like the cloud and the direction, as if separate yet not different; and shine forth endlessly.

[Knowledge shines 'as' Avidyaa, and is known as Jagat.

Knowledge shines 'as' Vidyaa, and is known as Moksha.

Jagat is nothing but the sleep states (death included) broken by the experiences of some 'perceived world'.

Actually there are no worlds; no perceptions.

Like a rock's very nature is to have lines all over its body, these perceived states of Jaagrata and Svapna exist in Brahman as its very nature.

Just like the lines on the rock are nothing but the rock; the perceived phenomena also is nothing but Brahman, the knowledge in its entirety.

In the rock-level, the lines do not exist at all.

In the Brahman-level, the 'perceived' (as Jaagrata, Svapna and Sushupti) does not exist at all.]

तथानन्ये परे सर्गाः स्फुरन्त्यस्फुरिता अपि शिलाकोशान्तलेखावज्जाग्रत्स्वप्नादि तत्र किम्।

Similarly other worlds (other Creations of higher and lower categories) also shine forth, though not actually shining forth.

Jaagrata and Svapna states are like the lines inside the rock (which can be conceived as lotuses and wheels through imagination.) What is there as separate from Brahman??

CHINMAATRAM

जाग्रत्स्वप्नसुषुप्ततुर्यकवपुः साकारतावर्जितं सर्वाकारमपि व्यतीतकलनं सर्गं शरीरं दधत्

व्याप्तं चिद्वपुषा तथापि सुषुप्तं शून्येन दृश्यात्मना चिन्मात्रं खमिदं मनागपि नभोमात्रान्न भिन्नं पुनः।

Of the form of Jaagrata, Svapna, Sushupta, and Turyaa; bereft of all forms; though all forms, transcending all time limitations; wearing a body of Sarga made of divisions of time and space; pervading everything with the form of knowledge, yet empty of everything; shining forth as the emptiness of perception, this ChinMaatram is emptiness alone. It is not different from the nature of the emptiness of the sky, in the least.

साकाशानिलवह्निवारिधरणीलोकान्तराम्भोधरं सर्गादावपि कारणाननुभवाच्चित्तात्मकं केवलं

नाम्ना वर्जितमेव बोधवपुषा संयुक्तमेवान्ततः शुद्धं वेदनमात्रमेव सकलं दृश्यं न वस्त्वन्तरम्।

Though the world shines along with the Aakaasha, wind, fire, water, earth, other worlds and clouds; since there is not found any cause at all, it is only of the nature of Chitta (mental processes) only.

Though bereft of all the names, it is joined within as the form of knowledge.

All the perceptions are just a shine of consciousness (understanding) only; there is no difference at all between the objects.

[The knowledge of the pot and the knowledge of the cloth do not differ in the level of knowledge.

Whatever you 'know' about the objects of the world stays within you as the undivided 'whole' only.

The knowledge appears divided as if, only when it is cogitated as a thought.]