

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND TEN
(STORY OF VIPASHCIT-36)
[AVIDYAA IS NON-EXISTENT]

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.

वसिष्ठोवाच
Vasishta spoke

WE, THE KNOWERS KNOW OF NO AVIDYAA

रूढा येयमविद्येति संविदव्यभिचारिणी भवतां ननु नास्त्येव सा सरित्स्वव पांसुभूः।

This lady who is well-established as 'Avidyaa' and corrupts the understanding for you all, she does not exist for us at all, like the dry sandy land in the river.

(Avidyaa is a term used in instructions; she does not exist at all actually.

Our intellects are always pure and bereft of all Vaasanaas; Avidyaa is just an imagined term for us!

Even you all are seen by us as the shine of Brahman only that is second less.

We exist as only just the pure awareness state that is uncorrupted by the duality sense.)

SOLIDITY IS A SENSED QUALITY OF THE OBJECTS

यथा स्वप्नेऽवनिर्नास्ति स्वानुभूतापि कुत्रचित्थेदं दृश्यता नास्ति स्वानुभूताप्यसन्मयी।

In the Svapna, there is no solid ground; though experienced, it is nowhere.

Similarly this 'perceived state' is also not there, though experienced; and is unreal.

WHAT IS THE LIGHT THAT LIGHTS UP THE DREAM-WORLD?

चिदव्योममात्रमेवार्थाऽनलवद्भासते यथा स्वप्ने तथैव जाग्रत्वेऽनलं स्वस्यैव लक्ष्यते।

Chit expanse alone shines as the objects as if lighted up by fire, in the Svapna; so also, in the waking state also the fire which lights up all the objects is one's own essence.

[If Chit as the Self-essence does not 'know' the object, then how can any object exist as outside of the consciousness that is conscious of it? Even the sun and moon exist because of the power of Chit to 'know' the sun as the sun or the moon as the moon.]

THERE IS ONLY THE UNBROKEN CONTINUOUS PERCEPTION-EXPERIENCE ALWAYS

इदं जाग्रदयं स्वप्न इति नास्त्येव भिन्नता सत्ये वस्तुनि निःशेषसमयोः यानुभूतितः।

There is no difference as – 'this is Jaagrat; and this is Svapna' - in the Reality, since both are equally similar in all ways when experienced.

[Jagat is just the continuous flow of experiences unbroken and constant; 'sleep' does not stop it; 'death' does not stop it; though we draw imaginary borders to this flow of experiences, and name them as Jaagrat, Svapna, Marana etc.

You are always 'awake' in Jaagrat, in Svapna and even after the body meets its end.

Your 'awake-ness' is you the real Self. You can be never be out of the 'awake to perception state'.

So, why fear death? It is just a change of life-existence for the ignorant; Vaasanaas will make sure that you rise up again as their puppet. The Knower has no body-identity, and no Vaasanaa; so he just is continuously awake, without any change of life-existence.

Either you exist as the continuous flow of Vaasanaa-experiences with no fixed identity as such, forever and ever (as the idiot Brahman); or exist as the fixed 'Knowledge-identity' as a witness of all experiences (as the intelligent Brahman). Either way 'death' does not in any way kill you the Brahman, the mirror that reflects the perception-state.]

DEATH DOES NOT STOP THE EXPERIENCE-FLOW

नैतदेवमिति स्वप्नप्रबोधात्प्रत्ययो यथा मृत्वामुत्र प्रबुद्धस्य जाग्रति प्रत्ययस्तथा।

When one wakes up from dream and experiences the Jaagrat state, then one understands that the dream was not the real thing; and starts believing in the Jaagrat-life.

Similarly after dying and waking up in another world, he starts experiencing that life as real.

[Do you not die at every night when you sleep? You wake up only because of the dormant Vaasanaas.

Death is also some such sleep, where you will dream again another world, because of your dormant Vaasanaas.

What guarantee is there that you are experiencing the same world when you wake up in the morning?

How can you know that you had died when you slept and are awake in another life-experience? You are just a Vaasanaa-product; and have no say in anything! You just are fated to suffer through experiences as some one or other – a worm or an animal or a human or a Deva or whatever! If when asleep, you had lived the life of some cow or dog or worm or any other person, you would not know of it when you wake up on your bed. You will continue as whatever your identity is at the time of waking up. Sleep is a death that you experience daily. Every morning you are newly born, with some memories (of false or true events) alone as your identity-support. You will never know even if your identity is changed every morning. Identity of a name and form is just a belief that you are what you are, and never can be trusted to be true.]

JAAGRAT AND SVAPNA ARE SIMILAR IN CHARACTER

कालमल्पमनल्पं च स्वप्नजाग्रदितिह धीः वर्तमानानुभवनसाम्यात्तुल्ये तयोर्द्वयोः।

Though both the Svapna and Jaagrata are similar in quality, the time of experience is understood as short or long, based on the present state of waking up.

[Only when you wake up from sleep that you will think that the Svapna is of a short time-span and so unreal; but while you were dreaming, it was long enough to be true at that time.]

बाह्ये तदेवमित्यादिगुणसाम्यादशेषतः न जाग्रत्स्वप्नयोर्यायानेकोऽपि यमयोरिव।

Both Jaagrata and Svapna are experienced as if outside only (not that the Svapna is experienced inside, and the Jaagrata outside); and are similar in qualities in all ways.

Jaagrata and Svapna are like twins; one is not superior (Jyaayaan) to the other.

[There is nothing inside or outside; both the states are experienced as if in an outside only. Both are real when experienced; but their stable or unstable nature is defined through comparison only.]

यदेव जाग्रत्स्वप्नोऽयं यः स्वप्नो जाग्रदेव, तत्रैतदेवं किलेत्यस्ति धीः कालेनोभयोरपि।

That which is Jaagrata is Svapna alone; that which is Svapna is Jaagrata alone. There is no sense of less or more time, when one is experiencing them (since time is just a part of the perceived event, and not absolute).

आजीवितान्तं स्वप्नानां शतान्यनियतं यथा अनिर्वाणमहाऽबोधे तथा जाग्रच्छतान्यपि।

All through the life, hundreds and hundreds of dreams rise up without any rule. Hundreds and hundreds of Jaagrata experiences are also similar for the Jeeva, who is asleep in the 'Anirvaana state' (where he has not yet attained the Nirvaana state through Vichaara).

(He is always covered by the Vaasanaas as his dresses, namely the bodies.)

[A Jeeva (the puppet produced for experiences by the Vaasanaas) is always asleep, and always exists as some dream character or other as per the Vaasanaa dominance. He calls some experience as dream, some as Jaagrata, some as other world, or other life, like drawing line across the flooding river, namely the experiences.]

उत्पन्नध्वंसिनः स्वप्नाः स्मर्यन्ते बहवो यथा तथैव बुद्धैः स्मर्यन्ते सिद्धैर्जन्मशतान्यपि।

The Svapnas (of night-sleeps) which rise up and perish even as they appear, are remembered as abundant by the ignorant (as some unreal worthless memories). So also, the enlightened Siddhas remember the hundreds of births (of their past) as dreams only (and as worthless and as not happened at all.)

[After you realize, your consciousness does not go off into the sleep-state of death.

It will continue to be as a single Aatvaahika state.

You may even remember all the lives you had passed in your ignorant state like Leelaa did; but you will not bother about them, and will dismiss them as meaningless as the dreams of the night.

Realization is not the end of consciousness; you will continue your conscious existence; and remain as the inner Knowledge essence only; completely erasing off the identity-sense with the body.

It is not the verbal negation; but an inner understanding, which becomes your very nature.
It is not a state of running away from the 'perceived'; but the wonder of realizing 'the complete non-existence' of the 'perceived', though inside the perceived.]

एवं समस्तसाधर्म्ये समस्तानुभवात्मनि कचति स्वप्नवज्जाग्रज्जाग्रद्वत्स्वप्नवेदनम्।

Since all the characteristics are similar when experienced by all, (it is obvious that the) Svapna shines as the Jaagrat; and the Jaagrat shines as the Svapna-experience.

(You are dreaming in the dream; and you are dreaming even in the waking state also.)

यथा दृश्यं जगच्चेति नित्यमेकार्थतां गतौ उभौ शब्दौ तथैवैतज्जाग्रत्स्वप्नात्मकौ स्मृतौ।

The 'perceived' and the 'Jagat', both carry the same meaning.

The two words 'Jaagrat and Svapna', likewise also are similar in meaning.

एवं स्वनपुरं स्फारं यथा व्योमैव चिन्मयं तथैवेदं जगत् अतः क्वाविद्या दृश्यते कुतः।

In this manner, the spread out city in the Svapna is just the expanse of Chit alone.

That is how the Jagat also shines in the waking state. Therefore, where is Avidyaa seen?

[Dream; sleep; dream; sleep! That is all that is there!

You can call one dream as sleep-dream; another dream as Jaagrat!

You can call the sleep as sleep, or death; call another dream as a new birth! What matters?

Existence for a Jeeva is just a sleep-dream continuance!

If realized, you are awake; can dream or not dream! Your choice! That is freedom!

Be a Jeeva-Brahman wearing the costume of Vaasanaa, or stay as a Siddha-Brahman without the costume of Jagat!

As Chit, you can never cease to be, either as a Jeeva (with numerous 'I's) or a Siddha (with a single 'I')!

There is nothing called Avidyaa! How can the Chit have Avidyaa?

Avidyaa is also an object 'understood' by Brahman; and not real.]

तदेवाकाशमात्रात्म यद्यविद्येति कथ्यते तद्यदास्ते तदेवाहं बन्धः स्वकलनात्मकः।

Therefore, that which is known as Avidyaa is actually empty expanse only.

Whatever is there, is the 'I' alone (as Chit). Bondage is one's own imagination.

तन्मैवं क्रियतामेतदबन्धस्यैव बन्धनं कान्यता अमलव्योम्नश्चिन्मयस्य निराकृतेः।

Therefore, do not bind the unbound one.

Where is any separateness in the taintless, formless, Knowledge expanse?

[Enough of talking about bondage and liberation!

Who is bound or who is liberated? Who can be under the control of the non-existent Avidyaa?

When Chit alone is, how can Avidyaa exist as a separate thing?]

चिन्मयाकाशकचने क्वास्मिन्किल निराकृतेः दृश्यनामन्यविद्याख्ये बन्धो मोक्षोऽथवा कुतः।

In this shine of Chit-expanse, which is formless, where at all is the bondage in the so-called perceived, known by the name of Avidyaa, or where is Moksha even?

नाविद्या विद्यते नाम बन्धो, बन्धो न कस्यचित्, मोक्षो न कस्यचित्, मोक्षश्चास्तिनास्तीति नास्त्यलम्।

There is no bondage named Avidyaa. There is no bondage for anyone.

There is no Moksha for anyone. There also exists no talk of Moksha being there and not there.

[No one exists as a Jeeva also; Jeeva-state is also just an imagined state.

Therefore the terms like 'bondage' and 'liberation' are meaningless.

You are not a bound Jeeva, suffering through Avidyaa, seeking liberation!

There is only the Chit; no bondage; no Moksha; no Jeeva; no Avidyaa!]

नास्त्येव विद्याऽविद्या वा चिदेवेयं कचत्यजा ख एव स्वाकृतिः स्वप्न इव सर्गस्वदेहिनी।

There is no Avidyaa; there is no Vidyaa. Chit alone shines like this, as the unborn.
Emptiness alone is its form. Like the Svapna, the Creation is its own body.

[The terms like Avidyaa, Vidyaa, Brahman, Aatman, Bandha, Moksha, Jeeva, Manas, Buddhi, Jagat etc are terms used for explanation only, and are not there as real things.

Brahman is not Brahman at all; but just some unknowable something which exists as all this.

We can never 'know' it; but only 'be' it!

'To be' is to be just the vision of knowledge, as 'That' aware of 'That' alone!

This alone is the auspicious state of Shivam! Such Shivas also exist limitless in the Chit-expanse!

Who can set a limit to that limitless potential state, which is nowhere but everywhere!]

YOU CAN CATCH A GLIMPSE OF IT IN EACH AND EVERY INSTANCE OF PERCEPTION

(Each and every scene of your world rises from deep inside you alone and fills up the emptiness around you, and dissolves into you the next moment, like a wave rising from the Ocean and dissolving into it immediately. See the Ocean always, and not the wave!)

देशाद्देशान्तरप्राप्तौ यन्मध्ये संविदो वपुः तज्जाग्रत्स्वप्नदृश्यस्य रूपमित्येव निश्चयः।

'That (Chit) form of the perception', which is in between the two cognition-states (as the potential state of perception), is itself the form of the 'perceived' in the 'Svapna and Jaagrat'. This is for sure.

[The perceived objects are like the waves rising in the ocean of Chit.

Chit alone shines as the Knowledge of the objects. Chit alone rises as the waves of Jaagrat and Svapna also.

The consciousness which perceives the worlds of Svapna and Jaagrat is the same unchanging principle in both. Jaagrat and Svapna are also the waves rising from the ocean, and are not different from the ocean.]

'THAT' ALONE RISES AS YOU AND YOUR WORLD SCENE

सबाह्याभ्यन्तरे दृश्ये शान्तनिद्रस्य यद्रूपः एकस्य निशि तद्रूपं जाग्रत्स्वप्नदृशामिह।

That (Chit) state which is outside and inside, that which is in tranquil sleep, that which is one only, that (Chit) is of the form which is experienced in the 'perceived' of the Jaagrat and Svapna at the night (of ignorance).

[Night-sleep that is experienced as a 'no-perception state' is nothing but an 'intermediate withdrawal state of perception', experienced by the Jeeva. At each instance of sleep, the Jagat vanishes fully, and you are back at the potential state of Chit, like a baby cuddled in the Mother's bosom. Again you rise up as a dreamer dreaming a world as if you are waking up after sleep, and see some world as presented by your mind-servant (as per his stupidity or intelligent level).

Sleep is a state where Vaasanaas wait as the seeds before sprouting as the 'perceived'.

Chit is something equal to a sleep state; but it is free of all the seeds of Vaasanaas.

It is a 'fully awake state' where one just is aware of the Jaagrat and Svapna states. Chit does not dream; but exists as the states of Jaagrat and dream, like a mirror exists always with its reflections. Chit is a state of utter tranquillity and peace. That alone unfolds as the experiences of Jaagrat and Svapna.]

विद्धि तद्रूपमेवेदं भेदवेदनमित्यपि चित्यन्तमागतः कोऽन्यो नाम स्याद्भेदवेदने।

Know that, 'that (Chit) form' alone is the understanding of the difference also; and is part of the perceived. Who else can be there as another person when understanding the difference?

[If this 'Chit state of tranquillity' was not aware and was not common in both the Jaagrat and Svapna, how can even the comparison between the two states arise?

Chit is the common principle of both the states; and shines as both those states.

The Svapna-perceiver and the Jaagrat-perceiver are the same.

The 'changeless' alone can be aware of the 'change' also.]

चिद्व्योमैवाभेदबुद्धिश्चिद्व्योमैव च भेदधीः द्वैताद्वैते चैकमेव तथा शान्तमखण्डितम्।

Chit-expanse alone is the undifferentiated principle. Chit-expanse alone is the differentiating principle. Duality and non-duality are just the one single principle only, which is the unbroken tranquil state.

सदंशो बोधतद्ग्राह्यमय एव यथा तथा दृष्टा य एव दृश्यं तदद्वैतवेदनमेककम्।

The principle of Reality which is the essence of knowledge, is of the nature of understanding something; so, the 'perceiver is the perceived only'. The duality seen there is actually oneness only.

[Svapna is a state where you know something as the experience; Jaagrat is also a state where you know something as the experience. Knowledge alone shines as both the states.

The perceiving consciousness alone is the experiencer of Jaagrat and Svapna.

Chit-expanse understands the Jaagrat and Svapna as two different experiences; that is why the idea of difference is there.

The common 'Sattaa' (understanding principle) of Jaagrat, Svapna, and their difference is Chit. The two states are not different; but their duality is understood by the Chit-state which is the one single reality behind all the experiences (as the pure awareness).

तद्ब्रह्म खं विदुर्द्वैतमद्वैताद्वैतमेव च सर्ग एव परं ब्रह्म द्वैतमद्वैतमेव सत्।

That Brahman is emptiness only (just some ready-state which is ready to become an experience); is both the (understanding of) the duality and non-duality; and is (undivided and) non-dual only.

The world that is seen is the Supreme Brahman (as Knowledge-shine)!

Reality is both the duality and non-duality.

[The non-dual Brahman is the common principle which differentiates between non-duality and duality.

There is only the Brahman; the Knowledge, the information flow; and no world at all.

Knowledge cannot exist as divided. Division is also some information only!

All that you see as various objects becomes possible, because you are 'the one single principle of undivided knowledge', which knows the manifoldness also.

Chit is the knowledge of duality. Chit is the knowledge of non-duality too.

That is why duality and non-duality prevail as a part of the perceived.

Forget these words; and remain as one only without the taint of the world.]

नेति नेति विनिर्णय सर्वतोऽभिभवत्यपि पश्चात्त्यक्त्वा चिदाकाशे शिलां कृत्वास्यतामिह।

Ascertaining through proper understanding that Brahman (Knowledge) is the common essence of all, by negating all the differentiation through the practice of Vichaara, later completely renouncing the idea of duality, sculpt a rock in the Chit-expanse; and stay silent.

[Your Saadhana is to sculpt a 'rock of firmness' (rock of diamond) in the emptiness that is spread out as world in front of you. Be a precious stone (Siddha) that is stored forever in the Brahman-casket.

Do not remain as a garbage-bundle (Jeeva) only, moving from bin to bin.

Your life now is just flowing away as empty waves in the empty ocean of Bhava.

Hold back; think; do Vichaara continuously day and night; postmortem all the objects and all the sense experiences thoroughly, as endowed with extreme dispassion; destroy the idea of duality; stay as a huge rock of Knowledge only, unaffected by the splashing waves of the 'perceived'; and stay absolutely quiet.]

यथाक्रमं सुभग यथास्थितस्थिति यथोदयं व्रज पिब भुंक्व भोजय

अभीप्सितं गतमननो निरिङ्गनः सुचिन्मये परमपदोपलो भवान्।

Hey Meritorious one! Do your actions as belonging to your station of life without transgressing the ethics prescribed the scriptures. Do not go against the rules of the society; let it be whatever it is.

Move about as you wish. (*You are not bound by any rules or ordained actions anymore.*)

Drink, eat, offer food to others also. (*Just live as usual. normally attending to the body-needs also.*)

(*Do your duties to the society also.*)

Remain without desires. (*Do not hanker after the mirage world.*)

Be free of agitations. (*What is there to bother about unreal sense experiences?*)

Remain without the quivering. (*Stay motionless like a rock.*)

(*Do not shake when the waves of the perceived hit you violently.*)

Stay as the rock of diamond of the Supreme State, in the blissful state of Bodha.

*(See every object and person as a bundle of information only.
World will appear as Knowledge only; perceived will be seen as pure emptiness.)*

चिद्व्योमार्थतयार्थानां यथास्थितमिदं जगत्सरूपालोकमननमपि चिद्व्योम केवलम्।

The world is what it is because, the objects look meaningful because of the meaning understood by the Chit-expanse. All the forms and thoughts connected to them are just the Chit-expanse.

[Observe any object or person in front of you.

You see some shape; some colours; hear some sound coming from that object too; you can touch and feel that your hands do not go through that object; and may smell it too!

So what? You received or rather produced some knowledge-pieces as image, sound, smell etc; and also the idea of an outside and also the idea of some distance; and also the idea of some time measure (through the sun or clock or calendar or season). Remove all these; there is no world for you at all!

The senses belong to you; and so the information rises from your brain only.

The sense-data received by you is just pure sense-information.

If this was not there, there is no object at all there!

You with your senses are a necessary part of the object; because the object is just a bundle of sense information produced by you, and processed as some add- on information.

Without you to sense it, the object will not be there at all!

Suppose you had no eyes; the images will not be seen.

Suppose you had no ears; sound will not exist at all.

Suppose you had no nose; smell will not exist at all.

Suppose you had no tongue; taste will not exist at all.

Suppose you had no touch and the solidity factor, your hands will pass through the object.

These senses are not the physical organs; but the mind-capabilities.

If all this sense information was not produced, what is there then?

You will be some emptiness without being able to sense anything as an object.

This emptiness is the Conscious Chit; that is 'you' actually (or the real 'I').

'That alone' senses the objects, not the inert physical body. Your body also is a sense-information only!

What is outside of you? Nothing; but some emptiness waiting to become some information!

'Outside' is also information only. Rather, there is no outside at all! There is no differentiation at all.

Pure emptiness alone is, ready to burst out as the Knowledge of the world!

When it bursts out as the Knowledge of the world, you with your objects are instantly there (as the perceiver/perceived/ perception).

This Knowledge which shines as the world is the Chit expanse, the emptiness shining as something. When the sense information becomes the knowledge of some event or experience, the process is called 'the mind'.]