

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 ELEVEN
(STORY OF VIPASHCIT-37)
[THERE IS NO MANIFOLDNESS AT ALL]

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

THERE IS NO MANIFOLDNESS AT ALL

स्वप्नचित्पुररूपत्वादन्वयस्मान्न विद्यते जगत्स्मान्नभः शान्तं, नेह नानास्ति किंचन।

There is nothing other than that (tranquil state) because the Svapna-city is supported by the perceiving mind (empowered by Chit). (Jaagrata is also a Svapna-city.) Therefore, the Jaagrata-world is also the tranquil state of the Chit only. 'There is nothing else whatsoever as manifoldness here'.

चिदाभानमनानैव नानेव परिलक्ष्यते अनात्मैवात्मनात्मानं स्वप्नाकाशपुरेष्विव।

The Chit-shine, though it is not manifold (Anaanaa), is seen as if manifold (Naanaa), as similar to what is seen in the Svapna and imagined cities; this manifoldness is non-self, yet it reveals itself as non-self to itself.

[When you imagine a city, you can imagine manifoldness; but you do not yourself become manifold; you do not split into parts. So also, Chit which is the 'single state of tranquility', is the 'Knowledge of manifoldness' also; but Chit itself is 'not manifold'.]

सर्गादाविव चिद्द्व्योम स्वप्नाकाशपुरं जगत् आभातमेवासत्यं च नूनं सत्यमिव स्थितम्।

Just like the beginning of the world, (which is an imagined concept), this Jagat also shines unreal like a city of the Svapna-emptiness of imagination; and stays as if real. It is just the expanse of Chit alone (the potential state which can exist as any probable state of experience).

IS JAGAT REAL OR UNREAL?

तज्ज्ञाज्ञातो न मूर्खाणां अज्ञाज्ञातो न तद्विदाम् विद्यते, सर्गशब्दार्थः सत्यासत्यमयात्मकः।

The meaning of the word Sarga (Creation) stays as the state of real and unreal.

The Knowers of Brahman (Knowers of 'That') do not 'know' the meaning of the word 'Sarga' (Creation); this vision is not there for the fools (who exist as part of the unreal world-state)!

(For the Knower, Creation is just a mind-concept'.)

The non-knowers of 'That' (the ignorant who exist as a part of the unreal world-state) also do not 'know' the meaning of the word 'Sarga' (Creation) (since they have various theories about Creation which all are contradictory to each other). This vision is not there for the 'Knowers of That'!

[What is Jagat? Ask the ignorant.

There are hundreds of theories rising from them as to how the world came to be, what it is, etc; all based on their religious, philosophic and scientific temperament.

Nothing is right or wrong; but holds good in their Svapna-worlds only.

Their worlds run by their own theories and findings!

The world stays real for them; yet is unreal actually! Not worth any theory even!

Ask the Knower! He knows that it is non-existent; and knows that it is just an object of knowledge and not real; he sees the reality of Brahman alone as the Jagat.]

तज्ज्ञाज्ञयोस्तयोरन्तःप्रतिपत्तौ तु यत्स्थितं न बोद्धुं न च वक्तुं ते जानीतस्तौ परस्परम्।

That which stays as the ascertained knowledge of the world within the Knower (as unreal) and the ignorant (as real), they cannot explain it to you; or talk about it to each other.

[Can a Knower and the ignorant understand each other's vision of the world?

It will be like a man with eyes explaining colours to a blind man!

Can the Knower understand why the ignorant believe in the reality of the world?

He cannot! For he sees no 'Jagat', but Brahman alone!

How can the rope-seer and the snake-seer understand each other?

The snake-seer is trembling in fear! The rope-seer is laughing at his fright!

The Knower holds on to the gold; the ignorant hold on to the bracelet!

Each live in their own world of the perceived; one stays as Knowledge; the other stays as the object of Knowledge only! The Knower alone is truly conscious; rest are all inert machines only!]

स्वबुद्धौ सर्गशब्दार्थो मिथोन्तस्तत्किलानयोः स्थैर्यास्थैर्ये जाग्रतो द्वे अक्षीबक्षीबयोरिव।

The different meanings of the word Sarga which stays as an understanding within, in both of them in their intelligence, are as different as in the non-drunkard and drunkard, who are aware of the stability and instability only.

[A drunkard has no clear vision of anything; his senses bring in the wrong information of the world; he cannot even understand where he is walking, or what he is blabbering.

He has no control over his actions or thoughts.

The state of the ignorant is not different from that of a drunkard.

The ignorant stay intoxicated by the liquor of attachment and desires; they have no control over what they talk or what they think. The body-chemicals direct their movements. They get always the wrong information of the reality. They live happily in their own mind-concocted life-stories. They do not have the courage to look at their loved ones as information-contents rising from their own mind-boxes.

A knower on the other hand, is fully in control of his mind and body.

He has no desires; no attachments. He gets the correct information that the Jagat is just a bundle of information shining forth from himself. He does not place value to the mind-authored stories; rather his mind stays in a dead condition only; just doing what he says. His world is stabilized as the eternal shine of Chit.

How can he communicate with the ignorant ever?

Even if he moves among them, it will be like an adult participating in the idiotic game of the children, to humour them. That is why the Knowers prefer solitude may be, and stay aloof from the worldly lot!]

HOW DOES THE UNREAL STABILIZE FOR THE IGNORANT?

द्रवस्थितिमिता यद्द्वस्रिद्वारिणि वीचयः चित्तौ स्थितिमितास्तद्वचेतनात्सर्गवीचयः।

The different water-waves of the water-stream exist only as supported by the liquidity-factor that forms their real essence, and are connected by that alone.

[All the manifold experiences which rise as the Jeeva-states, are after all the 'Chit alone' that exists as the common essence of all!

Like the sense of the eye exists as all images, like the sense of the taste exists as all the tastes, like the sense of the sound exists as all the sound-forms, like the sense of smell exists as all the sounds, like the sense of touch exists as all the sensations of touch, the understanding state of Chit exists as all the experiences at once as its probable states. The waves of world-experiences that rise one after another are supported by the single conscious Aatman that connects them all (as the Jeevahood in various intellect-measures).

World is like an ocean of Knowledge waves (information waves).

When you perceive a world-scene, some limited information content, as a small wave-form, stabilizes and gets frozen as a world-perception for you, as its perceiver, as your own shine.

What you see is the mind 'freezing the information content' as the world for you.

Each mind is a Chit-operated gadget which produces some particular 'perceived' (limited information-content) as a world (like a dream dreamt by you, the dreamer).

If there is no mind or senses to freeze a world-perception, what is left back?

Nothing but just the potential state of Knowledge, ready to become 'any perceived field with a perceiver already inbuilt' as a Jeeva! Just Pure emptiness of the 'Knowledge essence' alone 'is' actually!]

चिद्रूपं यन्न किञ्चित्दिदं किञ्चिदवस्थितं भाति दृश्यमिवाद्दृश्यमपि स्वप्नपुरेष्विव।

The form of Chit which is 'not anything' stays as 'something'; and shines forth as the 'perceived' though it is not perceived, as it happens in the Svapna-worlds.

[Is there any perception process going on in Brahman-state? Not at all!

Just the 'Knowledge potential' stays as the 'Known object called the world', like water vapour staying as the water, when it condenses.

The world comes into existence, only when there is some one to see it, or when something is there that is capable of processing some information.

That is why the perceived world needs a perceiver to perceive it!

Chit is the Knowledge that is one single essence of all the worlds anywhere at anytime.

When it 'knows' its knowledge as 'I Know', the world comes into existence as it were, with countless 'I's!

When you 'know', then only, the house is there; family is there; country is there; all your life events are there, even you the individual is there.

You exist; and everything exists as your shine.

You are not the matter-heap, but are actually the Reality shining as you and your dream-world of Jaagrata!

'Bliss' is synonymous with this 'existence-sense'! That is Brahman which is without the name of Brahman!

If you stay only as a Knower of the Self without 'the known', then, where is the world?

The family, the house, the country, the valued possessions in the form of lands and riches, all the imagined god-images, all turn into just formless Knowledge-forms only. They become auspicious and pure.

How can you be attached to some knowledge (information) called family or house or a deity?

Knowledge is just pure knowledge and nothing else. Nothing is perceived at all!

Knowledge just 'is'; and that is the Jagat!]

JAGAT IS 'CHIT-CHAYAA'

[The more the opaqueness to the knowledge-light, the more the dullness of the intellects!]

चिच्छायेयं प्रकचति जगदित्यभिशब्दिता नन्वमूर्तेव मूर्तेव द्रव्यच्छायेव वै तता।

The shadow of the Chit alone (as the absence of the sunlight, namely the absence of the knowledge-vision) shines forth by the name of Jagat; though it is without any shape, yet as if with shape, spreading out like the shadow of the object (as the increasing state of Avidyaa).

[World is the frozen state of Information. World is like a shadow of itself seen by the Brahman.

Where it sees, that is the 'place'. When it sees, that is the 'time'. What it sees, that is the 'object'.

What it hears and understands, that is the language! What it knows, that is the 'world'!]

कायमात्रकमेवेदं भ्रान्तिमात्रमसन्मयं पिशाचविभ्रमालोकप्रायमायासनं दृढम्।

'Shadow' is just the shape alone; unreal as a delusion; like seeing the illusory form of the ghost; and very tiring (since you keep running away from the ghost that is imagined by you, and can never outrun it)!

[Shadow is not real; it is there as the absence of sunlight.

When nothing blocks the sun, the shadow is not there at all!

If you are the sunlight, then there is no heat or suffering. It is blissful state of the shine only.

If you are an ego blocking the sunlight, then you see the shadow of the world; and suffer the heat of the sun!

Kill the ego (I and mine concepts); the shadow vanishes completely!]

JAGAT IS JUST A MOMENTARY FLASH OF INFORMATION ONLY

मनोराज्यमिवासत्यं लोलं लम्बाम्बुबिन्दुवत् द्वाभ्यामित्यनुभूतिभ्यां यदसत्तत्र कात्मता।

Jagat is as unreal as the kingdom built in the mind.

It quivers like a drop of water hanging from some grass edge, during the experience of both the states of Jaagrata and Svapna. What is there to identify with something so unreal and meaningless?

विदार्यदारुववत्तरङ्गानिलशब्दवत्खे शब्दाः पवनस्फोटा भ्रान्त्यर्था वासनोदयाः।

Like the (meaningless) sound that emanates when the wood gets split, like the (meaningless) sounds of the splashing waves and the blowing wind, the sounds of speech which are formed by air-vibrations (and are meaningless), are all in the empty sky as if outside (but are within only as the understanding state).

(Sounds in the form of languages are meaningless only; but are understood as words by common practice.)
The objects also exist as meaningless sense-information only, and rise up as a part of Vaasanaa-fulfilment (from within only).

[The sound you hear as if coming out of a wood that is split, the sound that rises from waves when they dash against the sandy beach, the sounds you hear as the words and speeches of others and yourself, do not exist anywhere outside, but in your own mind (or brain).

The hearing capacity is in you only; and creates the sensation of sound.

There is no noise at all as such in the Jagat! The Jagat is actually very silent and soundless!

A knower makes no sound from within; so he is always in the blissful silent state.

That is how the Vaasanaas within, create the solid structure of the world, as if outside.

The world is not outside; but within you, like the sound you hear is within you.

There is no outside also actually, except as an idea in the mind!

Vaasanaas and the wants exist ready to become some form of experience, as frozen information-states.

That alone is the world!

The entire world of space and time (material world) is inside the Chittaakaasha (Mind-space); and all that stays inside the Chidaakaasha (Knowledge-essence)! And this Chit-expanse is just emptiness only.]

सर्गादितः स्वप्रतिभा कचति स्वप्नशैलवत्वस्तुतस्तु न शब्दोऽस्ति नार्थोऽस्ति न च दृश्यता।

One's own perceiving capability shines forth as the Sarga which has been created, like a mountain seen in the Svapna. Actually, there is no sound, no object, and no perceived.

(Names and forms which make up the world are all mind-made!)

[You have the seeing capacity; images are there. You have the hearing capacity; sound is there.

So it is with all the senses and their objects.

If you have the thinking capacity, unlike the insects and animals, you have stories of your life.

If you do not exist as a mind, then no world is there!

How can the Known exist without the Knower?

Chit alone knows the world as it were; and the world is there as it were!]

यदिदं चास्ति चाभाति तत्सर्वं परमार्थसत् अन्यादृक्कारणाभावात्सर्गादावेव नोदितम्।

Whatever is here, or shines forth as all this, is the essence of the Supreme.

The Creation has not appeared at all, since there is no cause for it; and no one is there to see it also.

[Actually, no one sees the world! Does Chit have eyes, ears etc?

It is formless! So, who sees the world? No one! It is just some delusion that exists as the world!)