

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 FIFTEEN
(FINAL INSTRUCTIONS-3)
[WORD-PLAY OF THE TERMS JAAGRAT AND SVAPNA]

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.

WORD-PLAY OF SVAPNA AND JAAGRAT CONCEPTS

[It may be a little confusing to follow the exact import of these verses when read as the translation. In simple English, this is how the argument is placed. We all know that we have the waking state and the dream state and a sleep-state. In each one, the other states are absent.

We call the waking state as Jaagrata and the dream state as Svapna. Actually this waking-state is a dream-state only, and is experienced due to ignorance, and it loses its reality when one wakes up in the 'Turyaa-state'. So this waking state is actually a 'awake-dream'. In this 'awake-dream', you have another dream when you are asleep (as a regular feature of this earth). What shall we call that dream as? When you dream, you do not know that it is a dream; but you are awake in that dream. So it is 'dream-awake' actually. In the 'awake-dream' you have a 'dream-awake' state. In the 'Jaagrata-Svapna', you have the 'Svapna-Jaagrata'. It is amusing to note that you are dreaming here when you think you are awake; and are awake in there when you thought you dreamt. Are you not confused? You do not seem to understand what is what actually!

Jaagrata retains the memory of the Jaagrata after the dream also; so it is as if the dream is inside the Jaagrata. Anyhow, nothing is inside or outside of any state. The mind experiences the three states forcibly like a prisoner getting pushed from one room of the prison to the other. Only the non-prisoner can be free, and watch the three rooms from the outside as it were. Such a free state is known as 'Turyaa' the fourth room where the observer stays as if outside of these rooms. Not that a Mukta will not sleep or dream, but he is completely aware of the workings of the three states, and is therefore free (like a person who knows the magician's trick never comes under the spell of the magician.) A Mukta does not bother about the experiences of the Jaagrata also, and not of the dream also. For him, any experience of the perceived is worthless and just a phenomenon to bear with (like the sight of a mirage river), as the natural state of Reality.]

वसिष्ठोवाच
Vasishta spoke

JAAGRATA SVAPNA - WAKING STATE WHICH IS LIKE A DREAM
SVAPNAJAAGRATA- DREAM STATE WHICH IS LIKE JAAGRATA

(This Jaagrata is like a Svapna which loses its reality in the Turyaa state, like the dream loses its reality when you wake up in Jaagrata. So, this Jaagrata is actually a SvapnaJaagrata, where you are awake, but dreaming.)

जाग्रत्स्वप्ने स्वप्न एव जाग्रत्वमनुगच्छति।

In the JaagrataSvapna, (awake-dream), the Svapna (that you have while asleep) imitates the Jaagrata. *(The dream experienced inside the awake-dream is like the waking state itself (as shown in the Yogi's story).*

[You are awake now and you are in a world of Jaagrata. You fall asleep in this Jaagrata world. Then you dream in that sleep. You call it the Svapna (dream), after you wake up. But that dream was like Jaagrata only actually. It is the Svapna that you were having when you are in this Jaagrata-state; so you believe! Svapna is a part of the Jaagrata-state according to you. But you were awake in that dream-world. That world of dream was like this world of waking only. You were awake there also. Therefore, this Jaagrata is a dream and is 'JaagrataSvapna'. The Svapna inside the Jaagrata is 'Jaagrata' only!

Do you not dream here and wake up there? Think!
Is not the Svapna, some repetition of the Jaagrata only? Think!
Are both the dream states where you believe that you are awake?
Or, are both similar 'awake-states' which are actually dreams?
As long as anything is experienced as an 'I', that is an 'awake-state' only; and because the experience is just a state of delusion (like swimming in mirage waters), both the Jaagrata and Svapna states are dream-states only, which get disproved when you are really awake in Turyaa.]

(Since the Svapna imitates the Jaagrat, why not call it the SvapnaJaagrat, the dream where you are awake?)

स्वप्नजाग्रति जाग्रतु स्वप्नतामुपगच्छति।

In the SvapnaJaagrat, the Jaagrat attains the state of Svapna.

(This Jaagrat is a dream-state; so one has to wake up from this dream; and he wakes up in a dream. Since that is the Jaagrat, but still a dream, he again wakes up in this dream, and is awake here.)

[In the SvapnaJaagrat, (the dream-awake), you are awake; and it is similar to the Jaagrat you experience here. In the dream-state that you are having when you sleep here, the experience of a dream is actually a waking state only. But that waking state is a dream only, since it gets disproved in this waking state.

You understand that it is unreal, is made of your own ideas and thoughts, and is mind-made.

The Jaagrat-world there is a Svapna, when you think back from here.

Amusing, is it not?

You are a dream-character here, dreaming a world made by the Vaasanaas; and you enter another world called the dream. But, there you are awake only; yet you call it a dream; and suddenly you jump into this world here, and say that you woke up; but you are dreaming here also a dream of delusion; and this is a dream-world; so, did you wake up here from that dream, or fall asleep in this Jaagrat-dream?

Where did you dream, and where did you wake up?

Why do you call the dream as the dream, when you are awake there?

Why do you call this the waking state, when this is also a dream?]

THE DREAMING SELF ENTERS THE WAKING STATE; THE WAKING SELF ENTERS THE DREAM

स्वप्नो जाग्रत्प्रविशति जाग्रत्स्वप्नात्प्रबुद्ध्यते।

The Self which dreams (this world) enters the waking state (of the dream).

The Self which is awake (in the dream) wakes up by entering the dream (here).

[You are dreaming here, and so wake up in that Svapna; however, since you are dreaming there, you wake up here! That becomes this; and this becomes that. You keep rolling from here to there or there to here, without any control with intermittent blank states of sleep (or death even).

You as a Jeeva exist as this waking state or that waking state; or rather, you keep dreaming here or there non-stop. Which one is a dream and which one is not; since both are delusion-states only?

You were awake there; and you entered this dream here. Are you dreaming this world from there?

Is that the Jaagrat-Svapna, and this the Svapna-Jaagrat?

Is that the waking state, in which you are having this dream?

They both have the same qualities, like twins.

So how do we name these states as different, and differentiate between them?]

जाग्रत्स्वप्नं प्रविशति प्रबुद्धः स्वप्नजाग्रतः।

The one who wakes up from that Svapna-Jaagrat state enters this Jaagrat which is a Svapna.

(You were awake in a dream; and woke up from that dream; you woke up in this dream and are awake here.)

[Are you not confused in your terminologies? You call this the waking state and that as a dream state!

You are actually awake in that dream-state; and dreaming in this waking state. Which is which?

According to you, you are awake here; and you fell asleep and you had a dream.

So, this is the waking state for you; and the other one is the Svapna.

But you are awake there actually, so how can it be the Svapna?

You were awake there and woke up here, in this dream! How can you prove that this is not a Svapna?]

SVAPNA AND JAAGRAT

जाग्रत्स्वप्नवता स्वप्नः स्वप्न इत्यभिधीयते।

The Svapna of a person who experiences JaagratSvapna (Svapna inside his Jaagrat state) is called Svapna (according to you.)

स्वप्नजाग्रद्वता जाग्रज्जाग्रदित्यभिधीयते।

The 'SvapnaJaagrat person' (the one who was awake in a dream) calls this 'Jaagrat' the Jaagrat' (Wakeful state where he is awake).

[So, you a dream-character here want to call this the fully awake state, and that the Svapna!

Agreed! According to you, this is the fully wakeful state; and not a dream at all!

But I object. You were awake in a dream; so that state should have been your waking state.

This must be a dream you are having in that waking state. So how can this be a wakeful state?]

तज्जाग्रज्जाग्रतीवेह न तु स्वप्नः कदाचन।

That Jaagrat (of Svapna) is like this Jaagrat only; and therefore is not the Svapna at all.

स्वप्ने स्वप्नो जाग्रदेव न तु जाग्रत्कदाचन।

The experience of that dream (which is happening) in this dream is waking state only for you (since you are awake in both the states, but are really dreaming only!) (*You are awake in this dream and that dream too.*)

But how can a dream inside a dream be a wakeful state; therefore, it is not wakeful state at all.

(*You are dreaming here; and are dreaming there; but never actually are awake.*)

Your waking sense is just a delusion!)

[How do you differentiate between the dream and the waking states?

You argue that the dream is of a short-span and the waking state here is of a longer span; so the dream is unreal and the waking state is real, according to you.

What proves the shortness and long-ness of the experience? Just the clock or the calendar patterns, or the sun and moon images, or the people whom you meet when you wake up.

Your calculation of time is again conceived by the sense patterns of the sun and moon only!

If the clock and calendar showed the passage of your sleep time as some million years, then you will naturally believe that the dream was of a long span, and the waking state is of a shorter span!]

लघुकालात्मकः स्वप्नः सर्वदैव हि जाग्रति।

The Svapna in the Jaagrat is always of a short time. (*So you say! But, when you were experiencing that dream-world, you did not have an idea of its being of shorter-time span.*)

लघुकालात्मकं जाग्रत्स्वप्नकाले सदैव च।

(That means) The waking state (experienced in the Svapna) in the Svapna-time is of a short time-span always! (*Isn't it so?*)

[If the experience in the Svapna state is of a short-time span, it proves that the Svapna-time is a short experience and so is unreal.

This Jaagrat is also a Svapna-state only, which you are having because of ignorance.

This is also a short-time Svapna only; and so is unreal! How can you know short or long, while dreaming?

There is no difference between the Jaagrat and Svapna states actually. Call them by any name you like.

You are awake here, and awake there; so you believe! However, you are actually dreaming here; and dreaming there also.]

न जाग्रत्स्वप्नयोर्भेदः कश्चनास्ति कदाचन एकस्यावसरोऽन्यत्र द्वयोरपि न सन्मयः।

There is no difference between the Jaagrat and Svapna states at all!

One is dependent on the other; and both are not real.

[You are awake here; and so you dream. You are dreaming there; so you wake up here.

Each state is supported by the other. When you sleep, you are almost in the death state.

You dream while you are asleep (an experience after death as it were).

You wake up; and the dream is over. You were awake in some world, which vanished when you woke up.

Now, when you wake up, you call that as a dream; and dismiss it as nothing.]

मृतिप्रबोधसमये जाग्रत्स्वप्नः प्रशाम्यति।

At the time when one wakes up from death, the JaagratSvapna also subsides.

[You argue that the dream gets over when one wakes up here.

This world-dream also, which is a dream you are having, will end with the death!

Maybe you will start dreaming another world, and wake up from this dream to that dream!

Who knows which Vaasanaa will be dominant at that death-sleep, and which world-dream will become your next experience?]

स्वप्नानुभवबोधे च शून्य एवातिभास्वरः।

The shining world of dream is void only, when it is understood as a dream.

(The Jaagrat you experienced inside the dream is understood as void ness, when you wake up.)

[When you are dreaming, you do not know of any waking state at all.

When you wake up, you call it as a dream.

After the death, you will have another world as your experience.

You will wake up there after the death here.

But now, you do not know of it. This dream alone is real for you.

If the memories continued after death, then, you will call this life as a dream and know it as a void. Actually you do not know which a dream is or which a waking-state is.

You are a permanent dream-character, who can only dream. That is the price you pay for your ignorance.

Taking the example of Leelaa's story of Mandapaakhyaana, Brahmin Vasishtha dreams that he is Padma;

Padma dreams that he is Vidooratha; Vidooratha dreams that he is Padma.

Which is real or unreal in these after-death dreams?

Leelaa alone is in the Turyaa state of real awakening state. She is out of the dreams of all sorts.

A Jeeva who dies in this dream will not be the same Jeeva in that other dream.

Vaasanaas will decide the future fate!

Each dream is different and meaningless; just the Vaasanaa-fields of a Jeeva seen as the different worlds.]

जीवतः स्वप्नसमये मृतिबोधोदयं विना परलोकात्मकं जाग्रत्किंचनापि न दृश्यते।

When one is alive and is in the Svapna-state (of this world), he cannot see the Jaagrat of the other world even in the least, unless he wakes up after death.

स्थिते जीवितबोधेऽस्मिञ्छून्ये नानामयात्मनि परलोकात्मकः स्वप्नः कश्चनपि न दृश्यते।

When one is in the life-awareness here in this empty state filled with manifold beings, the Svapna of the other world (after death) is not known by anyone.

चिच्चमत्कृतिमात्रात्म यथा स्वप्ने जगत्त्रयं हृदि सर्गात्प्रभृत्येव तथैवाभाति जाग्रति।

The tri-world of the Svapna world is of the nature of the Chit-magic alone.

Similarly, it shines in the Jaagrat also in the mind, as if from the beginning of the creation.

सन्त्येवासत्यभूतानि स्फारापि परमार्थतः नास्त्येवाकारवत्तेयं स्वप्नोर्व्यामिव जाग्रति।

Though spread out as real, the things are truly unreal.

Like the land seen in the Svapna, nothing here has a (solid) form in the Jaagrat also.

नानात्मभासुरमपि स्वप्ने शून्यं तथा जगत्तथैव जाग्रत्यखिलं व्योमैवेदं चिदात्मकम्।

Though shining with manifoldness, the world is made of emptiness only, in the Svapna.

In the same way, everything in the Jaagrat also is empty expanse only, and is of the nature of Chit.

चिद्व्योम्नो हि स्वभावोऽयं यदिदं जगदम्बरे कचतीत्थमिह स्फारमालोक इव तेजसः।

This is the very nature of the Chit-expanse that it shines like this in this world-space all over, like a lustrous object.

चितेश्वमकृतिरियं जगन्नाम्नी चकास्त्यलं सहजा गगने कुड्ये परमाणौ स्थले जले।

This is the amazing wonder of Chit that it shines as this thing called the Jagat, naturally in the emptiness-expanse, in the solid-state, in each and every subtle atom, in the land and in the water.

भ्रान्तावसत्यरूपायां स्थितायां सत्यवस्तुवत् आकाशमात्रदेहायां क इवैनां प्रतिग्रहः।

Why are you holding on to, and get held on to by this Jagat (empty like a Svapna), which is just a delusion, unreal, appearing as if real, and made of the form of empty expanse alone?

[Each moment you experience as if awake is gone the next moment like a dream; and turns into just vague memories. You are passing from moment to moment dream, with the memory of some 'I'.

What was experienced becomes nothing the next moment.

You fall asleep or die with the dormant Vaasanaas; and dream of a world with some imagined identity.

Your life is just the flow of flashing moments of experiences only, with some 'I' memory.

You are just a dream character who have no real existence at all. Even the Gods that you worship will not know of you, a dream-character who exists nowhere but in your own mind!

Hold not to the real self; and be awake to your formless Self with no-identity. That alone is the true Jaagrat!]

ग्रहीतृग्रहणग्राह्यरूपमाशून्यमेव च सदस्त्वेवासदेवास्तु जगदत्राङ्ग किं ग्रहः।

This is just of the form of perceiver perceiving the perceived.

Let this Jagat be real or unreal! Why do you hold on to it, dear Rama? *(It is worthless!)*

[All this discussion about Svapna and Jaagrat is not to prove any theory that 'this is that' or 'that is this'.

Understand that any experience that is based on ignorance is unreal and worthless.

What matters whether this world is real or unreal?

Why waste time in arguing about what is not there?

You know that the perceived is just the sense-knowledge corrupted by the mind.

Call it a dream; call it a waking state! What matters? Wake up to the Turyaa state of Knowledge!

Stop being a dream-character in a Jaagrat or Svapna. Call them by whichever name you like.

Emptiness has no names actually, whatever you name it as!]

इत्थमस्त्विदमथान्यथास्तु वा मैव भूद्भवतु कोऽत्र संभ्रमः।

कोऽत्र फल्गुनि फले फलग्रहो बुद्धमेव तदलं विकल्पनैः।

Let this be like this, or in some other manner. Let it exist or not exist.

What is there to bother about it? Why seek a fruit which is wasteful?

You have understood properly the truth. Then enough of theories and word-build ups!