

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND TWENTY TWO
(FINAL INSTRUCTIONS-10)
[BRAHMAA IS NON-EXISTENT]

Sanskrit text, Translation and Explanation

by

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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.

BRAHMAN AND BRAHMAA

The Brahman-state when considered as the source of the Jagat (world), goes by the name of Brahmaa. This Brahmaa is not the Lord of Sarasvatee living in a tiny BrahmaLoka.

The 'Chaturmukha Brahmaa' (four-faced Brahmaa) is one of Trinities, with a life of his own in a world of his own, like a Shiva and Vishnu, the deities that are connected to one particular creation somewhere in some space.

Brahmaa of Vaasishtam is the Brahman as the form of the world.

Brahmaa is the synonym for the term 'Jagat'.

The entire Jagat is his body and he is known as Viraat.

He is the total experience of all the Jeevas and is known as HiranyaGarbha.

He is also the essence of the Brahmaa in BrahmaLoka.

Yet this Brahmaa of Vaasishtam is formless, and is made of emptiness only.

He is Aakaashaja, born out of the Chit-emptiness.

This Brahmaa alone gets explained in this section of the text; as an answer to Rama's query as to how a material solid world comes out of the principle of Aatman which is non-material.

When there is no world at all as real, what is there as material or non-material in the eyes of a Knower? Vasishtha explains the same.

Also are explained the meaninglessness of Nirvikalpa Samaadhi practice, and the true meaning of the liberation state.

रामोवाच

Rama spoke

सर्वानुभवरूपस्य तथा सर्वात्मनोऽप्ययं अनन्तस्यात्मतत्त्वस्य देहेऽपि किमहंग्रहः।

The principle of Aatman is of the form of every experience; is the essence of everyone; and is endless. Why it holds on to the body with the idea of 'I'?

चितः पाषाणकाष्ठत्वं स्वप्नादिषु कथं भवेत्, इदं पाषाणकाष्ठादि कथं नास्त्यस्ति वा कथम्।

How does the Chit attain the state of the inert stone and wood, in the Svapnas (Svapna and Jaagrat) (as the twosome unit of conscious and inert both)?

This solidity of the stone and wood; how it is there (as real), how it is not there (as real)?

वसिष्ठोवाच

Vasishtha spoke

शरीरिणो यथा हस्ते हस्ततायां यथाग्रहः सर्वात्मनस्तथा देहे देहतायां तथाग्रहः।

Just like a man with a body exists as a hand-state also (as himself), and as the entire body also in the body-state, the 'Essence of all' (Aatman) exists as every part of the perceived, and as the 'undivided whole' also.

पादपस्य यथा पत्रे पत्रतायां यथाग्रहः सर्वात्मनस्तथा वृक्षे वृक्षतायां तथाग्रहः।

Just like a tree exists as a leaf in the leaf-state also and as a (whole) tree also in the tree-state, the 'Essence of all' exists, as every part of the perceived and as the 'undivided whole' also.

आकाशस्य यथा शून्ये शून्यतायां यथाग्रहः सर्वात्मनस्तथा द्रव्ये द्रव्यतायां तथाग्रहः।

Just like Aakaasha (space) exists as void ness in the void-state also and pervades all the objects in the object-state, the 'Essence of all' exists, as every part of the perceived and as the 'undivided whole' also.

स्वप्नोचितः स्वप्नपुरे रूपतायां यथाग्रहः सर्वात्मनस्तथा स्वप्नजाग्रदादौ तथाग्रहः।

Just like the a person who is entering a dream state (as formless) exists as if with a form (in the dream) (as imagined by the mind), the 'Essence of all' exists, in the Svapna, Jaagrat, and Sushupti states (as the dormant and expressed Vaasanaa-states with suitable forms and no-forms).

यथाऽगेन्द्रे दृषदृक्षवार्यादौ स यथाग्रहः तथा सर्वात्मनोऽगेन्द्रपुरतायां तथाग्रहः।

Just like the mountain exists as the stone, tree and streams (its resident parts), so it is with the Aatman too. The 'Essence of all' also exists like the whole mountain with all its resident parts.

शरीरस्य यथा केशनखादिषु यथाग्रहः सर्वात्मनस्तथा काष्ठदृषदादौ तथाग्रहः।

Just like body which moves with conscious-awareness, exists as the inert hairs and nails also, the 'Essence of all' exists as the inert wood and stone also, and also as the 'conscious awareness'.

चित एव यथा स्वप्ने भवेत्काष्ठोपलादिता चिदाकाशस्य सर्गादौ तथैवावयवादिता।

Just like the wood and stones in the Svapna rise from the Chit (as cognized information), so also, the body with limbs rises out of the Chit-expanse in the world (as cognized information).

चेतनाचेतनात्मैकं पुरुषस्य यथा वपुः नखाकेशजलाकाशधर्ममाकारभासुरं

चेतनाचेतनात्मैकं तथा सर्वात्मनो वपुः जङ्गमं स्थावरमयं किंतु नित्यमनाकृति।

The body of a person is of inert and conscious nature both, like the nails, hairs, fluids, space etc, and shines with a particular shape. So also the form of the 'Essence of all' is inert and conscious both; as the moving and non-moving things; yet is formless.

[Don't you yourself exist as the inert and living objects of your dream?]

यथास्थितं शाम्यतीदं सम्यग्ज्ञानवतो जगत्स्वप्ने स्वप्नपरिज्ञातुर्यथा दृष्टार्थसंभ्रमः।

For a man of proper knowledge, the world subsides as it is, like the grandeur of the perceived objects of the Svapna subsiding for the one who understands the Svapna (as unreal).

[How does one wake up from this 'Jaagrat-Svapna'?]

चिन्मात्राकाशमेवेदं न द्रष्टास्ति न दृश्यता इति मौनमलं स्वप्नद्रष्टुर्यत्सा प्रबुद्धता।

'All this is ChinMaatram alone. There is no perceiver; no perceived.'

When all is silenced like this, then it is like the waking up from the seeing of a Svapna.

[Can you imagine the numbers of worlds that exist as mental kingdoms?]

What is your tiny mind created world of limited understanding in comparison, in front of that Supreme state?

What are you holding on to as yours?

What are you and your self-imagined glories in front of that 'Essence of all'?

Material and non-material is your limited vision; not in the unlimited expanse of Chit.

It is 'all'. It knows no difference between the material and non-material, the living or dead.

For you, the bloated up ego-form, everything is different and needs a cause as such.

How do 'you' with your limited years on a planet know of 'that' which transcends the time and space? You are not even of an ant-size in that Supreme Brahman expanse.

You cannot be seen at all as anybody in that expanse; so tiny is your world!

How can 'you', a limited mind-structure, describe that Supreme or understand it or make theories about it?

What do you know about the extent of the Jagat?

And what makes you think that your tiny intellect can explain it all off?

Shut off and remain silent and 'be that'!]

कल्पकोटिसहस्राणि सर्गा आयान्ति यान्ति च त एवान्ये च चिद्व्योम्नि जलावर्ता इवार्णवे।

Creations existing for crores of thousands of Kalpa times come and go.

Those and countless others are in the Chit-expanse like the whirlpools in the Ocean.

करोत्यब्धौ यथोर्म्यादौ नाना कचकचं वपुः चित्करोति तथा संज्ञाः सर्गाद्याश्चेतने निजे।

The Ocean makes manifold waves in its body as its grandeur (but sees no differentiation).

Chit also makes names for the Creations in its own understanding (without itself getting divided).

यथास्थितमिदं विश्वं ब्रह्मैवानामयं सदा तत्त्वज्ञं प्रत्यतत्त्वज्ञजनतानिश्चयादृते।

This world is the Brahman alone and stays unaffected, as it is always, except for the ascertainment of the ignorant people (that the world is real) as against that of the Knower of Brahman (for whom there exists no world).

नाहं तरङ्गः सलिलमहमित्येव युक्तिः बुद्धं येन तरङ्गेन कुतस्तस्य तरङ्गता।

‘I am not the (limited structure of a) wave, I am the (undivided) waters of the ocean’; for him who understands this through reason, where is the wave-state?

[A Mukta’s space-idea is very huge, and is a limitless expanse.

It is a Rudra-mind where the Jagat-Kaali dances wildly!

He sees countless universes and galaxies and Brahmaandas as his space-expanse.

He remains formless, and sees the worlds whirling within him like dust storms.

How can he feel connected to some image of some obscure tiny world as the ‘I’.

When he communicates with the others of that minuscule world, he has to make effort to remember their world and world-stories, and pretend to be one of them, like an eagle which covers huge distances within the wink of the time, makes effort to talk to a frog stuck inside some dark hole in the ground.]

BRAHMAA, THE JAGAT-FORM OF ALL THE WORLDS

[This Brahmaa who is the form of all worlds is himself just a small wave in the Chit-ocean; and the worlds of Jeevas in his Creation are all the many waves of this tiny wave-ocean called Brahmaa; and you are just a tiny movement of a small world-wave which you alone perceive; and ‘you’ want to find a cause for the world and catch that Brahman with your intellect filled with words and meanings only. What a joke!]

ब्रह्मणोऽस्य तरङ्गत्वमिवाभानं यतस्ततः तरङ्गत्वातरङ्गत्वे ब्राह्म्यौ शक्ती स्थितिं गते।

Since Brahmaa (Creator) also shines like a wave only of Brahman, the power of Brahmaa shines as the wave and non-wave states (world-wave and Chit-ocean).

चिद्व्योम्नोऽत्यजतो रूपं स्वप्नवद्व्यस्तवेदनं तदिदं हि मनो राम ब्रह्मेत्युक्तः पितामहः।

He does not discard the nature of Chit-expanse ever.

He perceives the world as a dream where everyone sees every other one (as the dream characters only).

Such a mind-state is known as Brahmaa, Hey Rama.

एवमायः प्रजानाथो निराकारो निरामयः चिन्मात्ररूपसंकल्पपुरवत्कारणोऽङ्गितः।

In this manner, the first lord of the beings is without a form and is without afflictions.

He is of the nature of Chit alone; and is without a cause like the imagined city.

येनाङ्गदत्वं नास्तीति बुद्धं हेमाङ्गदेन वै अङ्गदत्वं कुतस्तस्य तस्य शुद्धैव हेमता।

If the golden bracelet understands that it is not the state of the bracelet, then how can it have the state of bracelet? It is pure gold only.

[So is this Brahmaa always in the awareness of Chit as his essence. He never identifies with a form.]

अजे संकल्पमात्रात्म चिन्मात्रव्योमदेहिनि अहं त्वं जगदित्यादि यद्विभातं तदेव तत्।

Brahmaa is unborn. He is of the nature of imagination only.

His form is that of Chit alone. Whatever shines as the ‘I’ ‘you’ ‘world’ etc, that alone is ‘that’.

चिच्चमत्कृतयो भान्ति याश्चिद्व्योमनि शून्यताः एतास्ताः सर्गसंहारस्थितिसंरम्भसंविदः।

The magical feats of Chit which shine as emptiness in the Chit-expanse, are indeed the grand scenes of creation, existence and destruction of worlds.

अच्छं चिन्मात्रनभसः कचनं स्वयमेव तत्स्वप्नाभं चित्तामात्रं स एष प्रपितामहः।

This great grandfather (Brahmaa) is just the mind alone like the Svapna state; is very pure; and is the shine of the ChinMaatram. He is that alone. (*He is the totality Svapna-state.*)

यथा तरङ्गस्तेनैव रूपेणान्येन वाऽनिशं स्फुरत्येवमनाद्यन्तः सर्गप्रलयविभ्रमः।

The wave rises with the same or different form again and again without stop; so also the delusion state of the creation and dissolution rises again and again without any beginning or end.

[When the wave appears it is Creation; when it falls back immediately, it is dissolution.

The same wave cannot appear the same way as if carrying some memory of the previous wave!]

चिद्व्योम्नः कचनं कान्तं यद्विराडिति शब्दितं भवेत्संकल्पपुरवत्तस्य कुर्यान्मनोऽपि वै।

The attractive shine of Chit-expanse is known by the name of Viraat.

Whatever his mind (HiranyaGarbha state) does (conceives), it will shine like an imagined city only.

सर्गः स्वप्नः स्वप्न एव जाग्रद्देहः स एव च घनं सुषुप्तं तैमिर्याद्यथा संवेदनं भवेत्।

The creation is the Svapna state. (His) Svapna alone is the body of the Jaagrat (experienced by his beings).

He (Brahmaa) alone is all this (like a dreamer is the dream-world).

The deep dense sleep state of the darkness alone shines as the Svapna; so is the world of Jaagrat (seen in the dark ignorant state).

[‘Knowledge of delusion’ alone shines as the Jagat, namely the Svapna state that is known by the name of Brahmaa, Viraat etc. Virat is the body of the Creation.]

तस्य कल्पान्तरजनी शिरोरुहतयोदिता प्रकाशतमसी कालक्रियाख्याः स्वाङ्गसन्धयः।

(He is of the form of Creation.) The dark night of dissolution rises as his dark hair. The joints of the limbs are the ‘brightness and darkness (days and nights)’ named as Kaala and Kriyaa (the continuity of actions).

तस्याग्निरास्यं द्यौर्मूर्धा खं नाभिश्च रणौ क्षितिः चन्द्रार्को दृग् दिशौ श्रोत्रे कल्पनेति विजृम्भिता।

‘Agni’ is his face; the space above is his head; the empty sky is his navel; the ground is his feet; Sun and moon are his eyes; directions are his ears; so he rises as a the grandeur of conception.

एवं सम्यग्दृश्यमानो व्योमात्मा वितताकृतिः अस्मत्संकल्पशैलाभो विराड् स्वप्नाकृतिस्थितः।

In this manner, he shines as the imagination only (as the Jagat). (*The entire creation can be imagined as his form.*) He is seen clearly with a form in this manner, with a huge form (of the Jagat), as made of emptiness only. Like a mountain imagined by us (in our minds) Viraat stays as a dream character only (as a huge imagination state of Chit).

यच्च चेतच्चिदाकाशे स्वयं कचकचायते तदेतज्जगदित्येवं तेनात्मैवानुभूयते।

That mind which glitters in the Chit-expanse by itself, that alone is known by the name of Jagat, which he (Brahmaa) experiences only himself.

विराडात्मैवाकाशं भाति चिन्मयमाततं स्वभावस्वप्ननगरं नगनागमयात्मकम्।

The principle of Viraat alone shines as this conscious-expanse (of Jagat), the Svapna-world filled with the mountains and elephants as his very nature.

[The entire world that surrounds you stretching to far away stars and galaxies is the extent of this Svapna world, endless and eternal. Vipashcit and Asura tried to reach the ends of this Svapna-state and were trapped in their own perceived states through their ignorance. Our Svapna-states are unstable and momentary random experiences, because of the deep-rooted ignorance in the minds.

Brahmaa is the Chit shining as the Svapna; so it is beautiful, orderly, endless, stable, and is run by the rules set by him.

A child can make only mud-lumps with the wet clay; an adult can carve out beautiful statues out of the very same mud. Anyhow, whether it is mud-lump of the idiot child, or the wonderful art-work of a talented sculptor, mud is mud only. The Svapna of an idiot mind and the Svapna of the Creator, both are made of emptiness only; and Chit alone shines as all these.]

अनुभवितैवानुभवं सत्यं स्वात्मानमप्यसन्तमिव अनुभवतीयत्वेन स्वप्ननटः स्वप्नदेशमिव।

Chit is the essence of all experiences. It is itself the experiencer also. It alone is truly existent.

Making oneself as another, like an actor entering a dream-stage in a dream country, it enjoys itself experiencing something as another, like an actor enjoying his own acting as another person.

[Of course, there are so many thinkers, so many great minds which have tried to solve the mystery called the world. Their theories are all suitable in their own level, and the results achieved by them are true to their minds only.

Minds try their best to draw the picture of that Supreme; and fail miserably.

How can a fish caught in the world-ocean draw the picture of a man outside of waters?

So it is with minds which cannot think of anything beyond space and time.

Any theory of any mind is another picture drawn by the mind, and is as empty as a Svapna world only; is just a Vaasanaa-unfoldment.

Every thought is a shine of Chit only as the understanding awareness, which forms the essence of all thought-structures of all philosophies and all theories.]

वेदान्तार्हतसांख्यसौगतगुरुत्र्यक्षादिसूक्ता दशो ब्रह्मैव स्फुरितं तथात्मकलया स्तादात्मनित्यं यतः

तेषां चात्मविदोऽनुरूपमखिलं स्वर्गं फलं तद्भवत्यस्य ब्रह्मण ईदृगेव महिमा सर्वात्म यत्तद्वपुः।

In all the view points of those who follow Vedaanta, and those who follow Arhat, the Saamkhyas,

Saugataas, their Gurus, Tryakshya cult, Vaishnava cult etc, Brahman alone shines forth as their

understanding; since these views rise out of the essence within, through some Vaasanaas inherent in the

minds. According to their understanding of the Aatman, all the fruits that they predict as heaven etc are

achieved as Brahman only. This is the greatness of the Aatman, which is in all, since it alone is everything.