

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 TWENTY THREE
(FINAL INSTRUCTIONS-11)
['MOKSHA' EXPLAINED]

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

सर्गादौ स्वप्नसंवित्या चिदेवाभाति केवला जगदित्येवभासेव ब्रह्मैवातो जगत्त्रयम्।

Chit alone shines as the Creation with its beginning as the dream-perception.

The appearance called the Jagat is itself the Brahman. 'It' alone is all the three worlds.

सर्गास्तरङ्गा ब्रह्माब्धेस्तेषु संवेदनं द्रवः सर्गान्तरं सुखाद्यात्म द्वैतैक्यादीतरत्कुतः।

Creations are the waves in the Brahman ocean. Perception is the water in those waves.

There is only joy inside the Creation for the Knower. Where is the duality or oneness?

['Ocean of Brahman' is made of bliss only, and is covered with the 'waves of Creations' which are filled with the 'water-drops of the perceived objects'.

Ocean is one and whole; it knows no divisions as the waves and the water drops.

'Bliss of the Brahman-state' is not the joy that is superimposed on the perceived objects; but is the silence that stays as the Knowledge-essence of all.

An ordinary learned man also is more blissful than the other non-learned ones, even in the level of the world-knowledge. What to say of those Knowers who have solved the mystery of existence itself?!

Knowledge is the reward of climbing up the evolution ladder.

That is what makes the difference between a monkey and a man. A man is more blissful than the monkey.

A monkey in the lower ladder of evolution is after some bananas only; whereas the evolved man-form can look far beyond the galaxies also.

Such alone is the difference that is observed between a Brahman-knower and the ignorant man of the world.

Each level of joy differs as per the Knowledge and understanding level of a Jeeva.

The more the learning, the more the joy experienced.

The Jeevas enjoy various levels of pleasures as per their intellectual efficiency only.

A dog with a rotten bone in his mouth can never know the level of joy a king of heaven has access to.

The worldly man lost in his family-pleasures can never know the level of joy a 'Knower of Brahman' has access to. Unless the intellect evolves to a higher level of understanding, the joy experienced by the worldly ones can only equal a minuscule bit of sugar granule consumed by the tiny ant, as compared to the Knower of Brahman who stays as the limitless mountain of sugar itself.

A knower of Brahman has the maximum bliss as the excellence of knowledge level.

He is in the top-most level of evolution ladder. He is a man of excellent conduct and excellent bliss.

He has found out the answer for the mystery of his existence by delving into his own essence. He is a winner. He is equal to the Supreme; nay, he is the Supreme state itself.

He is not the body that the others see; but is the bliss of truth.

As the source and shine of Bodha (information), he is eternal and free.

For the ignorant man, the world is made of suffering only; whereas for the Knower world exists as the bliss of the inner essence. For him everything is the shine of knowledge only.

The ignorant one sees the world divided as objects, sounds, tastes, elements etc; and suffers through the mind-created narratives. Knower is out of the story forever!]

यथा स्वप्नसुषुप्तात्म निद्रारूपकमेव खं दृश्यादृश्यांशमेकात्मरूपं चिन्नभस्तथा।

Just like sleep is made of both Sushupti (no-perception-state) and Svapna (perception-state) of the nature of emptiness, Chit-expanse is the single essence of both the perceived (of the ignorant) and the non-perceived (of the Knower).

जाग्रति स्वप्ननगरं यादृक्तादृगिदं जगत्परिज्ञातं भवेदत्र कथमास्था विवेकिनः

सर्गादौ सर्गसंवित्तेर्यथाभूतार्थवेदनात्जाग्रति स्वप्ननगरं यादृशं तादृशं जगत्।

This Jagat is similar to the city of Svapna seen in the Jaagrat. When so understood, how can a man of discrimination show interest in the world, since he understands the truth about the perception of the Creation and knows that the world in Jaagrat is similar to the city of Svapna (worthless and meaningless)?

जाग्रति स्वप्ननगरवासना विविधा यथा सत्या अपि न सत्यास्ता जाग्रत्यो वासनास्तथा।

In the Jaagrati state, the various Vaasanaas experienced in the Svapna-state are not considered as real, though experienced as if real; so it is with the Vaasanaas of Jaagrati-state.

[There is no cause for the world. World is, just a random state of delusion produced by the incorrect understanding.

If a crow suddenly flies in the sky in your vision-range, it has no cause as such.

It is a random occurrence; but you may attach importance to it, and feel that it auspicious or inauspicious.

So it is with all the objects that you see in the world.

Everything is a random cognition-state that rises without any cause.

Why you see it as real and stable, is because you are not able to analyze well.

Your mind is tainted with the reality of the world.]

अन्यथोपप्रपद्येह कल्प्यते यदि कारणं तत्किं नेदीयसी नात्र भ्रान्तता कल्प्यते तथा।

If any other thing is imagined as the cause, is it not easier to conclude it as the delusion state itself?

[Why not understand the delusion which is very close by to stay as the cause of the world?]

स्वानुभूयत एवेयं भ्रान्तिः स्वप्नजगत्स्विव।

(What is delusion?) This delusion is one's own experience like the Svapna world (where the Svapna is run according to your mind-set).

कारणं त्वनुमासाध्यं क्वानुमाऽनुभवाधिका।

Cause is there only as being inferred. What is inference beyond the proof of experience?

[Infer the cause as 'Bhraanti' alone, through Vichaara.]

दृश्यमप्यस्ति यन्नेशे(न इष्टे), न चात्मनि विचारितं अन्यथानुपपत्त्यान्तर्भ्रान्त्यात्म स्वप्नशैलवत्।

The perceived is indeed there for the deluded (as real and solid)!

Because one wants the world to be what he likes it as (as per his desires and beliefs and irrational ideas)!

Because one does not want to remove the world-form as 'not liked'.

(The tragedies and festivities of the life-story cannot be given up as mind-concoctions. The slave who is chained and beaten up, cannot relish the idea of not being chained and not getting beaten up.)

Because one does not analyze the truths with dispassion.

(Because he cannot bear the idea that the solid objects that he loves do not exist at all except as random information-states.)

Otherwise it is just made of delusion only, like the mountain seen in the Svapna.

[Those who believe in the 'causality concept' are always after finding the cause for the Creation, like they find the cause for the pot as clay, or for the cloth as the thread. They never accept the random appearance of the objects which are present at the time of perception only, as in a dream.

Who weaved the cloth in your dream? Or which potter made the pot that is seen in the dream?

Jaagrati state also is similar in experience to a Svapna; but we place more reality in the Jaagrati experience because of the comparison with the dream from which we woke up.

Otherwise, if analysed, the very objects around you can be reduced to just Bodha-state, and seen as just the sense-drawings on the emptiness-wall!

When the very experience proves the object to be unreal and sense-made, why not state that delusion alone is the cause of the world? Why search for some profound words to prove the cause of the world as something else? Why not analyze one's true essence which appears as the world?)

FUTILITY OF NIRVIKALPA SAMAADHI

[Is Nirvikalpa Samadhi state, the state of liberation?

Does a man who has reached the liberation state always sit in lotus posture and stay absorbed in Samaadhi? Is the closing off the eyes and sitting in a dark corner, remaining oblivious of world happenings, the state of Moksha? Is trance the end to be reached as the final beatitude? Is that what one aspires for to be the end of all? Vasishta tackles this misunderstanding about the Moksha state.]

निर्विकल्पं परं जाड्यं सविकल्पं तु संसृतिः ध्यानं तेन समाधानं न संभवति किञ्चन।

Nirvikalpa is purely inert and Savikalpa is the world-existence.
He, who contemplates on the equalized state, achieves nothing.

[Vikalpa means a disturbed state or the perception-state.

Savikalpa means a state with the perceived attached.

Nirvikalpa means a state where one withdraws from the perceived, in a state of deep contemplation.

Savikalpa is to be aware of the world perception.

What is it worth to close your eyes and sit off like a rock, as if in drugged state, through Yoga or some other technique, with ignorance still dominating the mind?

Will the ghost go away, if you close your eyes to it?

Is the perceived-state some poisonous air that you have to hide inside some stone-like state of Samaadhi, to escape from its harm?

The Knower is never in trance; he is always fully alert and awake.

The trance-seekers belong to the category of drug-addicts only!

Vasishta and others, who are supreme in Knowledge, are eternal souls, who always remain in the Chit-state.

For them, contemplation or no-contemplation has no meaning at all. They are never in the form-identity.

They just appear as if in contemplation-state of the bodies, so that they will not be pestered by the ignorant crowd with their stupid doubts and worship mentality! Inwardly, there is no difference felt by them, whether the body sits in contemplation or not. They are the changeless state of Chit alone.

However, those Yogis of immature minds, who sit off in Nirvikalpa Samaadhi as if, with rock-like postures, without an iota of the Supreme Knowledge of Chit, are no better than people who are in deep sleep states.]

सचेत्यं संसृतिर्ध्यानमचेत्यं तूपलस्थितिः।

When the objects are cognized, there is the world; when the cognition is made absent (through some Yoga technique), then there is the state of a rock.

[These foolish ones imagine that by the act of closing their eyes, they are rid of the perception and therefore are free of the world. Open the eyes, the world is there! Close the eyes; the world is gone off in a puff!

Is this the state of liberation ever?]

मोक्षो नोपलवद्भानं न विकल्पात्मकं ततः।

Liberation is not the state of staying like a rock. It is not also the superimposed state of perception.
(*Liberation is the state of Knowledge only.*)

न च नामोपलाभेन निर्विकल्पसमाधिना अन्यदासाद्यते किञ्चिल्लभ्यते किं स्वनिद्रया।

Nothing gets achieved through the practice of Nirvikalpa Samaadhi which is like a rock-state.

(It is just some sleep-like state.) Is there anything achieved by one's sleep state?

[Nirvikalpa Samaadhi that is practised by the immature Yogis is nothing better than a sleep state.

Sleeping in a lotus posture and sleeping stretched out on a couch mean the same thing.]

तस्मात्सम्यक्परिज्ञानाद्भ्रान्तिमात्रं विवेकिनः।

Therefore, for the discriminating Yogi (one in the Knowledge path), this method (the withdrawing of the mind forcefully from perception) also is delusion only, since he has the proper understanding of the truth.

सर्गत्यन्तासंभवतो यो जीवन्मुक्तोदयः निर्विकल्पं समाधानं तदनन्तमिहोच्यते।

When the world is experienced as completely unreal (non-existent), then alone is the rise of the JeevanMukti-state. It alone is spoken of as the endless state of Nirvikalpa.

[The entire life of a JeevanMukta is an excellent contemplation state where he is never aware of the body at all, except as a vague memory of some dream-character he once had been.

He is always in the Nirvikalpa Samaadhi, whether his eyes or closed or open, whether he is asleep or awake, whether he is resting or working. The moving states of the body, mind and intellect never cause any 'Vikalpa' (disturbance) in his stabilized state of Knowledge.]

यथास्थितमविक्षुब्धमासनं सर्वभासनं तदनन्तसुषुप्ताख्यं तत्तुरीयमिति स्मृतं

तन्निर्वाणमिति प्रोक्तं तन्मोक्ष इति शब्दितम्।

As it is, (whatever he is doing as per the station of his life), he is seated firmly (Aasana) without any agitation. His Samaadhi state of life shines as all (as the Knowledge-form of all).

It is known as the endless sleep.

(He has gone off into the sleep state of Brahman within, where he is fully awake.)

That state is known as Tureeyaa (state of correct knowledge). It is spoken of as Nirvaana.

(All superimposition-ideas are removed through knowledge.)

This state alone goes by the name of Moksha.

[That alone is the true freedom where no perceived can disturb you, when you are in the midst of the perceived itself; Moksha is not got by not running away to a dark cave or by closing off the eyes to the world sitting in a Yogic posture. Brahman state is not the pure state of emptiness without any perceived. Brahman 'is' the perceived.

A Knower of Brahman stays as the Brahman (it) shining as the perceived.

All the objects around him (it) perceived by him (it), are but the Bodha-shine of Brahman (itself).

What is there to run away from, or close the eyes to?

The Knower of Brahman is the Brahman-state shining as the perceived.

He is always in the Turyaa state; as compared to the states of Jaagrat, Svapna and Sushupti. Rather he is the Turyaateeta state only, the supreme state beyond the definitions of these four states of the Jeevas.]

सम्यक्बोधैकघनता यासौ ध्यानमिति स्मृतम्।

That alone is known as Dhyaana where there is a dense state of Knowledge.

[Dhyaana (Dhee+Aaana) means the stretching of the intellect.

When one attains the supreme state of true knowledge, then alone rises the correct method of Dhyaana.

'Dhyaana' is not the sitting off in lotus postures with closed eyes and forcing the mind to concentrate on something other than oneself.

Any movement of the mind, even as much as some concentration-process on statements such as 'I am Brahman', leads one away from oneself only. A Jnaani is always in the Brahman state without mechanically reciting 'I am Brahman'.

Brahman is a word that belongs to this world.

Reality is not named as Brahman, but explained as Brahman (the bloated up knowledge).

A Knower of Brahman does not even know of the word 'Brahman' which is a word belonging to the language of this particular world only. Any realized man in any other world anywhere else is not bound to know the statement 'I am Brahman', as stated here in this world. Not that those who do not know these particular Sanskrit words can never realize the essence within by sheer thinking process.

Imagine the extent of worlds in the Chit-expanse, and the forms that the beings there might have, the languages spoken by them, their philosophies, their deities, their learning and their lives.

There is no limit to the worlds of such sort.

Those people might also have their own methods of thinking processes and realize their true essence. Their Knowledge books may differ from ours. They may not even sleep or dream also.

For them the terms Svapna, Jaagrat, Sushupti etc have no validity at all!

Do not be attached even to words of any language itself as something sacred.

Sanskrit is a refined form of VedaBhaasha, the sound-language!
 Anything written in Sanskrit is not sacred and Veda-based! It is just a language-form that belonged to the Rishis of yore.
 What is auspicious and inauspicious in the most auspicious state of that nameless Supreme?
 All languages belong to the perceived only.
 'That' indefinable thing is beyond the reach of any language in particular.
 By repeating the chant of 'I am Brahman', no one can 'become' Brahman!
 Knowledge through Vichaara alone leads to the state of Brahman; not anything else.]

MOKSHA IS THE ABSENCE OF DELUSION

दृश्यात्यन्तासंभवात्म बोधमाहुः परं पदं तच्च नोपल्वज्जाड्यं न सुषुप्तोपमं भवेत्।

Bodha (Knowledge) alone is said to be the Supreme state, as there exists 'complete absence of the reality of the perceived' (in the Bodha-state). It is not inert like a stone-state. It is not like sleep also.

['Moksha' is not the sitting in the rock-like postures of Samaadhi. Such Samaadhi-states without Knowledge are induced through artificial methods only; and are of no use to a person after liberation. A person with closed eyes, seated in a firm posture, oblivious of the perceived is actually in the sleep-state only; for liberation is not the 'non-seeing of the world'; but is the 'non-seeing of the reality of the world'. If the world is a thing to be removed off by going into a Samaadhi state of rock-like posture, then one is still believing in the reality of the world only; and is more into delusion than an ordinary man. 'Those who do not know enter into the dark worlds; but those who know (who think of Brahman as an object of Knowledge that can be meditated upon), enter darker worlds' – say the Upanishads. Brahman is not outside of the perceived. Brahman 'is' the perceived. Or rather, Brahman alone is; not the perceived. A Knower is Brahman alone! There is no perceived for him to run away from; or close the eyes to! He exists as the perceived! He stays as the Brahman which transcends the terms like Savikalpa and Nirvikalpa.]

न निर्विकल्पं न च वा सविकल्पं न वाऽप्यसत् दृश्यात्यन्तासंभवात्म तदेवाच्छं हि वेदनम्।

It is not Nirvikalpa, not Savikalpa, not unreal also.
 It is the experience of the non-reality of the perceived; and is the purest state.

तत्सर्वं तन्न किञ्चिच्च तत्तदेवाङ्ग वेत्ति तत्।

It is everything (as the Bodha-form of all).
 It is not anything (that can be grasped by the senses, mind or intellect).
 It knows itself as that only, Rama.
(Liberation state is to stay as your true essence; and is not outside of you.)

सम्यक्प्रबोधान्निर्वाणं परं तत्समुदाहृतं यथास्थितमिदं विश्वं तत्रालं प्रलयं गतम्।

Because of the perfect knowledge state, it is known as the supreme state of Nirvaana.
 As it is, the world once and for all perishes in dissolution, in that state.

[For a Jnaani, the world is an already perished state only.

'Knowledge' is the MahaaPralaya state of his world.

He is out of the world even when he is living inside the world.

He is like Brahman which is dreaming the dream of the world with the full awareness of itself.)

न तत्र नानाऽनाना न न च किञ्चिन्न किञ्चन समस्तसदसद्भावसीमान्तः स उदाहृतः।

There is no manifoldness (as the divided objects of the world). (World is one full shine of Knowledge only.)
 There is not no-manifoldness. (He sees the divisions of the world also as pictures on a canvas; as not real.)
 Not anything is there (for, everything looks empty to him, as in a dream).
 There is not something also (as outside of his Brahman-state).
 It is known as the end of all real and unreal things.

[What real or unreal is there for the 'realized Knower' who is Brahman only, which is without the intelligence of real and unreal? Is not the intelligence of the world also a part of the perceived for him? What is there to discard as unreal or accept as real, when the entire perceived world shines for him as Brahman-Bodha only?]

अत्यन्तासंभवं दृश्यं यद्वै निर्वाणमासितं शुद्धबोधोदयं शान्तं तद्विद्धि परमं पदम्।

It is the state of Nirvaana where there is the complete non-reality of the perceived. Know that the Supreme state is a tranquil state where pure Knowledge alone rises.

स च संप्राप्यते शुद्धो बोधो ध्यानमनुत्तमं शास्त्रात्पदपदार्थज्ञबोधिनीत्पन्नबुद्धिना।

'He alone' gets stabilized in that pure Knowledge of the excellent meditation-state, who attains the wisdom through the understanding of the exact meaning of the words given in the Scriptures; and who studies this Scripture (Vaasishtam) instructing about liberation, day and night.

मोक्षोपायाभिधं शास्त्रमिदं वाचयतानिशं बुद्ध्युपायेन शुद्धेन पुंसा नान्येन केनचित्

न तीर्थेन न दानेन न स्नानेन न विद्यया न ध्यानेन न योगेन न तपोभिर्न चाध्वरैः।

He alone attains the liberation-state, who is of a purified mind (freed of all Vaasanaas), and who understands the abstract truth through his intellect (as sharpened by dispassion); and not by anyone else.

Such a state is obtained not through visiting holy places, not by charity, not by sacred baths, not by learning verbatim all the Scriptures, not through meditation (at regular hours), not through Yoga (of cessation of thoughts by forced breath-control), not through various types of austerities; not through religious rites (sacrifices) (and worship of deities).

[A person seeking such a Nirvaana-state must develop dispassion like Rama; must practice all the qualities described for the Mumukshu at the beginning of the scripture and purify his mind; must study the whole scripture again and again, day and night, analyzing each and every word spoken by Guru Vasishtha; and realize the truths spoken of by Vasishtha as his own revelation.]

भ्रान्तिमात्रं किलेदं सदसत्सदिव लक्ष्यते।

What is perceived is just a form of confused understanding only of the Reality. That which is not real is understood as real!

[What you see as the world is not some solid trap that is holding you entrapped, looming like an act of an evil demon. What you see as the world is just the wrong understanding of your intellect.

What you know as life, family, suffering, place, time, bondage, liberation, god, destiny or whatever you think is there as your perceived world; all these are mind-made conceptions and not real.

Mind is a superb sorcerer that can make you believe in the reality of a huge world; though there is nothing there but ideas concocted by it.

To get away from such a wrong understanding, you cannot worship deities nor do austerities. You cannot get rid of it by making the mind silent by forced Yoga-methods.

The only cure for wrong understanding is the right understanding.

You cannot get rid of a ghost by beating it up; you have to know that it does not exist; that is all. The ghost was never there; and it will be never there when you know of its unreal nature. So it is with the 'perceived'.]

व्योमैव जगदाकारं स्वप्नोऽनिद्रे चिदम्बरे।

Empty expanse alone is of the form of the world, is a Svapna state in the non-sleeping Chit-expanse.

न शाम्यति तपस्तीर्थैर्भ्रान्तिर्नाम कदाचन तपस्तीर्थादिना स्वर्गाः प्राप्यन्ते न तु मुक्ता।

This incorrect understanding will never subside by performing austerities and visiting holy places.

Through Tapas (austerities) and Teertha (visiting shrines), heavens (desired fruits) can be attained (through the accumulation of merits); but not the liberation-state.

भ्रान्तिः शाम्यति शास्त्रार्थसम्यग्बुद्ध्यावलोकितान् आत्मज्ञानमयान्मोक्षोपायादेव नान्यतः।

This 'Bhraanti' (delusion or confused state) will subside by no other method other than studying and understanding the instructions of the scriptures like these properly, and attaining the Knowledge of one's own essence, which leads to the Moksha for sure.

आलोककारिणात्यर्थं शास्त्रार्थेनैव शाम्यति अमलेनाखिला भ्रान्तिः प्रकाशेनैव तामसी।

This 'Bhraanti' completely subsides by understanding the correct meaning of the instructions only, like the darkness vanishes by the presence of light.

सर्गसंहारसंस्थानां भासो भ्रान्ति चिदम्बरे स्पन्दनानीव मरुति द्रवत्वानीव वारिणि।

The lustre with creation and destruction shines forth in the Chit-expanse like the movement in the wind, and fluidity in the flowing water.

[Why these two examples are repeated by Vasishtha again and again?

Wind and water are always present wherever we go.

Anytime the wind blows across bathing your limbs with coolness, remember how Brahman is alone the perceived world around you as the body and the world, like the wind with its movement.

Whenever you see circular patterns on the water surfaces (even in a vessel), remember that the world around you (including your ego-form) is a pattern in Brahman, not differing from it.

And you as the Aatman are the wind; and you as the Aatman are the water actually, not the body and its connected ideas of the world.

As the Aatman-wind, the world around you is a movement of the 'Brahman-you'.

As the Aatman-water, the world around you is a pattern of the 'Brahman-you'.

Why should you close your eyes from it and sit in some rock-like Samaadhi state?

Whenever you see a full grown tree with all its flowers, fruits and leaves, remember that Brahman is shining forth as this world like that tree. Every part of the tree is tree only; and not different from it.

There is nothing to hate or love any part of the tree; as everything in the tree makes the tree a tree.

All that you see around as trees, birds, dogs, cows, people good and bad, intelligence, foolishness, goodness, badness; everything and anything the senses, the mind and the intellect grasp is Brahman, the Bodha, the 'information of something' as the perceived.

The world itself is a huge tree called Brahman! (Bodha-tree/ information-tree)

What is there to renounce or accept?

Just stay like the tree where your limited dream-form also is a small sprout in the tree; and be the tree itself.]

द्रव्यस्य ह्येव चमत्कृतिर्निजा नभस्वतः स्पन्द इवानिशं यथा

यथा स्थिता सृष्टिरियं तथास्तिता लयं नभस्यन्तरनन्यरूपिणी।

The magic of the tree is inside the essence of the seed, the movement is in the essence of the wind always; so does this Creation, as it is, exists as the dissolved-state, in the empty expanse, without differing from it (for the Knower of Brahman).