

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 FIVE
(FINAL INSTRUCTIONS-13)
[TALE OF BRAHMAANDA]

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.

रामोवाच
Rama spoke

जगन्ति सन्यसंख्यानि भविष्यन्ति गतानि च तत्कथाभिः कथं ब्रह्मन्प्रबोधयसि मामिमम्।

There have existed countless worlds, and will exist in the future also.

How then you instruct me the Knowledge through stories that belong to this world-existence only?

वसिष्ठोवाच
Vasishta spoke

जगत्स्वप्नेषु शब्दार्थसंबन्धोऽवगतस्त्वया न नाम च लोकेन व्यर्थं तत्कथनं ततः।

In the Svapna called the world, you have learnt the connection between some particular words and their meanings. Therefore it is not a wasteful venture when explained through such words by anyone.

या कथावगतात्मभ्यां शब्दार्थाभ्यां निगद्यते बुध्यते सेतरा नान्तः सैवेह व्यवहारिणी।

That which is told through words with meanings which belong to the stories, to those who comprehend them easily, that alone gets understood fast; not others (which stay as words only without the comprehension of the real meanings). That only (the narrative style) is the possible communication here.

(That is why no one understands what is Brahman, even after they study the Upanishads etc, all throughout their entire life. They know the words only; not the real meanings.)

यदा विदितवेद्यः संस्त्रिकालामलदर्शनः भविष्यसि तदा तानि प्रत्यक्षेणैव भोत्स्यसे।

When you realize the height of knowledge, and know the events in the three modes of times (as the entire perception state of the Self that exist at once without divisions), then you will understand them as your direct experience (as non-existent).

(You will discard all these stories along with your own story as meaningless.

Till then, I have to instruct you through stories only, as a faster understanding method.)

[Of course, there are countless worlds that have been in the past and that will be in the future; and also at present. You as a form and a mind belong to this world only, and understand some sounds which prove meaningful to you as words. I can explain the essence of all the worlds to you at once, through such words that you understand only.

Nothing gets understood by the mind better than through the medium of stories. Mind is a story-maker and likes to hear stories. It is easier to make it concentrate on stories than dry statements.]

स्वप्ने चिन्मात्रमेवाद्यं स्वयं भाति जगत्तया यथा तथैव सर्गादौ नात्रान्यदुपपद्यते।

ChinMaatram alone shines forth as the Jagat in the Svapna, as its source.

Whatever is seen as the world, there is nothing else other than that.

अणावणावसंख्यानि तेन सन्ति जगन्ति खे तेषां तान्व्यवहारौघान्संख्यातुं क इव क्षमः।

Because of that alone, countless worlds exist in each and every atom, in the emptiness of Chit.

Who is capable of counting the hosts of events in those worlds?

अत्रैव मे पुरा प्रोक्तं मत्पित्रा पद्मजन्मना पद्मरेणुमथाख्यानं शृणु तत्कथयामि ते।

In this context, here is what my father Lotus-born whose body is covered by the lotus pollen said to me; listen, I will tell you that.

पुरा पृष्ठो मया ब्रह्मा जगज्जालमिदं कियत् क्व वा भातीति वद मे, ब्रह्मोवाच ततः स माम्।

Long back, I asked my father Brahmaa, how long and where does this net-work of worlds shines forth; explain to me. Then he told me this.

(Even my father taught me the truth of the Brahmaanda in a narrative style only, like a tale.)

STORY OF BRAHMAANDA

श्री ब्रह्मोवाच
Brahmaa spoke

ब्रह्मैवेदं मुने सर्वं जगदित्यवभासते सतामनन्तं सत्त्वेन जगत्त्वेनासतामपि।
Hey Muni! Brahman alone is everything; and is understood as the Jagat.
Though endless, it shines as the real experience of the world, though unreal.

शुभं ममेदमाख्यानं शृणु श्रवणभूषणं ब्रह्माण्डपिण्ड इत्युक्तं ब्रह्माण्डाख्यानमेव च।
Listen to this auspicious tale which is an ornament to the ears.
It is known as the clump of Brahmaanda and is the story of the Brahmaanda itself.

अस्ति खे खादन्यात्मा चिद्व्योमपरमाणुकः शून्यरूपमिवाकाशे शुद्धः स्पन्द इवानिले।
There exists the pure supreme subtle atom of Chit-expanse in the empty expanse, not differing from the emptiness, like the void ness in the empty sky expanse, like the movement in the wind.

सोऽपश्यदात्मना स्वप्न इव जीवत्वमात्मनि शून्यरूपमिवाकाशं पवनः स्पन्दनं यथा।
It saw within itself like a Svapna, the state of Jeeva-ness, like the Aakaasha seeing the emptiness, and the wind seeing its movement.

आकाशरूपमजहदेव जीवस्ततः स्वयं अपश्यदहमित्येव रूपमाकाशरूपकम्।
This Jeeva, without ever discarding its nature of formless expanse, saw itself as the 'I'-form, as a form of empty expanse.

अहंकारस्त्वहंबुद्धिरित्येवापश्यदात्मनि एकनिश्चयनिर्माणमयी मायानुरूपिणी।
This Ahamkaara saw itself as a form of intelligence, which was made of the nature of decision making, and which could follow the Maayaa with her manifoldness (which could perceive the manifold objects and react to them).

बुद्धिर्मनोहमित्येवं स्वप्ने पश्यदसन्मयं नमयन्त्यात्मनात्मानमविकल्पं विकल्पनैः।
This Buddhi saw itself in the Svapna as the Manas which was unreal, and bent down the Jeeva to a lower level by its own nature of superimposing qualities in the emptiness.

अपश्यत्तन्मनः स्वप्ने देहे पञ्चेन्द्रियं ततः अनाकारं घनाकारं स्वप्नाद्रित्वमिवाज्ञधीः।
This mind saw in the Svapna, the body made of five elements, like a man without wisdom seeing a solid mountain in the formless state of dream.

ददर्श स मनोदेहो वपुस्त्रिभुवनात्मकं खात्मा खात्मैव निर्भिति भित्तिभासुरमाततम्।
This mind-body (Viraat) saw its body as the tri-world. His body was formless and empty; and saw in the formless emptiness solid objects spread out all over in the non-solid empty canvas.

अनेकभूतकलितं नानास्थावरजङ्गमं कलनाकालकलितं कल्पितान्योन्यसंगमम्।
The worlds were filled with various types of beings, varied types of moving and non-moving things, changing along with the time, imagining connection to each other.

स्वप्ने प्रत्येकमत्रापि पश्यत्यादर्शबिम्बितं इव त्रैलोक्यनगरं नवरङ्गमनोहरम्।

It (mind-body) saw here its own private dream, all this like the reflections in the mirror, as the city of the tri-world filled with the beautiful nine colours of perceiver, perceived, perceiving, enjoyer, enjoyment and enjoyed, doer, doing and action.

अथ प्रत्येकमत्रापि नवरङ्गमनोहरं त्रिजगद्वेति हृदये स्वादर्श इव बिम्बितम्।

Each Jeeva-mind here also sees the tri-world as its own essence, reflected as if in a mirror, with the beautiful nine colours.

[World is a beautiful rainbow made of nine colours, existing privately for each mind as a separate experience; yet is a huge Svapna world of Brahmaa; like countless mirrors reflecting thousands of world-images; and is the Brahmaanda of Brahman, the Chit-state itself. Such Brahmaandas are countless. Stories may differ; shapes may differ; languages may differ; senses also may differ; yet the essence of all is Chit alone without the name of Chit as such.]

वसिष्ठोवाच

Vasishta spoke

परमाणोः परमाणोरिति सन्ति तनूदरे अतनूनि जगन्त्युच्छैर्घनानीव च तान्यपि।

In each essence of the body (as the 'I'), like the subtle atoms of the subtle atoms, solid worlds beyond counting exist without form (as the probable states of existence).

अविद्येयमनन्तेयमविद्यात्वेन चेतिता ब्रह्मत्वेन परिज्ञाता भवति ब्रह्म निर्मलम्।

This is Avidyaa; endless and seen through Avidyaa. When understood as Brahman, it stays as the taintless Brahman.

एवं द्रष्टापि यः स्वप्नजालं दृष्टे न किञ्चन कोऽत्र द्रष्टा कुतो दृश्यं क्व द्वैतं क्व च कारणम्।

In this manner, the perceiver who sees this Svapna-network is never there when the world is seen as Brahman. Who is the seer here, what gets seen, where is the duality, where is the cause?

सर्वं निःशान्तमाभातं खात्म निर्भिति केवलं ब्रह्मात्मनि स्थितं स्वच्छमाद्यन्तपरिवर्जितम्।

Everything is the complete tranquil state, of the nature of emptiness, and not of solid nature. Brahman alone is within itself, pure, without beginning and end.

ब्रह्माण्डलक्षनिचयाः परमात्मनीति नित्यं स्थिता निपुणमन्यवदप्यनन्ये।

वारिण्यवारितविसारितरङ्गवेगाल्लोलं स्थिताम्बुपरमाणुचया यथैते।

Millions of Brahmaandas always stay in the Paramaatman in this manner, in a subtle form, as if different, yet not different. These heaps of subtle atoms (of worlds) are like the water drops rising from the fast moving waves (of Brahmaas) in the floods of water (the perceived) flowing along, without getting blocked ever.