

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 SIX
(FINAL INSTRUCTIONS-14)
[THE CAUSELESS EXISTS AS THE CAUSE AND EFFECT BOTH]

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

अकारणमेवेदं जगद्ब्रह्म परात्पदात्यदि प्रवर्तते नाम स्वप्नसंकल्पनादिवत्।

तदकारणतः सिद्धेः संभवेऽन्यदकारणं कथं न जायते वस्तु क्वचित्किंचित्कदाचन।

If this world rises from the Supreme state of Brahman without any cause, as in imagination and Svapna states, then, anything can fructify without any cause (like a mango tree can rise up without a seed itself, but such a thing is never observed in this world.)

How is it that we do not see anything ever at any time rise without a cause?

वसिष्ठोवाच
Vasishta spoke

यद्यथा कल्पितं येन स संपश्यति तत्तथा कल्पनैवान्यथा न स्यात्तादृक्कारणविच्युतेः।

Whatever one conceives, that conception alone he sees with his mind.

There is no other reason for the absence of the cause.

[This conception does not belong to the conscious outward mind, which functions only as the limited awareness-tool of sense perception, and which also imagines the narration connected to those perceptions. The objects seen by us through the senses appear by the force of the subtle Vaasanaas hidden in the Aatvaahika body (or the deep impressions that belong to the lower evolved forms), and give rise to the idea of a world as filled with objects.

Suppose you have even the simple Vaasanaa of eating an apple itself, that Vaasanaa will be fulfilled by forcefully visiting an apple-seller, or growing apples in the garden and waiting for the fruit, etc; (the garden, shopping centre etc all rise up in your world as perceptions); or it may not get fulfilled also and turn into a dormant seed waiting to burst forth (as you may also steal an apple to fulfil that desire, if you are a slave to the Vaasanaa).

Both courses (visiting the shop, growing a tree) have their own time and place measures in getting fulfilled. Both courses have their own rules and regularities of place and time. You cannot wish anything with an outer mind; it is just a functioning tool like a lung or a blood pumping heart.

For the ordinary Jeeva, the apple is a product of a tree only; so he needs the tree also to fulfil his apple desire. Tree needs a ground, fertilizer, water, care-taker, time to grow and so on.

Therefore, even if the outer mind wishes for an apple to appear immediately, the inner mind which has deep rooted ideas of perception will have to get that apple as a tree-product only.

But, a Jnani like Vasishta does not have such notions about an apple; for him, it is a direct wave of cognition from the Self; therefore, the moment a thought rises in him as an apple, the apple instantly appears in front of him without the tree as its source. This is the power of the SatyaSamkalpa of Jnanis.]

यथेदं कल्पितं दृश्यं मनसा येन तत्तथा वेत्त्यसौ यादृगन्येन कल्पितं वेत्त्यसौ तथा।

In whatever manner the perceived is conceived by the mind, he understands in that manner only, and another person understands it in his way (as whatever his mind defines it for him).

[A pretty girl appears like a mass of stinking flesh to a man of true renunciation, an object of pleasure for a lustful man, and as the delicious food for a wild animal. Each mind is sunk in its own conception-ocean. Each event, and each object is differently cognized as per the evolved level of the brain.

The world you experience is the world 'you want it to be like'.

Even after at the end of Nirvaana Prakarana, if the world looks to you as filled with deaths and diseases and suffering, and the mind still melts at the sight of its favoured people and objects and deities, then it is not the fault of the book that you did not realize the Self like Rama soon; but the fault of your own mind which is still given the power to construct your world as death and disease-filled.

Do not blame destiny; blame your own slavery for your mind-master!

A Mukta like Rama does not see any world at all as a fixed reality.

For him, the cognized objects rise right out of the Self itself as a Self-shine at once as willed.

That is the power of 'Brahma Jnaanam'!]

(The Self has to rise as both inert and conscious part of the cognition. How is it possible?)

कल्पनाकल्पनात्मैकं तच्च ब्रह्म स्वभावतः कल्पनात्मेदृशं जन्तुर्यथा केशनखादिमान्।

Brahman by nature is of conceiving and non-conceiving states (as the conscious and inert states).
This conceived form of man is also inert and conscious with his hair, nails etc.

[Even your own form is a mixture of inert and conscious only!
The world is also a mixture of inert and conscious only!]

अकारणपदार्थत्वं सकारणपदार्थता ब्रह्मणि द्वयमप्यस्ति सर्वशक्त्यात्म तद्यतः।

The real state of the object without a cause (as a random appearance for the Jnaani), and the state of the object imagined with a cause (as experienced by an Ajnaani), both are in Brahman only, since this state of Brahman is all-powerful.

[The private world-state of any experience of any Jeeva is in accordance with the purity-level of the intellect!
If you are sunk in false beliefs and misconceptions, your world also will appear as a distorted picture made of pains and suffering. Though it appears like the same world for all, as a totality state of Viraat, the experience of the world is different for different Jeevas, as causeless and with cause.]

यतः स्याद्ब्रह्मणस्त्वन्यत्क्वचित्किंचित्कदाचन तत्कारणविकल्पेन संयोगस्तस्य युज्यते।

Since nothing else ever at any place can be seen without a cause (in the world), Brahman-state alone gets seen as the phenomenon of causality also.

[Brahman state is just there as some potential to be any experience. If you are stuck with the reality of the world as objects and people and deities, the world also appears that way only, as bound by the causality rules. Unless the deep sense of non-existence of the world rises through reason as a firm natural state of existence, the world will appear only as you believe it to be.]

यत्र सर्वमनाद्यन्तं नानानानात्म भासते ब्रह्मैव शान्तमेकात्म तत्र किं कस्य कारणम्।

When Brahman alone, which is without beginning and end, shines as manifold and non-manifold, as the single tranquil state, what is the cause of what?

[Where is the duality of cause and effect? Brahman itself shines forth as the cause and effect both, as the very nature of the perceived. If you believe in the past Karma as the cause of your present state of existence, then it would be so, since you believe it to be so.

Brahman state is very generous; whatever you believe that alone will be your experience.]

नेह प्रवर्तते किंचिन्न च नाम निवर्तते स्थितमेकमनाद्यन्तं ब्रह्मैव ब्रह्म खात्मकम्।

Nothing comes out (as an effect); nor can anything be traced back (to a cause).

There is only the single state of Brahman which is without beginning and end.

This Brahman is of the nature of emptiness only (where the objects are perceived as bound by causality.)

[At every moment, the objects appear newly out of the potential state (Self) as pictured by the mind-window.
For you, each and every object is with a cause as birth, production etc.

You do believe that 'you (the body-I)' is caused by your parents, and they by their parents and so on.

For a Jnaani, the world, including his own body-appearance rises from the Self as a new information only.

He does not attach any cause to any object.

For him, the world is just the causeless Jagat, the appearing and disappearing state of information only!

किं कस्य कारणं केन किमर्थं भवतु क्व वा, किं कस्य कारणं केन किमर्थं मास्तु वा क्वचित्।

Whatever is the cause of what, by what, for what purpose, let it be there also (as the truth connected to the perceived world); whatever is the cause of what, by what, for what purpose, let it not be there also (as the unshaken reality of Brahman).

[A Jnaani acts as if the objects are with a cause; but is never fooled by the causality factor.]

नेह शून्यं न वा शून्यं न सन्नासन्न मध्यता विद्यते न महाशून्ये न नेति न न नेति वा।

It is not emptiness here (since everything is the essence of Knowledge), nor non-emptiness (as everything is mind-made). It is not real (since it is dreamlike); not unreal (since it is Reality); not also the in-between state between real and unreal (real and unreal both). It is not in the great void state (MahaaShoonya) (which contains the empty and non-empty states as part of it). It does not exist as 'not this' (as a denial of all objects) (since it is everything). It does not exist also as 'it is not 'not this'.' (It does not exist as all the objects also.) (It is not anything also!)

इदं न किञ्चित्किञ्चिद्वा यन्नामास्त्यथ नास्ति वा सर्वं ब्रह्मैव तद्विद्धि यत्तथैवातथैव तत्।

This is not something (that can perceived), or is something also (as the entire perceived). It exists (as all) or not exists (as all). Everything is Brahman alone. Understand that to be 'whatever is' (seen as the perceived) also, as 'not that' also.

रामोवाच

Rama spoke

अतज्जविषये ब्रह्मन्कार्ये कारणसंभवे किमकारणतात्म स्यात्कथं वेति वद प्रभो।

Brahman! In the case of the ignorant, since the cause exists in the effect (as proved), how can the world be seen as causeless, tell me Prabhu!

(Though the world is causeless as you say, the ignorant see the world as with cause only.

For them each and every object and event is an effect of a cause only. How can they see it as causeless?)

वसिष्ठोवाच

Vasishta spoke

अतज्ज्ञो नाम नास्त्येव तावत्तज्जजनं प्रति, असतो व्योमवृक्षस्य विचारः कीदृशस्ततः।

Someone called the ignorant (who sees the world) does not exist at all for a Knower (since the ignorant one is just a dream-character produced by some dream.)

Therefore why analyze a tree in the sky which is non-existent?

[The world, and the person who finds a cause for it as something, both are non-existent for the Knower.

If a person sees a tree in the sky and finds a cause for the tree also as a seed sown in the sky, then, that is also part of his understanding shine only, as the misconception.

What is the cause of his misconception? Ignorance!

Right understanding, wrong understanding; both are the shine of Chit only, as the knowledge and the ignorance, like the sun and the shadow. If the understanding shines forth as wrong understanding, then why analyze what is wrongly understood? For a man of Knowledge, ignorance and its products are non-existent; like the sun is unaware of the shadow.]

एकबोधमयाः शान्तविज्ञानघनरूपिणः तज्ज्ञास्तेषामसद्रूपे कथमर्थे विचारणा।

Hey Knowers of Brahman! You are made of one single principle of Knowledge. You are dense with the dense tranquil state of understanding. What is there to analyze about things which are non-existent?

अतज्ज्ञत्वं च बोधेऽन्तरवभाति तदङ्गता गते स्वप्नसुषुप्तेऽन्तरिव निद्रात्म केवलम्।

Ignorance-state is part of the Knowledge (Brahman-state) itself and shines within it, like the Svapna state is inside the Sushupti, and is made of sleep only.

तथाप्यभ्युपगम्यापि मूर्खनिश्चय उच्यते मयेदमणु सर्वात्म यस्माद्ब्रह्म निरामयम्।

Though it is admitted that the Brahman-state is changeless, essence of all and is subtle, I speak about Brahman as being a 'source of all' (as the causeless cause) just to make the fool (who believes in the reality of the world) understand the truth.

[Since the ignorant person believes in the reality of the world, I have to explain Brahman as something that is stable and changeless as opposed to the world which is unstable and continuously changing; and trace it back to Brahmaa, and then again prove the Chit-expanse as the source of all. Actually the world is like a tree seen in the sky suddenly (through mind-imagination). The effect leading to a cause is also a theory connected to the tree seen in the sky, like imagining a seed for the tree that is standing there as real. In what way it is valid? Tree itself is non-existent; how can it have any cause as such? All the theories which try to prove the world as an effect of some cause are similar to theories made about the tree seen in the sky.]

सन्त्यकारणका एव सन्ति कारणजास्तथा भावाः संविद्यथा यस्मात्कल्प्यते लभ्यते तथा।

‘Silver in the conch shell’, ‘snake in the rope’ etc are seen without any cause. The objects with cause also (bound by causal factors) are also observed to be there. What one understands through his perceiving mind, that alone he gets as the perceived (like imagining the love seen between the mud figures of mother and child).

सर्वकारणसंशान्तौ सर्वानुभवशालिनां सर्गस्य कारणं नास्ति तेन सर्गस्त्वकारणः।

All these things bound by causality stay as causeless (Brahman) for those who experience the essence of all, where all causes remain subsided. (There is only the changeless state of ChinMaatram; and no world at all.) There is no cause for the perceived world that is run by the causality rules. Therefore the world is without a cause (and is Brahman only).

[For a Knower, the Jagat is just Brahman and, he sees no cause-for any object or person; views them only as random mind-patterns.]

हृदयंगमतात्यक्तमीश्वरादि प्रकल्प्यते यदत्र किंचिद्दुःस्वादु व्यर्थं वाग्जालमेव तत्।

Ishvara (Supreme godhead) is an imagined concept only (of those who adhere to Ishvara-entity as the cause); and is rejected completely by those who know the truth. Proofs presented for the Ishvara as the cause is, just a ‘talent in speech’ which is wasteful and essence-less.

[There is no Supremacy who created the world as some solid structure teeming with Jeevas.

He is also not the cause of the events in any Jeeva’s life.

Ishvara is a concept that co-exists with the concept of Jeevas.

Jeevas are non-existent, except as some imagined continuance of random disconnected experiences.]

अन्यथानुपपत्त्यैव स्वप्नाभाकलनादृते स्थूलाकारात्मिका काचिन्नास्ति दृश्यस्य दृश्यता।

Since not obtained except at the time of the Svapna, the perceived objects do not have any gross materialness in the perceived phenomena (in the Jaagrata also which is another type of Svapna).

स्वप्नपृथ्व्याद्यनुभवे किमबुद्धस्य कारणं चित्स्वभावादृते ब्रूहि स्वप्नार्थो नाम कीदृशः।

What cause can be there for the perceived world of elements of the Svapna of an ignorant, except the absence of the Knowledge of the Chit as one’s nature? Tell me, what is the object in the Svapna made of (except emptiness)?

स्वप्नार्थो ह्यपरिज्ञातो महामोहभरप्रदः, परिज्ञातो न मोहाय यथा सर्गास्तथैव च।

The world of Svapna fills one with extreme delusion when not understood.

When understood, the delusion vanishes; so it is with the perceived world.

[The world is what gets understood as according to the knowledge or ignorant level of the minds.]

शुष्कतर्कहठावेशाद्यद्वाप्यनुभवोऽङ्गितं कल्प्यते कारणं किंचित्सा मौख्याभिनिवेशिता।

Dry logic, adamant adherence to dogmatic statements, forceful arguments; all these concepts are far from experience; and search for some cause or other, as imagined through ignorance.

THERE IS NO CAUSE FOR ANYTHING

अग्नेरौष्ण्यमपां शैत्यं प्राकाश्यं सर्वतेजसां स्वभावो वाखिलार्थानां किमबुद्धस्य कारणम्।

The heat in the fire, the coolness in the water, the brightness in all the lustrous objects, all these are the very nature of those objects (as conceived by the totality mind, in this manner).

(There is no cause for such natural states of these objects!)

What is the cause for the ignorant man's ignorance (that rises as the reality of the Jagat) (except for the absence of Vichaara-habit endowed with dispassion, which alone blocks the true knowledge)?

किं ध्यातृशतलब्धस्य ध्येयस्यैकस्य कारणं किं च गन्धर्वनगरे पुरे भित्तिषु कारणम्।

What single cause has been obtained from the varieties of theories thought out by the hundreds of thinking persons? What is the cause of solidity of objects found in the illusory cities?

धर्माद्यमुत्रामूर्तत्वान्मूर्ते देहे न कारणं देहस्य कारणं किं स्यात्तत्र स्वर्गादिभोगिनः।

Dharma and Adharma are formless; how can they cause a form of the body in the other world (as some theorists hold)? What is the cause of the body where one enjoys the heaven etc?

भित्त्यभित्त्यादिरूपाणां ज्ञानस्य ज्ञानवादिनः किं कारणमनन्तानामुत्पन्नध्वंसिनां मुहुः।

The VijnanaVaada adherents talk about Kshanika Vaada, about solid and non-solid states.

What again is the cause of that which gets produced and instantly vanishes?

स्वभावस्य स्वभावोऽसौ किल कारणमित्यपि यदुच्यते स्वभावस्य सा पर्यायोक्तिकल्पना।

(As some theories state) Even if the nature (Svabhaava) of the nature itself (Svabhaava) is said to be the cause, it is just a synonymous word used for nature (Svabhaava).

तस्मादकारणा भ्रान्तिर्भावा भ्रान्ति च कारणं अज्ञे ज्ञे त्वखिलं कार्यं कारणाद्भवति स्थितम्।

Therefore the objects shine forth as the causeless delusion and cause the causality concept in the ignorant only. In the Knower, all that is seen as the effect is the stable form of cause only (as Brahman).

(There is no division of cause and effect as two separate things.)

[For a Knower there is no Jagat, no Jeeva, no 'I', no 'Ishvara'; every cognized object, live or inert, or even a Godhead, it is a random experience rising straight from the Self (Brahman), without any cause.]

यद्वत्स्वप्नपरिज्ञानात्स्वप्ने द्रव्यापहारिभिः न दुःखाकरणं तद्वज्जीवितं तत्त्वदर्शनात्।

The pain caused by the thieves stealing all your wealth in the dream, vanishes when the unreal nature of dream is understood. When the supreme truth is understood, the pain of the life also vanishes off.

[For a Knower every moment is fresh and new, and blissful only.]

सर्गादावेव नोत्पन्नं दृश्यं चिद्गगनं त्विदं स्वरूपं स्वप्नवद्भाति नान्यदत्रोपपद्यते।

The world never gets produced at all. This perceived is just the Chit-expanse.

One's own nature shines forth like a Svapna (of life-experience); no other pain or cause of the pain is there.

अन्या न काचित्कलना दृश्यते सोपपत्तिका अस्मान्न्यायादृते कस्माद्ब्रह्मैवैषानुभूतिभूः।

No other theory of the other thinkers is proved here, except the one mentioned above, since Brahman alone is experienced as the world.

ऊर्म्यावर्तद्रवत्वादि शुद्धे जलघने यथा तथेदं सर्गपर्यायं ब्रह्मणि ब्रह्म भासते।

स्पन्दावर्तविवर्तादि निर्मले पवने यथा तथायं ब्रह्मपवने सर्गस्पन्दोऽवभासते।

Like the waves and whirlpools in the pure dense state of water, this world also similarly shines as Brahman in Brahman. Like the movements and whirling circles found in the wind, the world-movement is found in the Brahman-wind.

यथानन्तत्वसौषिर्यशून्यत्वादि महाम्बरे स सन्नासन्नबोधात्म तथा सर्गः परापरः।

The huge expanse of the sky is endless, empty, and void. It is there yet not there.

So also the world is this and that also, existent and non-existent; of the essence of knowledge only.

एषु निद्रादिकेष्वेते सूपलब्धा अपि स्फुटं भावा असन्मया एवमेतेऽनन्यात्मका यतः।

In the sleep state etc, though experienced as real, the objects are unreal only, and do not differ from oneself.

सर्गप्रलयसंस्थानान्येवमात्मनि चिद्धने सौम्ये स्वप्नसुषुप्ताभा शुद्धे निद्राघने यथा

स्वप्नात्स्वप्नान्तराण्यास्ते निद्रायां मानवो यथा सर्गात्सर्गान्तराण्यास्ते स्वसत्तायामजस्तथा।

Creation, existence and destruction stay as the tranquil state of Chit-denseness alone, similar to the case where the dream in the sleep occurs in the pure deep sleep state alone.

A man moves from Svapna into another Svapna in the sleep (without himself on the move) (like moving from one dream-identity into another), the unborn Supreme Self alone stays as the movement from one Creation into another in its own essence.

[Dreams may occur in the time-boundary of man's sleep, one after the other.

In Chit however, all the worlds are at once there in a completed form. (Poorna)

Nothing happens at all, since already all the Creations have happened without any happening in the Brahman, similar to a seed, where its growth, the tree-formation, its destruction all exist as the Knowledge-form only, and do not happen at all like the ordinary seed growing into the tree, and perishing at the end.

A man, who sees a tree growing from the seed, understands the cause of the tree as the seed, because he is also a part of the tree as a perceiver, bound by the time and space concepts.

Chit is not bound by time or place.

Tree in the Chit-state is the knowledge of the seed becoming a tree. Causality is also a part of this knowledge. This Knowledge is formless. It is not divided as the cause and the effect.

It is not the divided states of the seed and the tree.

It is just pure knowledge which shines forth as a world, when the 'mind', the 'space and time maker', sees the seed growing into a tree at some place at sometime.

Chit is always as it is; division-less and as the tranquil silent state of Knowledge-essence.

Jagat is just the 'Knowledge-essence' seen through the 'space and time screens'.]

पृथ्व्यादिरहितोऽप्येष ब्रह्माकाशो निरामयः अतद्वांस्तद्वदाभाति यथा स्वप्नानुभूतिषु।

This Brahman-expanse is without any affectation, and is without the elements of Prthvee etc.

Though it is not that, it shines forth as all this as in the state of Svapna.

[The in-between state of cognition-points is the 'Self' which instantly, newly rises as a cognized object with all the qualities of solidity etc. Outside of the range of senses, there are no objects at all actually; there is not even emptiness outside of it. At every instance, the Self rises as a wave of cognition along with the cognizer-Jeeva as a part of it. The continuously existing Jeeva-entity is not there at all!

The cognition-experiences just get remembered, and a Jeeva-hallucination rises as the 'I'!

No one is there; no object is there also!

There is no cause for anything, for nothing exists at all!

Just the Brahman exists as the Knowledge waves.

But, for a Knower, even the waves do not exist; he exist only as the absolute silence of all!]

स्थिता यथास्यां पश्यन्त्यां शब्दा घटपटादयः जाताजाताः स्थिताः सर्गास्तथानन्ये महाचित्ति।

As and when seen by Chit (as all the perceivers), these sounds (names) like pots and clothes exist as the objects; produced, and to be produced (as continuous perceptions).

Creations filled with such sounds (as names for shapes), do not differ from the great Chit-state.

पश्यन्त्यामेव पश्यन्ती यथा भाति तथैव च यथा शब्दास्तथा सर्गाश्चित्तैव चिति चिन्मयाः।

Seeing the 'seeing' itself, Chit shines forth as it is.

Sounds (names with forms) and worlds are Chit in the Chit, made of Chit alone.

[Actually there is no seeing, and 'no seeing the seeing' also; nothing at all as denoted by different words. It is just an explanation trying to explain the un-explainable.

किं शास्त्रकं तत्र कथाविचारैर्निर्वासनं जीवितमेव मोक्षः।

What meaning is there in the scriptures and all the discussions thereof (made of different explanations)?

Liberation is the life freed of Vaasanaas. (This is the conclusion.)

सर्गं त्वसत्येवमकारणत्वात्सत्येव नास्त्येव न नाम काचित्।

Since the Creation does not exist as real, since there is the absence of cause, there is nothing to discuss as existing or non-existing.

एषा च सिद्धेह हि वासनेति सा बोधसत्तैव निरन्तरैकानानात्वनानारहितैव भाति स्वप्ने चिदेवेह पुरादिरूपा।

That which is fructified as Vaasanaa is just the division-less essence of Bodha only.

It shines as manifold without itself being manifold, like 'Chit alone' is the city etc in the Svapna.

['You' are a 'MithyaaPurusha', made of just disconnected cognition-states connected as one, because of the constant presence of the conception called the 'I' which exists as the 'Avidyaa-form of Self-awareness'.

There is no world that is solid and filled with solid beings.

Every person, every object is just a cognition state rising from the 'in-between' state of Chit.

Observe the scene of the world rising from within you alone as some mind-presented story.

Outside of what you cognize at every moment, the world exists only as memories and ideas in the mind.

The entire world (countless worlds of Viraats) exists as a tiny agitation within the mind, and the mind is within the limitless potential state as a tiny quiver, as its very nature.

Where is anything at all? Who is there at all as the Jeeva and Ishvara?

There is no one to see say even 'That alone'!

The Knower remains sunk in his Self alone, word-less and world-less!]