

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM [DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

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'THE NIRVAANA STATE'

PART TWENTY SIX

(VASISHTA MEETS SHIVA- 11)

[CHIT, PARA BRAHMAN, JEEVA AND THE JAGAT]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who 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

शिवः किमुच्यते देव परंब्रह्म किमुच्यते आत्म किमुच्यते नाथ परमात्मा किमुच्यते। तत्सत्किंचिन्न किंचिन्न शून्यं विज्ञानमेव चइत्यादिभेदो भगवन्त्रिलोकेश किमुच्यते।

Deva! Naatha! Why is it known as 'Shiva'? Why is it known as 'Para Brahman'?

Why is it known as 'Aatman'? Why is it known as 'Paramaatman'?

Hey Lord of the three worlds! What is the meaning of mentioning in different ways, 'That Principle of Reality' is not anything; not any void; is only knowledge and so on?

ईश्वर उवाच
Ishvara spoke

अनाद्यन्तमनाभासं सत्किंचिदिह विद्यते इन्द्रियाणामगम्यत्वाद्यन्न किंचिदिदं स्थितम्।

Some Supreme principle of Reality is there which is without beginning and without end and without any appearances (as a pure state that transcends the world that is painted by the senses and the mind). Since it is beyond the reach of the senses, it exists as 'not as any thing'.

(We can see those objects only which are presented by the senses, and as narrated by our minds.

What is there beyond the sense-created world?

That indescribable emptiness which is bereft of all the objects of senses is termed as the Reality. That is not a thing that is coded by the senses; is beyond the reach of the senses; is not mind- conceived, and therefore is not anything.

It cannot have beginning and end also, since it is not the matter-stuff as belonging to this world.

It cannot have a shape; for then it can be seen somehow.

It does not make any noise. It cannot be tasted. It cannot be touched.

The mind cannot say anything about it; for it does conceive it.

It cannot be debated and understood through the intellect also.

It cannot be inside the measure of time and place like the invisible objects also.

What is it? When we start thinking beyond this sense -perceived world, then we realize that the Reality state exists as our own essence of Knowing, as the true self-state, and the inert body that is endowed with parentage and particularities is not the actual self.

Therefore we explain the self-state by stating that it is not anything that we can 'know' as an object outside of us.

You can not 'know the self'. Self cannot 'know' itself; it can only stay as itself.)

वसिष्ठोवाच
Vasishta spoke

यदिन्द्रियाणां बुद्ध्यादियुक्तानामप्यदृश्यतां गतं तत्कथमीशान त्वशङ्केनोपगम्यते।

If it is beyond the grasp of senses and intellect, hey Ishaana, then how can you ever understand it at all without any doubt?

ईश्वर उवाच
Ishvara spoke

(Analyze what blocks this understanding of the Reality.

The Reality is blocked because of lack of thinking, or rather lack of the right way of thinking.

People are always lost in the narratives concocted by the mind, are running after desire fulfillment as if forced by some devil, and do not have time to devote to this analysis of Reality.

As long as the mind is clouded by desires, one cannot know of this Reality even as an idea.

Tamas, Rajas and Sattva Gunas taint the minds as Avidyaa and cause this lack of right thinking.

A mind that is dominated by SattvaGuna can at least engage itself in this quest for understanding the Reality.)

यो मुमुक्षुरविद्यांशः केवलो नाम सात्त्विकः सात्त्विकैरेव सोऽविद्याभागैः शास्त्रादिनामभिः अविद्यां श्रेष्ठया श्रेष्ठं क्षालयन्निह तिष्ठति मलं मलेनापहरन्युक्तिज्ञो रजको यथा। काकतालीयवत्पश्चादविद्याक्षयआगते प्रपश्यत्यात्मनैवात्मा स्वभावस्यैष निश्चयः।

That part of 'Avidyaa' in 'those aspiring after liberation' is in essence 'Saattvic'.

Through those parts of 'Avidyaa' which are Saattvic in essence, which are known as 'the study of scriptures' etc, the aspirant washes away the great Avidyaa with the same great Avidyaa, like the expert washer-man washes the dirt away using the dirt only. Like shown in the maxim of the crow and the Taala leaf, when the 'destruction of Avidyaa' occurs, he sees the true Self through the pure Self, with the ascertainment of his true nature.

यथाकथंचिदङ्गरे निघृष्य क्षालयञ्छिशुः करनैर्मल्यमाप्नोति काष्ण्याङ्गारक्षये यथा, यथाकथंचिच्छास्त्राद्यैर्भगैर्भागं विचारयेत्सात्त्विकस्तामसो भागो द्वयोरान्तोदयस्तथा। पश्यत्यात्मानमात्मैव विचारयति चात्मना आत्मैवेहास्ति नाविद्या इत्यविद्याक्षयं विदुः।

(What is Avidyaa-destruction?)

When a child is playing with two pieces of charcoal and is rubbing them against each other, his hands get blackened, and yet when washing the hands, he keeps rubbing his hands again and again, and slowly the charcoal gets fully removed from his hands, and they shine taintless as before.

So also, one should somehow analyze the Reality state using one part of Avidyaa with the other Avidyaa part, like rubbing one's ignorance part of Tamas, and the Saattvic nature of wanting the liberation, through the methods of study of scriptures etc, and then when they both are removed, the self shines by itself.

(What is the complete Avidyaa destruction?)

Aatman alone sees Aatman, analyzes also as the Aatman. Aatman alone is there and nothing else called Avidyaa also. When this is realized, then it is known as the complete destruction of Avidyaa.

(The dirt in the hands is caused by rubbing some dirty thing; same rubbing when used with a soap like thing, the hands get cleaned; but the soap also has to be washed off once and for all.

Soap did not cause the cleanliness of the hands; but helped in removing the dirt.

Similarly the Avidyaa of ignorance is removed by the Avidyaa of studying scriptures; then both of them vanish off at the awareness state of Reality.

For example, if you are in a magical room where you are drawn as a person tied by the ropes, you use a knife in the same magical room and cut off the ropes; and are instantly standing where the room, rope, knife, everything is gone instantly. Nothing happened at all; there was no magical room at all; just a mind-run show, just a wave in the self. There was nothing at all before and after liberation. Liberation itself is a mind-fancy.)

यावत्किंचिदिदं वस्तु नाना नात्मावगम्यतां क्रमा गुरुपदेशाद्या नात्मज्ञानस्य कारणम्। गुरुर्हीन्द्रियवृत्तात्मा ब्रह्म सर्वेन्द्रियक्षयात्, यद्वस्तु यत्क्षये प्राप्यं तत्तस्मिन्सति नाप्यते। अकारणान्यपि प्राप्ता भूशं कारणतां द्विज क्रमा गुरुपदेशाद्या आत्मज्ञानस्य सिद्धये। क्रमे गुरुपदेशानां प्रवृत्ते शिष्यबोधतः अनिर्देश्योऽप्यदृश्योऽपि स्वयमात्मा प्रसीदति। शास्त्रार्थैर्बुध्यते नात्मा गुरोर्वच तो न च, बुध्यते स्वयमेवैष स्वबोधवशतस्ततः। गुरुपदेशशास्त्रार्थैर्विना चात्मा न बुध्यते एतत्संयोगसत्तैव स्वात्मज्ञानप्रकाशिनी। गुरुशास्त्रार्थशिष्याणां चिरसंयोगसत्तया अहनीव जनाचार आत्मज्ञानं प्रवर्तते।

As long as there is manifoldness alone is seen as existing, the Aatman cannot be realized.

The instructions of a Guru etc which are part of the Avidyaa shining as the divided states, do not become the cause of Aatma-Jnaana. Guru is a person with a form, be he a Shiva or Vishnu or a great Sage also, and is an object of the senses, and he also sees the disciple through his senses only. Reality state of Brahman is realized only where the senses have no place. That which is attained only when something gets destroyed, cannot be attained, if that thing is still there. Hey Twice-born! The methods like Guru's instruction etc are not the direct causes for the attainment of Self-Knowledge; yet they are indirect and necessary 'helps' (like some one reminding one of the necklace worn on one's neck which has been forgotten). When the disciple understands the truth through the method of listening to Guru's instructions (about developing the qualities of a Mumukshu, about the ways of reasoning out the truth etc), the self though not exactly pointed out or seen, graces by itself. Self cannot be understood by understanding the meaning of the words in the Scriptures; or through the instruction given by a Guru. Self is understood by oneself, by the rise of one's own understanding through Vichaara done by oneself. And of course, without the instruction of a Guru or the study of scriptures, the self cannot be understood. Self-realization rises by the united effort of all these. When the Guru, scriptural guidance and the student remain associated for long, then the realization of the Self naturally rises like the activities of men naturally occurs in the day-time.

कर्मबुद्धीन्द्रियाद्यन्तसुखदुःखादिसंक्षये शिव आत्मेति कथितस्तत्सदित्यादिनामभिः। यत्रेदमखिलं नास्ति तद्रूपेणैव चास्ति वा तदाकाशादच्छतरमनन्तं सदिवास्ति हि।

(How to know that one is realized?) When there is the 'complete cessation' of all the doer-ship of actions (with the 'I' completely gone), all the intellectual pursuits (with doubts still lingering), and all the pains and pleasures (connected to the story part of the life), then the Self-state is realized and that state is known as Self, Shiva, Sat etc.

In that state, all this is not there at all (and is understood that all this was not there at all ever); all that exists is the shine of the Self only (as the many levels of ignorance and knowledge).

Sat, the principle of existence alone is always there which is purer than space and is eternal.

अविश्रान्ततया यत्र तनुविद्यैर्मुमुक्षुभिः विचित्रशुद्धमननलकलङ्ककलितात्मभिः, अदूर एव तिष्ठद्भिर्जीवन्मुक्तस्य दृक्पथे मोक्षस्योपासकबोधाय शास्त्रार्थरचनाय च ब्रह्मेन्द्ररुद्रप्रमुखैर्लोकपालैः सुपण्डितैः पुराणवेदसिद्धान्तसिद्धये भावितात्मभिः, चिद्ब्रह्म शिव आत्मेशपरमात्मेश्वरादिका एतस्मिन्कल्पिता संज्ञा निःसंज्ञे पृथगीश्वरे। एवमेतज्जगत्तत्त्वं स्वं तत्त्वं शिवनामकं सर्वथा सर्वदा सर्वसर्वं यत्सुखमास्व भो। शिव आत्मा परं ब्रह्मेत्यादिशब्दैस्तु भिन्नता पुरातनैर्विचिता तस्य भेदो न वस्तुतः। एवं देवार्चनं नित्यं ज्ञः कुर्वन्मुनिनायक यत्रास्मदादयो भृत्यास्तत्प्रयान्ति परं पदम्।

Those who are in want of liberation are not in the full understanding of the truth, and are not still in the quiescent state of the self; their minds are agitated because of trying to disprove through Vichaara, the realness of the world-existence which rises as manifold objects and people; yet they are not far from the realization level.

In order to guide them in their journey towards the state of JeevanMukti and to make them understand as to how to seek the Moksha (Knowledge-vision), and to invent scriptures that explain the knowledge of Para Brahman, and for the successful culmination of discussions mentioned in Puraanas and Upanishads, the guardians of the world namely Brahmaa, Indra, Rudra, who are excellent masters of all scriptures, and who are always absorbed in the Self, coined the terms like Chit, Brahman, Shiva, Aatman, Paramaatman, Ishvara etc, for referring to the Supremacy which has no names as such. This is the truth of the world. It is the principle of Self called Shiva.

That alone is there in all ways, at all times, as all, in all. Remain established in the bliss of that Self.

The difference in terms like Shiva, Aatman, Para Brahman etc have been invented by the ancient ones to help the students. There is no difference of meaning actually.

Hey Best of Sages! The Knower performs the worship of the Deva in this manner, attains the supreme state where ordinary Devas like us stay absorbed in it and perform our duties like servants.

वसिष्ठोवाच

Vasishta spoke

अविद्यमानमेवेदं विद्यमानमिव स्थितं यथा तन्मे समासेन भगवन्वकुमर्हसि।

Bhagavan! Tell me concisely how this (appearance of the world) though non-existing, remains as if existing!

ईश्वर उवाच

Ishvara spoke

योऽसौ ब्रह्मादिशब्दार्थः संविदं विद्दि केवलं स्वच्छमाकाशमप्यस्य स्थूलं मेरुरणोरिव।

That nameless Reality state which is referred to by various sound-forms like Brahman etc, is the only thing that is left back as real, as the knowing state.

Space is considered as extremely subtle, taintless and permeates through all gross objects, and is not affected by anything it contains. Reality state of Chit is subtler than the space also.

Space when compared with Chit-state is somewhat like the solid Meru mountain getting compared to the subtlest atom-state! So subtle and pure the Chits state is!

(‘Knowing power’ is subtler than even space; and permeates all like an ocean permeating through all its waves as their liquidity.

Look around you. What is there that is not ‘known’?

You the body-self are also ‘known’ only! Body cannot ‘know’!

‘Knowing’ alone is the essence in all that you see and experience.

This ‘Knowing’ is the self-essence, that is ‘you’ in actuality.

It permeates all the objects like space; but is subtler than space.

Stay as that alone, unaffected by the ‘known’, like the space.)

सा वेद्यमिह गच्छन्ती याति चिन्नामयोग्यतां अप्यवेद्यवती नूनमुन्मन्त्यन्तपदस्थिता। क्षणाद्भावितवेद्यत्वादहन्तामनुगच्छति पुरुषत्वात्पुमान्स्वप्ने वनवारणतामिव। अस्याहन्तादिरूपाया देशतां कालतां गताः संपद्यन्ते ततः शून्यरूपिण्यः सख्य एव ताः। ताभिः संवलिता सैव सत्ता जीवाभिधानिका भवति स्पन्दविज्ञाना पवनस्यैव लेखिका। जीवशक्तिस्तथाभूता निश्चयैकविलासिनी बुद्धितामनुयाता सा भवत्यज्ञापदे स्थिता शब्दशक्त्या क्रियाशक्त्या ज्ञानशक्त्यानुगम्यते। प्रत्येकं प्रस्फुरत्यन्तरप्रदर्शितरूपया मिलित्वैव गणः क्षिप्रं स्मृतिं समनुकूलयन्मनो भवति भूतात्मबीजं संकल्पशाखिनः आतिवाहिकदेहोक्तिभाजनं तद्विदुर्बुधाः।

(Why she is named as Chit? Why she is named as Jeeva? What is Jeeva-Shakti? How she becomes the Aativaahika?)

She becomes the state of ‘known’ and deserves the term Chit as the knowing principle, but still remains unknown and stays in the supreme blissful state of herself (unaffected by the perceived).

(Any joy that is experienced in the ‘known’ is the bliss of the self alone.)

Instantly (*this does not happen in ‘time’*), she attains the ‘knowing state of the known’, and becomes the ‘I-ness’, like a man who, though is in the state of a human, attains the identity of a forest elephant in the dream.

When this Chit-state is of the form of ‘I’, then conceptions made of only the voidness rise up in time and space boundaries, and act as her close friends. The Reality state which is surrounded by these friends (conceptions) is known by the name of Jeeva, and holds the agitation of Praana (mind) like the movement is held by the wind. (जीव प्राणधारणे)

In this manner, Chit becomes the ‘Jeeva-Shakti’ and develops firm ascertainment of realness in everything, attaining the state of cogitation; and stays in the state of ignorance; she then is followed by the powers of sound, action and learning (to recognize objects by the shapes, sounds as names, to interact with the objects conceived, and to deal with these conceptions in the appropriate manner).

This group of powers though functioning together (as the instant revelation of Jeeva-state), shine forth as different (and separated) in her who is not revealed in her true nature.

The conceptions become objects, objects lead to actions, actions lead to learning, and they become memories; then the mind rises as the seed of the body made of elements, branches out as conceptions and deserves the name of Aativaahika body; so state the wise ones.

अन्तस्थया ब्रह्मशक्त्या ज्ञरूपं स्वात्मनात्मदृक् संपद्यमाना एवास्मिंश्चेतसीमा हि शक्तयः पश्चादिह बहिष्ठास्ता उद्यन्त्यनुदिता अपि। वातसत्ता स्पन्दसत्ता स्पर्शसत्ता तथैव च, त्वक्सत्ता तेजसां सत्ता तथा सत्ताप्रकाशिनी, रूपसत्ता जलसत्ता स्वादुसत्ता तथैव च, तथैव रससत्ता च गन्धसत्ता तथैव च, भूसत्ता हेमसत्ता च पिण्डसत्ता च पीवरी, देशसत्ता कालसत्ता सर्वाढ्याकारवर्जिता सर्वसत्तागणं क्रोडीकृत्य स्वरूपवत्स्फुरत्याश्रित्य पत्रादि बीजं बीजादितां गतम्। एतत्पुरुषकं विद्धि देहोऽयं चातिवाहिकः।

Because of her true nature of Brahman within, she attains the nature of the Knower knowing the objects, by herself in the mind-state; and all these power rise as the outside world-phenomenon, though her true nature is never revealed. Then her other powers shine forth externally as the principles of wind (power of fluctuation), vibration (movement-experience), touch (separation-experience), skin (separated-experience), luster (image-revelation), revelation (of the world experience as real), the forms and names as real, the flow of experiences as real, the attraction and attachment towards the world-experience, and also as the taste-essence (interest in the object-world as joy-giving), fragrance (attraction towards desired objects), earth (perception-field produced by successive Vaasanaas), gold (element-groupings as solid objects) and the extensive solidity (impenetrable nature of the objects) of the world limited by the place and time boundaries.

Embracing all these principles like her own nature (and forgetting her true nature that is without change), she shines forth as the state of the seed (as wants and incompleteness) which has within it, leaves, seeds etc (as various perceived fields experienced as various Jeeva-states), which cause further seed-states (of many probable states of ignorance rising as more and more Jeeva-states).

Know this to be eight-fold city and the Aatvaahika (which has the three bodies, namely the subtle agitation of the mind-content, causal content as past actions and memories, and the required physical form, as its seed).

अपारबोधमेतत्तु स्फुरत्यङ्गविभागवत् एवमाद्यङ्गसंपन्नं संपन्नं न च किंचन। न ज्ञानं न च तद्रूपं न विदाचितचेतनं परं परे स्फुरितं केवलं केवलात्म सत्जलपीठस्य जठरे जलद्रवविलासवत्।

The Supreme principle of infinite undivided knowledge alone shines forth as if divided, dear one! Thus, all this happens, dear one, (for the ignorant) (as the rise of a dream), though nothing at all actually happens (for the knower) (since every event is just a mind-created picture).

Actually, there is nothing that gets known as the world, there is no eight-fold city as a Jeeva, there is no perceiving state of consciously seeing a world; the supreme state alone exists in itself as itself as the Reality, like the quivering water inside the belly of the ocean.

(Reality just stays as the perceived experience like the light covered by the mist.

The ignorant stay as the mist alone; unaware of the light. A Knower in the perceived, like Shiva or Vishnu, stays as the light covered by the mist, and is Brahman itself rising as mind-cloud that is made of purity alone.)

संवित्संवेदनैकात्म पृथगेतदचेतनं संपद्यते परिज्ञातं संकल्पनगरोपमम्। संवेदनात्परिज्ञानाच्छिवतामेव गच्छति अज्ञातमेव वा यत्तत्कथं गच्छति वस्तुताम्।

Brahman-state of Reality (evolving state of Reality) exists as the essence of perception alone.

If perception is understood as non-existent (through the reasoning process) (like a mirage city that is seen by the play of the mind and the heat of ignorance); if the reality seen in the perceived is gone off along with the perceiver-state, there is only the inertness of nothingness (like just seeing the entire ocean quietly staying with its natural state of waves without the division of names and forms). Then the world is understood as just equal to a city of imagination.

(If analyzed, the entire phenomena of a life lived by you is your own private mind-world that you have built brick by brick through your own experiences and conceptions. It is real for you alone. The entire life of yours is your mind-city, a mirage of which you are also a part of.)

When the perceived is understood as non-existent (like a dream-city) by the thorough analysis of its nature, then one remains in the auspicious state of the Reality alone, as just the pure state of awareness bereft of the perceived (as the Nirvikalpa Brahman).

When you do not see anything at all there, then how can it be experienced as real?

अथैतद्विन्दते स्वान्तःसंकल्पादंशतां स्वतः, तन्मात्रसत्ता तस्याणोरेतां पश्यति देहके। सर्वं स्थूलत्वमापन्नं तदेवाशु प्रपश्यति तस्य तन्मात्ररन्ध्राणि यथादेशं प्रपश्यति। ततः पुरुषरूपैकभावनात्पुरुषाकृतिं काकतालीयवद्दृष्ट्वा तुष्टं पुष्टं भवत्यलम्। जीवदेतदवस्थाकं स्थितं पश्यतिदेहकं असन्तमेव गन्धर्वपुरं स्वप्नरो यथा।

Chit attains the state of subtle of elements by its own conception within which is its nature to stay as the limitless probable states of experience.

(Water alone is the support of the world; quote the Upanishads, where water refers to the experience-state which rises as so many 'I's.)

This subtle state of hers of staying as the many probable states rises as the subtle elements grouping as the gross objects that get separated by the touch-sense.

(Grossness and subtleness are just mind-conceived only.

Chit exists as many; this alone is the natural state of Reality.

From the ignorance level, we can explain that she conceives the many-ness; and therefore exists as the 'many'.)

Once the many-ness rises as the conceived, then all the objects look gross (physical) and become impenetrable; and she sees the world as made up of solid objects alone and as made of physical matter only. The holes that appear in the Chit-expanse as the subtle elements, present the world as per the mind-content of the Jeeva-states.

(The world is an experience inside the mind only, or rather is the mind only, like the wave rising in the ocean; and there is no outside at all as the perceived. Within the eight-fold city itself which is just the natural quivering state of 'Knowing', Chit perceives the body covered by the four sheaths and the external world of objects, as conceived by her.) Then completely ascertained as being the physical body and perceiving oneself as the physical body, similar to the crow and the Taala leaf maxim, she happily expands into the world around her.

Living in such an inert state, the Chit perceives the body as real, like a dream-man (who is not real) sees an illusory city, which is non-existent.