

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART THIRTY ONE

[POORNAAT POORNAMIDAM]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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रामोवाच
Rama spoke

यदि नास्ति विकारादि ब्रह्मन्ब्रह्मणि बृंहिते तदिदं कथमभाति भावाभावमयं जगत्।

Brahman! You have explained that there is no change in the Brahman-state even when it expands as the probable states of Jagat-appearance; and Brahman is as it is. If there is no change in Brahman, then how do you explain what we are experiencing as the world here now, where objects exist as short-lived?

वसिष्ठोवाच
Vasishtha spoke

अपुनःप्रागवस्थानं यत्स्वरूपविपर्ययः तद्विकारादिकं तातयत्क्षीरादिषु वर्तते। पयस्तां पुनरभ्येति दधित्वान्न पुनः पयः, अबुद्धमाद्यन्तमध्येषु ब्रह्म ब्रह्मैव निर्मलम्।

Dear Rama! We see in the milk etc, as to how they change their form, but do not revert back to their original state. Milk which has changed into curds, does not again revert back to the state of milk.

(Brahman does not change into the Jagat-state like the milk becoming the curds. Milk has the beginning stage as the milk, then the curdling stage in the middle, and then the curd stage at the end.)

Brahman-state is always the taintless Brahman and not seen as existing in the beginning, middle and the end, like the objects of the world.

(Milk requires the time-span to turn into curds; but Brahman is not in any time-frame.

If any action is there, then also the change is possible, if one moves the limbs; but Brahman does not stay divided into parts, and is action-less.)

(The 'Knowing' cannot change into the 'known' when it 'knows' anything. You do not turn into an elephant, when you 'know' or receive the information-set called the elephant.)

क्षीरादेरिव तेनास्ति ब्रह्मणो न विकारिता अनाद्यन्तविभागस्य न चैषोऽवयवक्रमः।

(अवयूयते कार्यद्रव्येण संबध्यते इति अवयवः – a limb – that is connected to an object used for action)

There is no change in Brahman like that which happens to milk etc, since it is not divided by the time factor of beginning and end; and also it has no parts which can change.

समस्याद्यन्तयोर्येयं दृश्यते विकृतिः क्षणात्संविदः संभ्रमं विद्धि नाविकारेऽस्ति विक्रिया। न संवेद्यं न संवित्तिस्तत्र ब्रह्मणि विद्यते तद्ब्रह्मशब्दकथितं निःसंबन्धचिदात्मवत्। यादृगाद्यन्तयोर्वस्तु तादृगेव तदुच्यते मध्ये तस्य यदन्यत्त्वं तदबोधाद्विजृम्भितम्।

(Brahman state has no beginning and end, since it is not conceived like an object which has beginning and end. If some beginning and end is there for some object, then it is described as that only; and that proves that it is a conception.

Brahman cannot be conceived or perceived like an object with beginning and end. It is something that we reason out with questions like, what was there before all this came into being, etc.

If all these objects produced by the senses have a beginning and an end, then that 'something' that is beyond these sense operated scenario is without beginning and end, and is referred to by the term Brahman.)

This change which is seen in the equal state of Reality as with beginning and end (as Jagat) instantly (at every agitation of the mind), is just the state of delusion only (like seeing the lotus on the lines of the rock); actually there is no change at all in the changeless (like the seeing of the lotus does not change the stone in any manner).

Neither the perception, or any perceived exists in that Brahman state; so it cannot be sensed or known similar to a perceived object. It cannot be described and, is just referred to by the sound-form of 'Brahman' (since it is just a knowing state which keeps digging into itself to know itself). It is not connected to anything by which it can be known.

(We analyze the objects to their subtlest essence, and understand that there is something that is behind all the sense-information, something that cannot be sensed, but is there for sure.

How to catch it?

None of the methods used for analyzing the objects of the world are useful in analyzing 'that something', that is beyond the grasp of the senses and the mind.)

If an object has a beginning and an end, then it can be described like that only; but Brahman has no beginning or end, and cannot be described in any manner. If in the middle (of that is without beginning and end) something different gets seen, (which the senses alone know of, and rises from our own mind-content), then that different thing must rise because of our lack of knowledge only.

(Jagat is not something which is the same for all; each mind sees a different form of Jagat from a worm to a Deva. Therefore Jagat is not really there at all, except as some mind-fancy.

If no minds were conceiving, then what would be there?

Something that is indescribable; some quietness where no senses make any agitation; no picture of the world at all; something so quiet and just is aware!

Aware of what? If awareness of the world is removed, there is just the pure taintless state of awareness alone. In this manner, we analyze and try to catch that state as our experience, by going deep within us to know what makes us conceive a Jagat-state.)

आत्मा त्वाद्यन्तमध्येषु समः सर्वत्र सर्वदा स्वमप्यन्यत्वमायाति नात्मतत्त्वं कदाचन। अरूपत्वात्तथैकत्वान्नित्यत्वादयमीश्वरः वशं भावविकाराणां न कदाचन गच्छति।

The inner essence of awareness which 'knows the world' (Aatman) is always there as stable, when other objects begin, stay, and end. It is equal at all places at all times. The self that knows can never become something else. This essence of Reality in us is formless, is the same always, and is always there; so is the supreme one who rises as the mind-conceived Jagat; and never is affected by the changes that belong to the conceived objects.

रामोवाच
Rama spoke

विद्यमाने सदैकस्मिन्ब्रह्मण्येकान्तनिर्मले संविद्भ्रमस्वरूपाया अविद्यायाः क्व आगमः ।

Since Brahman exists always as one, alone, and taintless, where did this Avidyaa of the nature of the delusory perception come from?

वसिष्ठोवाच
Vasishtha spoke

ब्रह्मतत्त्वमिदं सर्वमासीदस्ति भविष्यति निर्विकारमनाद्यन्तं नाविद्यास्तीति निश्चयः। यस्तु ब्रह्मेति शब्देन वाच्यवाचकयोः क्रमः तत्रापि नान्यताभावमुपदेष्टुं क्रमो ह्यसौ।

(In such a taintless state of Reality, the Avidyaa cannot rise at all! So it is not there in Brahman.

True Rama! Avidyaa cannot come in the Brahman; so it is proved that Avidyaa is not there at all.)

All this is the principle of Brahman; was, is and will be. It is changeless; beginningless and endless.

It is for sure that Avidyaa does not exist at all.

('Avidyaa' is just a word with meaning; it cannot exist in Brahman.

'Brahman' also is a word with meaning; it cannot also exist in the nameless Reality.)

Then the Reality cannot be even be referred to with the term 'Brahman' also, since words refer always to another thing only. Reality is second-less.

The word 'Reality' also is a part of Avidyaa vocabulary.

So how to describe it? Just the quietness of all this! That is all! The silence of the silence also!)

Even in the method of 'word and the suggested meaning' of the term 'Brahman', nothing else is referred to as another; but has been invented only for the purpose of teaching. *(Reality does no exist with the name of Brahman!)*

त्वमहं जगदाशाश्च द्यौर्भूश्चाप्यनलादि वा ब्रह्ममात्रमनाद्यन्तं नाविद्यास्ति मनागपि।

You, myself, world, directions, heaven, earth, and fire etc; everything is Brahman alone which is without beginning or end. *(We as Avidyaa forms also do not exist; the world also as the Avidyaa form, does not exist.)* There is no Avidyaa in the least.

नामैवेदमविद्येति भ्रममात्रमसद्भिदुः न विद्यते या सा सत्या कीदृग्राम भवेत्किल।

This Avidyaa is just a name; just a term with meaning. It is just a produced in delusion. It cannot be there at all. It is something which is not there, as the name suggests (absence of Vidya); how can that which is absent can be really there Rama?

रामोवाच
Rama spoke

उपशमप्रकरणे ह्यस्तने तु त्वयेरितं अविद्येयं तथेत्थं च विचार्यत इति प्रभो।

Prabhu! In the Upashama Prakarana, you yourself mentioned previously that 'Avidyaa is like this; analyze'!
(यथा भ्रान्तिरविद्येयं तथेत्थं च विचार्यते - 'This Avidyaa should be analyzed by you well')

वसिष्ठोवाच
Vasishta spoke

एतावन्तमबुद्धस्त्वमभूः कालं रघूद्वह कल्पिताभिः किलैताभिर्बोधितोऽसि स्वयुक्तिभिः। अविद्येयमयं जीव इत्यादिकलनाक्रमः अप्रबुद्धबोधाय कल्पितो वाग्विदां वरैः।

Best of Raghus! All this time you were not enlightened! You were taught by using many statements invented by me, as suited to your level of understanding.

'This is Avidyaa' 'This is Jeeva'; such explanations were invented by those best of the eloquent learned Knowers, to teach those who were not able to understand the abstract truth.

अप्रबुद्धं मनो यावत्तावदेव भ्रमं विना न प्रबोधमुपायाति तदाक्रोशशतैरपि। युक्त्यैव बोधयित्वैष जीव आत्मनि योज्यते यद्युक्त्यासाद्यते कार्यं न तद्यत्नशतैरपि। सर्वं ब्रह्मेति यो ब्रूयादप्रबुद्धस्य दुर्मतेः स करोति सुहृदृत्त्या स्थाणोर्दुःखनिवेदनम्।

Till the time the mind is not rid of its impurities like attachment, depression, anxiety about success, fear of the perceived etc, it needs a detailed explanation of the invented concepts which are also part of the delusion only, and such a tainted mind cannot grasp the truth even if one keeps on screaming the truth of 'Brahman alone is all'.

Jeeva which is just a deluded state has to be dissolved in the Self through some invented explanation suited to that mind. What gets achieved through such narratives and invented explanations cannot be attained by just stating the blunt truth of the Reality as 'Everything is Brahman'. If impure minds which cannot grasp the abstract truths are taught this great truth of 'Everything is Brahman', then it is like pouring out one's sorrows on an inert pillar by hugging it like a friend!

युक्त्या प्रबोध्यते मूढः प्राज्ञस्तत्त्वेन बोध्यते मूढः प्राज्ञत्वमायाति न युक्त्या बोधनं विना।

A man who wants to attain liberation, but is not intelligent enough to understand the abstract truth has to be taught by using all these invented explanations. A person who is already pure in mind, and intelligent enough to analyze the truth can be directly taught. The non-intelligent will become intelligent through such explanations alone that are invented by the teacher to help clear the doubts of the student; otherwise the student will fail to grasp the truth.

एतावन्तमबुद्धस्त्वं कालं युक्त्या प्रबोधितः इदानीं संप्रबुद्धस्त्वं मया येनावबोधयसे।

Till now you were not fully in the vision of knowledge; you had so many doubts to clear.

(You were trying to escape the perceived-state; were neglecting your studies; were in deep frustration state.) Therefore, you were taught the abstract knowledge through interesting narratives.

(I had to talk about Avidyaa to clear your doubts. In the ignorant state, where you believed in the world-existence to be real, how else can I explain the truth except by introducing the Avidyaa concept? Now you do not see the world as real at all, and are ascertained about its non-existence. So, I can speak out the blunt truth to you.)

Now you are completely enlightened. Therefore, I am giving the knowledge directly *(that there is no Avidyaa at all; and that only Brahman is there.)*

ब्रह्माहं त्रिजगद्ब्रह्म ब्रह्मन्त्वं ब्रह्मदृश्यभूः द्वितीया कलना नास्ति यथेच्छसि तथा कुरु ।

'I am Brahman' 'tri-world is Brahman' 'you are Brahman' 'field of perceptions is Brahman' 'there is no other second principle'! This is the truth supreme!

Now you can understand clearly what these statements mean; now you can live your life-story as you like.

(Whatever false lotuses you conceive, you will be aware of the rock-lines only.)

असंवेद्यमहासंविक्तोऽतिमात्रं जगत्त्रयं एकप्रत्ययवानन्तः कुर्वन्नपि न लिप्यसे। भारूपश्चेतनो व्यापी परमात्माहमित्ययं राघवानुभवान्स्त्वं तिष्ठन्न च्छञ्छवसन्स्वपन्। निर्ममो निरहंकारो बुद्धिमानसि साधु चेत् तद्ब्रह्मावेदनं शान्तं सर्वभूतस्थितं भव। तदनाद्यन्तमाभासं सत्त्वमेव परं पदं स्थितोऽसि सर्वगैकात्मशुद्धसंविन्मयात्मकः।

The tri-world is just a minuscule point in the 'huge principle of awareness' which is beyond the grasp of the mind. Remain just in the single state of the Self (as the vision of the Reality which is behind all the sense-conceived objects). Whatever you do in that state, you will not be tainted.

Raaghava! (You were ignorant then and thought that you were Rama, the prince of Ayodhya; and so were depressed.) Now experience the self as the subtle state of 'knowing' which rises as your perceived world and spreads out as your shine of 'known'.

Have always the state of 'I am the supreme self' (which is not remembered as the ego), even when you walk, or stand, or breathe, or sleep. If you are really out of the 'mine' and 'I' feeling, and are established in the intellect with the knowledge vision always, then stay as the very shine of awareness called Brahman, as the quiescent state which is in all (and still stay unaffected by the perceived).

You are now in the state of that supreme which is extremely pure, and which is without beginning or end, and shines as the entire perceived; you are now the essence of pure awareness which is in all.

यद्ब्रह्मात्मापि तुर्यश्च याऽविद्या प्रकृतिश्च या तदभिन्नसदैकात्म यथा कुम्भशतेषु मृत् । नात्मनः प्रकृतिभिर्न्ना घटान्मृन्मयता यथा सन्मृन्मात्रं यथा चान्तरात्मैवं प्रकृतिः स्थिता। आवर्तः सलिलस्येव यः स्पन्दस्त्वयमात्मनः प्रोक्तः प्रकृतिशब्देन तेनैवेह स एव हि । यथैकः स्पन्दपवनो नाम्ना भिन्नौ न सत्तया तथैकमात्मप्रकृती नाम्ना भिन्ने न सत्तया ।

That which is Brahman and Aatman and the Turyaa state of knowledge, that which is Avidyaa and Prakriti (of which the Jagat is made of); all are the same undivided essence of Reality, like the clay is the essence of all the hundreds of pots. 'Prakriti' is not different from the Aatman, like the pot does not differ from the clay by which it is made of. Clay alone is the common essence of all and is the reality-essence of all the pots; so also Prakriti exists with the Aatman as its essence. Like the whirlpool in the water, the vibration of the Aatman alone is known by the name of 'Prakriti'. Hence, 'that' alone is 'this' also, like the water alone is the whirlpool-agitation also. Just like the movement and the wind are different only by names, but not in actuality; so also, the Aatman and the Prakriti are different by names; but are not different actually.

(The world you 'know' as made of 'Prakriti' is also the shine of the 'knowing state'.)

अबोधादेतयोर्भेदो बोधेनैव विलीयते अबोधात्सन्मयो याति रज्ज्वां सर्पभ्रमो यथा।

The difference between them both (Brahman and Prakriti) is conceived because of the lack of true knowledge; that difference gets removed through the correct knowledge. When the knowledge is absent, the snake conception seen on a rope becomes real.

चित्क्षेत्रे कलनाबीजं यदेतत्पतति स्फुरन् चित्तङ्कुरं तदेतत्सद्भावासंसारखण्डकः। एतदेवात्मविज्ञानाद्गन्धं सद्भासानाजलैः संसिक्तमपि यत्नेन न भवत्यङ्कुरक्षमम्। नो चेत्पतति चित्क्षेत्रे कलनाबीजकं ततः चित्ताङ्कुरा न जायन्ते सुखदुःखलवद्रुमाः।

The seed of conception that falls in the Chit-field rises as the Chitta-sprout; and from that rises as the huge tree of Samsaara later. When this tree is burnt by the fire of Aatman-knowledge, it will not be capable of sprouting again, even if sprinkled with some good Vaasanaas with effort.

(A Knower has to maintain some good Vaasanaas to stay in the world; but he is not bound by them.)

If the seed of conception does not fall into the Chit-field, then the Chitta-sprouts will not rise up and turn into trees of suffering and joy.

द्वित्वं जगत्यसदुपात्तमबोधजातं बोधक्षयं जहिहि बोधमुपागतोऽसि, आत्मैकभावविभवेन भवाभयात्मा नास्त्येव दुःखमिति नः परमार्थसारः।

Discard the idea of duality in this world, which is unreal in essence and which is produced only by the absence of right knowledge. You have now attained the vision of truth.

Staying in the excellent state of the self, stay without any fear or anxiety (of the delusion-state). ‘

There is no suffering at all!'; this alone is the essence of all the knowledge that we are giving.

रामोवाच
Rama spoke

ज्ञातं ज्ञातव्यमखिलं दृष्टं द्रष्टव्यमक्षतं परेण परिपूर्णाः स्मो ब्रह्मज्ञानामृतेन ते।

Whatever is to be known is known. Whatever has to be seen has been seen in entirety (as self-essence).

We are filled with the Supreme nectar of the knowledge of Brahman, given by you.

पूर्णात्पूर्णमिदं पूर्णं, पूर्णात्पूर्णं प्रसूयते, पूर्णेणापूरितं पूर्णं स्थिता, पूर्णं च पूर्णता।

This completeness (Brahman) is complete with that completeness (Jagat).

Completeness (Brahman) alone comes out of completeness (Brahman) (as the Jagat).

Completeness (Jagat-Brahman) is completely filled with completeness (Brahman-Jagat)

Completeness remains in the completeness.

(Nothing at all happens as a world! Completeness is always complete!)