

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्सगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FOUR
[THE 'I' VERSUS THE 'NON-I']

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

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

‘AHAMTAA’ AND ‘NON-AHAMTAA’

अयं सोऽहमिदं तन्म इति निःस्नेहदीपवत्शान्ते परमनिर्वाणे प्रबोधात्मेति शिष्यते।

The ideas about oneself as some physical body born to some parents, the ideas about others based on their physical forms, the ideas of possession one has about the objects and people as ‘mine’; all these ideas are entwined as a single ego-idea of ‘I’ (Ahamtaa).

If through proper Vichaara, these ideas are shattered, then the ‘Ahamtaa’ subsides off like an oil-less lamp. What gets left over in that supreme state of Nirvaana, is the awareness of oneself as the Aatman.

अयं सोऽहमिदं तन्मे शान्तमित्येव यस्य नो न ज्ञानं तस्य नो शान्तिर्न त्यागो न च निर्वृतिः।

‘This one is so and so’ ‘I am like this’ ‘That is mine’; when such ideas do not get subdued in a person, he gets no knowledge and no quietude, he never can accomplish the true renunciation, and he never attains the final beatitude.

ममेदमयमेवाहमित्येतावति यः क्षयः बोधात्मा शिवमाशान्तं तस्मादन्यन्न विद्यते।

‘This is mine’ ‘I am of such characters only’; the one in whom these ideas are completely gone, he remains just as the essence of knowledge only; is the most auspicious state, is the most quiet state; and nothing else exist other than that.

अहमंशे विदा क्षीणे सर्वमेव क्षयं गतं न किञ्चित् क्वचित्क्षीणं निर्वाणैकघनं स्थितम्।

When the ‘I’ taint gets destroyed through knowledge, then the entire world founded on this false ‘I’ vanishes; but actually nothing ever gets destroyed (the world remains as it is, but the mystery of existence remains solved), and only the dense state of the Supreme without any sheaths of delusion remains as the Nirvaana state.

अहंविदनहंवित्वादेव शाम्यत्यविघ्नतः एतावन्मात्रसाध्येयं किमिवेयं कदर्थना।

The idea of the ‘I’ is formed because of identifying with the inert body.

If one understands that he is not the inert body, then the ‘I’ that is founded on the body-identity gets destroyed without any problem. Just some reasoning has to be practiced, like solving any other problem of the world. Why then suffer through the hard methods of other practices?

अहंनाहमिति भ्रान्तिर्न च चित्त्वाद्देऽस्ति सा चित्त्वं चाकाशविशदमतः क्वेषा भ्रमस्थितिः।

‘I am this’ ‘I am not this’ is the delusion; it cannot exist without the Chit-state of ‘self-existence’.

This ‘existence-awareness’ called Chit is not contained within the body, but spreads out as the entire expanse of the perceived. Why then the delusion of a limited ‘I’?

न भ्रमो भ्रमणं नैव न भ्रान्तिर्भ्रमकोऽस्ति वा अनालोकनमेवेदमालोकान्नेदमस्ति ते।

Actually there is nothing called delusion, nothing is deluded, nothing is there as the delusory state, there is no one who deludes. This false idea of delusion also exists because of not observing through reason; when observed with reason, it is not there at all for you. (*Delusion itself gets understood as not-existing.*)

विद्धि चिन्मात्रमेवेदमसद्रूपोपमं ततं तेनालं मौनमास्वैवं सर्वं निर्वाणमात्रकम्।

Know this perceived phenomenon itself as the nature of Chit, which spreads out as the false phenomenon. Therefore enough of all this. Remain quiet. Everything is just the state of Nirvaana only.

(*There is nothing to attain as some separate state of Nirvaana!
Nirvaana is already attained; know it; that is all!*)

येनैवाशु निमेषेण त्वहमित्येव चेतति तेनैव नाहमित्येव चेतित्वाशु न शोच्यते।
अहंभावं नभोऽर्थेन निर्वाच्यारूढबाणवत् अजस्रमाशु वाऽक्षीणं तिष्ठावष्टब्धतत्पदः।
सनभोर्थामहंतां त्वं चेतन्नेवमनारतं सर्वभावैरनारूढो भव तीर्णभवारणवः।

As and when the idea pops up as the 'I', immediately at that very instant, get rid of it by the understanding 'I am not this'; then there is no cause for any suffering any more.

Like a bow mounted with the sharp arrow ready to shoot at every instant, be ready with the Vichaara of 'non-I' to tackle the 'I' again and again, without a gap; and make the 'I' dissolve off into nothing; and stay holding on to the awareness of existence (Aatman) alone, for ever and ever.

Always keeping the 'I' of the ego in the dissolved state, make it empty like the sky; be free of all the delusions connected to the world; and cross off the Ocean of 'worldly existence'.

स्वभावमात्रविजये स्वयं यस्य न वीरता तस्योत्तमपदप्राप्तौ पशोर्ब्रूहि कथैव का।
षड्वर्गो निर्जितः पूर्वं येनोत्तमविदा स्वतः भाजनं स महार्थानां नेतरो नरगर्दभः।

(What is needed here is just some effort in replacing the false ideas construed by the mind-mechanism. The reluctance to see the cherished world of dream dissolving into the nothingness of truth, blocks one from the attainment of Self-Realization.

If one is courageous enough to face the truth and wake up, then it is considered as true valour.

Animals cannot think or analyze; if a human also does not think and analyze, he is indeed an animal only, made for eating, excreting and reproducing.)

If one does not express his valor by conquering his own mind, how can that dumb animal aspire for the excellent state of knowledge?

That excellent man of knowledge alone, who has conquered his mind and senses (six functions) already, and is pure at heart, becomes eligible for the wondrous experience of Brahman-knowledge; not the 'human shaped donkey' who lives without any control over his actions.

यस्य स्वान्तर्मनोवृत्तिर्जीयमाना जिताथवा विषयः स विवेकानां स पुमानिति कथ्यते।

He who is making an effort to conquer the ideas that are construed by the mind, or has already done so, is indeed acting with discrimination and is said to have fulfilled the birth as a human (otherwise he is just an animal moving about in human shape).

अर्थो दृषदिवम्भोधौ यो य आपतति त्वयि तस्मादेव पलायस्व नाहमित्येव भावयन्।

When a stone is thrown into the ocean, the waters splash and move outside of it.

Whenever the 'I' thought rises in your mind, then act like the ocean waters into which a stone has fallen; and run away from it by thinking the counter-thought 'I am not this'.

नाहमस्तीति बुद्ध्वापि सोपपत्तिं कं अप्यलं जानानो ज्ञप्तिमात्रं च किमज्ञ इव मुह्यसि।

न ज्ञेयमर्थतोऽस्तीह हेम्नीव कटकादिता भ्रान्तिमात्रादृते सा च शाम्यत्यस्मरणेन ते।

After realizing that 'I' is not there at all, and after understanding that whatever is perceived by the mind is just some knowledge conceived by the mind, why do you still get deluded like the ignorant?

Whatever is understood as an object is not there at all actually except as a delusory state, like seeing a bracelet in the gold; that subsides by not remembering it again.

यो यो भाव उदेत्यन्तस्त्वयि स्पन्द इवानिले नाहमस्मीति चिद्वृत्त्या तमनाधारतां नय।

(Like the clean wind polluted by dust-streak, the 'I' rises in the mind again and again non-stop.)

Whenever a thought rises in you based on the 'I' sense like the slightest movement of the wind, immediately bring about the thought 'I am no this I', and make the 'ego-I' baseless through reason.

लोभो लज्जा मदो मोहो येनादाविति नो जिताः निरर्थकमनर्थोऽस्मिन्स किमर्थं प्रवर्तते।

If still one has not conquered in the beginning itself, the mind-agitations namely the greed, uncouth behavior, arrogance, irrational thinking, why then one waste his time and strive to attain this liberation state which will prove detrimental to his life that is sunk in the pleasant ignorance?

अहन्त्वं पवने स्पन्द इव यत्त्वयि संस्थितं परमात्मनि तन्नान्यदेतत्स्पन्द इवानिले।

(What is the 'I' feeling you have? Analyze.)

The movement in the wind is not different from it.

The 'I' sense you have as 'I exist,' is your own nature as the Supreme Self (Paramaatman), like the movement is the nature of the wind; and is not different from you.

(You are superimposing the real 'I' of Aatman, on the body-based ego; and are undergoing through many imagined miseries of birth and death. Stay as the 'real I' always without the 'I' sense.)

असर्गसंविदा सर्गः परेऽस्तोऽतिविराजते संनिवेशविशेषेण दुरर्थोऽपि हि शोभते।

By the 'non-perception of the perceived', you will shine forth as dissolved in the Supreme. The wicked snake imagined in the rope, though not real can be worn on the neck as the garland, and adorn you.

(The perceived will be a subdued snake, and you can wear it on the neck as the garland, and shine forth as Shiva. The world is poisonous serpent for the ignorant; but a beautiful garland for the Knower.)

परमात्मा तु नोदेति नास्तं याति कदाचन न चास्मादन्यदस्तीति को भावोऽभाव एव वा।

Paramaatman, the Supreme Self does not rise and set ever.

How can there rise the idea that another one is there (as the ego-entity), other than the Self?

Or, actually nothing exists other than the Self!

(The existence-awareness never rises or sets, in whatever action you are engaged in, while wearing the mask of the ego. When that alone is there, what else could be there? Why are you worried about what is not there?)

परं परे पूर्णं पूर्णं शान्तं शान्ते शिवं शिवे इत्येवमात्रं विततं नाहं न च जगत् न धीः।

अनिर्वाणे विनिर्वाणं शान्तं शान्ते शिवे शिवं निर्वाणमप्यनिर्वाणं सनभोऽर्थं न वापि तत्।

(That 'alone is 'This'!' This 'alone is 'That'!' Brahman and the perceived are synonymous words.

Brahman is the awareness of itself. Brahman alone perceives Brahman in itself. What else is there?)

The Supreme in the Supreme; the whole in the whole; the quiescence in quiescence; the auspiciousness in the auspiciousness; this is how everything has spread out.

There is no 'I'; there is no world; there is no perceiving entity also.

The Supreme in the Supreme; the whole in the whole; the quiescence in quiescence; the auspiciousness in the auspiciousness; the Nirvaana also is not Nirvaana; there is no emptiness that rises as the world also.

शस्त्राघाताः प्रसह्यन्ते सह्यन्ते व्याधिवेदनाः नाहमित्येवमात्रस्य सहने का कदर्थना।

(If you believe that losing the limited 'I' is painful, then just bear that pain for some short time, so as to get the eternal bliss of the non-I! The pain is worth it!)

Attacks by weapons are borne with; the pains of illnesses are borne with.

What is the difficulty in bearing just the absence of 'I'?

जगत्पदार्थसार्थानामहमित्यक्षयोऽङ्कुरः तस्मिन्निर्मूलतां याते जगन्निर्मूलतां गतम्।

For those who believe in the realness of the world, the 'I' as connected to the ego, is the sprout that never can be destroyed. If that is destroyed, then the world also gets destroyed fully.

बाष्पेणवाहमर्थेन निःसारेणापि सारवत् व्यामलः परमादर्शस्तच्छान्तौ संप्रसीदति।

When the breath from the mouth is blown on the mirror surface, it covers the mirror and the mirror takes a faded look. Actually that moisture of the breath is not a very hard taint; and can easily be removed. The 'I' sense also is such an easily removable taint that covers the mirror of Paramaatman.

अहमर्थः परे वायौ सपन्दस्तत्प्रशमे तु तत् अनिर्देश्यमनाभासमनन्तमजमव्ययम्।

अहमर्थः पुरो द्रव्यप्रतिबिम्बप्रदस्थिति तच्छान्तौ सा निराभासमनन्तमजमव्ययम्।

The 'I' sense is just a movement in the wind of the Supreme; when that is quietened, what is left back is the indescribable state of Reality, which is bereft of all appearances, endless, beginningless, and changeless.

(The realness of the 'I' sense, gives realness to the outside objects.)

The 'I' sense is the one that reflects the outside objects in the Chiti.

When the 'I' sense is removed, then what is left back is that which is bereft of all appearances, endless, beginningless, and changeless.

अहमर्थाम्बुदे क्षीणे परमार्थशरन्नभः परयानन्तया लक्ष्म्या स्वच्छयाच्छं विराजते।

When the 'water-bearing dark cloud' of 'I' sense is dissolved off, then the autumn sky of the Supreme Reality shines forth as the limitless expanse of the clear sparkling cloudless sky.

अहमर्थमलोन्मुक्तमव्यक्तं ताम्रमङ्ग चेत् तत्परं परमाभासं संपन्नं हेम कान्तिमत्।

Dear Rama! Gold when tainted will looks like the dull copper; it will shine as the gold, when removed of the taint that is sticking to its surface. If the copper which is hidden by the dirt of 'I' sense is removed, then it turns into the shining gold, namely the supreme luster of the Reality-state.

यथा निरभिदार्थश्रीर्भजत्यव्यपदेश्यतां तथानहन्ताहन्तेयं ब्रह्मत्वमधिगच्छति।

अस्त्यहन्त्वे स्थितं ब्रह्म सनामेव पदार्थवत् शान्तवत्सदिवाभासं तद्वत्स व्यपदेशवान्।

When any salt lump gets dissolved off in the ocean, it loses its particularities of shape and name, no doubt; but it remains as the entire expanse of ocean without any name and form.

Similarly, the 'non-I' sense dissolves off the 'I' sense, and attains the state of Brahman.

(How do you refer to this 'non-I' which is acting through a 'Knower-identity'?

There is no one as anyone, in a Knower's state. There are many descriptions about this realized Brahman; and that alone is the identity of this realized state of Nirvaana.)

Brahman who is the 'I' now, is referred to by some term, like an object; as if quiet, as if shining forth and so on. Dear Rama! That alone becomes its description and identity.

अहमर्थो जगद्बीजं यदि दग्धमभावनात्तदहन्त्वं जगद्वन्ध इत्यादेः कलनैव का।

The 'I' sense' is the seed of the world. If it is burnt away through 'non-identification', then what concepts of the 'I' or the 'binding world' could be there?

सद्ब्रह्म शिवमात्मैति परे नामकलङ्किता उदेत्यहन्ता कुम्भत्वादिव मृद्धातुविस्मृतिः।

(All the terms that refer to the non-I state, are actually meaningless and are just some sound-modifications with meaning, invented by the Scriptures.)

Sat, Brahman, Shiva, Aatman, such 'name-taints' are superimposed on the Supreme, and rise up as the idea of 'I' (in the ignorant state).

When a pot is seen, the clay is not remembered, though the pot is actually the clay.

The nameless Reality gets the limited name as the ego-entity, and it is referred by terms like the limitless Brahman and Aatman and so on (like referring to the clay with some shape, as the clay-pot).

('Pot' is imagined on the clay; there is no clay-pot actually; but the clay alone is there.)

(When the Reality-clay is remember by the clay-pot, it loses its potness and remains only as the clay. It sees all the other pots and jugs made of clay also, as the clay only. 'There is nothing but the clay', is the state of realization of the clay-pot. Actually the pot was not there at all but as a concept. Clay alone was there; and it never was a pot. Brahman alone is; and there is no ego based Jeeva at all. This realization is the Nirvaana state.)

अहमर्थादियं बीजात्सत्ता बिम्बलतोत्थिता यस्यां जगन्त्यनन्तानि फलान्यायान्ति यान्ति च।
साद्रव्ययुर्वीनदी सेयं रूपालोकैषणादिका अहमर्थस्य मरिचबीजस्यान्तश्चमत्कृतिः।

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः इत्यामोदोऽहमर्थोऽग्रकुसुमस्य विकसिनः।

The 'I' sense is the evil magic mirror which reflects the seed of the Jagat-creeper. From this seed of 'I' sense, the reflected creeper rises as real; and countless worlds rise like the fruits and fall off too.

This perceived phenomenon with its mountains, oceans, lands and rivers, with limitless shapes with names, with limitless desires rising as Jeevas, is the magic that happens within the tiny pepper seed of 'I' sense.

The space that is above, the land below, the air that fills all over, and the sky that stretches far and wide, the mountains, the rivers, the directions that keep stretching further and further, everything is the fragrance that emanates from the first and foremost flower that blossoms as the 'I' sense.

अहमर्थः प्रविस्तृतः प्रकटीकुरुते जगत् सद्रूपालोकमननं प्रवृत्त इव वासरः।

प्रवृत्तेन दिनेनार्थः प्रकटीक्रियते यथा असज्जगदहन्त्वेन क्षणान्निर्मायते तथा।

The 'I' sense expands and reveals the world like the day expands and reveals many shapes and the ideas connected to them. The day expands and keeps revealing the objects; the 'I' sense also reveals the world instantly, and expands as many perceived objects and events.

(The instant the day appears, the day fills up with actions, people, and objects in no time, like magic. The instant the 'I' sense appears, the world rises with all its actions, people and objects in no time, like magic.)

अहमित्यर्थदुस्तैलवो ब्रह्मणि वारिणि प्रसृतो यत्तदाश्वेतत्रिजगच्चक्रकं स्थिरम्।

The sticky oil drop of 'I' sense spreads in the taintless water of Brahman, and that alone instantly appears as the circular pattern of the tri-world.

उन्मेषमात्रेणाहन्ता जगन्त्यनुभवत्यहो न निमेषेण दृगिव सत्यानीत्यप्यसन्त्यलम्।

अहमर्थे प्रविस्तृते संसारो ह्यनुभूयते नान्तर्भूय परिक्षीणे लोचनस्येव तारके।

Aha! Amazing indeed! The 'I' sense opens up like the infected eye, and instantly experiences as real, the worlds that do not exist at all; but not when it is closed. The 'I' sense when opens out, the worldly existence is experienced; not when closed off inside, like the pupil of the eye.

(Close this magic-eye through Vichaara.)

अहमंशे निरंशत्वं नीते शाश्वतसंविदा शाम्यतीयमशेषेण संसारमृगतृष्णिका।

When this 'I- particularity' dissolves off into nothing through the continuous awareness of the self, then the mirage of Samsaara vanishes off completely.

स्वसंविद्धावनामात्रसाध्येऽस्मिन्वरवस्तुनि सिद्धमात्रात्मनि स्वैरं मा खेदं गच्छ मा भ्रमीम्।

The excellent state gets attained only through the continuous awareness of the Self; and the Self remains always attained. Do not feel distressed and do not get deluded by the (limited) 'I'.

स्वयत्नमात्रसंसाध्यादसहायादिसाधनात् अनहंवेदनान्नान्यच्छ्रेयः पश्यामि तेऽनघ।

I observe that there is nothing better than the practice of 'not I' sense for you, hey Anagha; since it is easily achievable through one's own effort and is independent of any other means.

विस्मृत्याहं त्वमास्व प्रविस्मृतविभवः पूरिताशेषविश्वो विश्वकशैलान्तरिक्षक्षितिजलधिमरुन्मार्गरूपोऽमलात्मा।

स्वस्थः शान्तो विशोकः करणमलकलावर्जितो निष्प्रपञ्चो निःसंचारश्चरात्मा सकलमसकलं चेति सिद्धान्तसारः।

Forget the 'I' and you remain with your glory spreading out everywhere, filling the perceived world fully as the taintless Self projecting as the mountains, sky, earth, ocean, wind and its path, in your own nature, quiet; without any sorrow, without any trace of the taint of action, without the world of elements, without moving or non-moving, as everything, yet not as everything.

This is the essence of the conclusion (Siddhaanta) we have arrived at.

(*'Siddhaanta' means the conclusion arrived at through rational cogitation.*)