

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM [DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FIFTEEN
['JEEVA' IS JUST A FUNCTIONING-STATE]

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

बीजाङ्कुराणां पुरुषकर्मणां जन्मकारिणां दैवशब्दार्थयुक्तानां तत्त्वं वद विभो पुनः।

Hey Vibhu, the all-pervading Lord!

Explain again the principle of the 'actions done by the embodied beings', which act as the seeds and sprouts that cause varied births, and which are also connected to the term 'destiny' or 'divine will' which may intervene and change the results.

(The 'embodied beings' are bound by the rules of Karma, namely the actions and their consequent results, which decide their future emancipation or births. Does destiny or divine power have the power to change this rule in any way? Is Moksha also destined for some great minds only? Can an ordinary man aspire for Moksha?)

वसिष्ठोवाच
Vasishta spoke

(Action rises by the 'fluctuation in the Self-state', namely 'Samvit-Spanda'.

What is this fluctuation, and what causes it to appear in the quiescent state of the Self?

'Fluctuation' means the 'sense of incompleteness', or the 'want of some fulfillment'.

This 'want of fulfillment' exists as the 'want of something to happen'.

This 'want of something to happen' exists as the 'Karma', the action that gives some particular result.

'Karma' exists as the combined unit of the 'effort-measure, place-measure and the duration of the action', and also the availability of the tools and ingredients proper.

Any difference in these things results in the failure of the action.

These results then are believed to be caused by some unseen fate or destiny.

These irrational beliefs lead to lack of effort and give way to complete dependence on some unseen destiny; and so, the Daivam or destiny appears as the deity that destines results.

Actually a Jeeva-state exists as a 'bundle of Vaasanaas' only, or as the collection of some unfulfilled wants only; and the Jeeva exists as a mechanical entity that is engaged in only fulfilling these wants only.

Jeeva means Karma. Karma means effort.

Lack of effort results in failure. Failure is supposed to be caused by destiny.

A Knower, who is established in the 'nonfluctuating Self-state' is not a 'Karma-based Jeeva'.

He has nothing to gain or lose by performing any action or refraining from any action.

He always remains in the non-fluctuation state, though living amidst the fluctuating states of action.

He is like the silent observer who is watching the countless pictures of fluctuation inside the picture gallery of Reality. He is not bound inside any picture frame of 'Karma', like the ignorant.)

दैवकर्मादिपर्यायं घटादि घटतावधि संवित्स्पन्दनमेवेदं लोके पुरुषतां गतम्।संवित्स्पन्दाद्भूते पुंस्त्वं कर्म वा कीदृशं भवेत्।घटावटपटाद्यात्म ह्येतेनैव जगत्कृतम्।प्रवर्तते जगत्लक्ष्मीः संवित्स्पन्दात्सवासनात्।निवर्तते हि संसारः संवित्स्पन्दादवासनात्।

(For example, when making a pot, the 'want of a pot' should be there; the clay also has to be there; and one has to use the right tools and perform the action of pot-making in the right manner; if all these conditions are fulfilled, then the pot will rise as a result. The basic seed for the pot-making actions is the 'want of the pot'.

Unless willed, what can rise as any result? This rule applies to the result of Moksha also.

Unless one desires Moksha (the struggle to solve the mystery of existence), and makes it his the only mission of his life, how can Moksha rise for him?

Moksha cannot be attained through the part-time meditation courses that are performed at certain auspicious hours. Moksha is attained only by the non-stop analysis of every object and person that rises in front of you.

Unless the tools of the Scriptures are there to guide the Vichaara a practice, unless dispassion and discrimination become one's natural qualities, how can Moksha rise for anyone?

Destiny has no place in the ordinary actions like pot making and gardening, and also has no place in the attainment of 'Aatman-knowledge'. Moksha is not an act of destiny or Deivam.

Deity worship, meritorious acts, temple-visits, asceticism, physical-Yoga etc are not the proper tools for the attainment of Moksha. These disciplinary practices are prescribed only for those in the lower level of the intellect, who have no capacity to think and analyze the abstract truths.

Moksha can be attained through the rational analysis of the Self and the world only.

When a pot is made, the effort of making a pot is referred to by the term 'Karma'. Any action done with a certain purpose has to end in the proper result; it depends on the amount of effort and involvement. If the effort is lacking, failure is the result reached. This alone is referred to by the term 'Deivam' also. 'Deivam' means that which gives results. The terms 'Karma' and 'Deivam' both are synonymous words actually.)

The manly endeavor (Purushataa) is just the effort put forth by a conscious entity, for obtaining a particular result out of a particular action.

If the conscious entity is not willing, then what effort could be there, or what action can be completed like making a pot, or digging a hole, or weaving a cloth (or attaining Moksha also)?

The Jagat-state runs by such actions alone which are done with proper effort.

Jagat is the entwined and entangled state of actions performed for results.

Why does a man engage in any action?

The action is done always to fulfill some Vaasanaa (the overflowing needs and wants of the body and the mind). This is how the grand show of the 'Jagat' comes into existence.

Control and minimize these Vaasanaas that force you do action; and the Samsaara vanishes off by itself.

अवासनं हि संवितेः स्पन्दमस्पन्दनं विदुः।सस्पन्दोऽप्यस्फुरत्स्पन्दो येनावर्तादिनोह्यते।मनागपि न भेदोस्ति संवित्स्पन्दमयात्मनोः कल्पनांशादृते राम सृष्टौ पुरुषकर्मणोः।

Reality is just some unknowable potential state that is silent and motionless always; but it is disturbed as it were, and rises as some experience for you at every moment.

What makes such varied experiences appear for you, as a succession of day to day events? The Vaasanaas! Slightest agitation of the Vaasanaa (the want of some event to happen) is enough to produce a fluctuation in the quiet state of the 'Self'.

(Even when you move from one room to the other, the subtle wish of the next room appears as the next room from the emptiness, helped by the memory-store.)

If the Vaasanaas are not there to disturb the quiet state, the Reality is silent only, even if the world is perceived as usual.

(The Jnaani never disturbs the Self-state, by wishing for something to happen or not happen.

The Knower never entertains even the subtle ordinary wish also, for the ordinary world-picture to continue.

He never has the slightest agitation of wanting something to happen, even as the presence of the next room.

The world-picture is never seen by him as something real.

It is as if the idiot 'mind child' draws some picture at every moment and holds it in front of the eyes, again and again non-stop. The Knower does not care for these idiotic scenes produced by the mind.

He sees nothing but the Self-state shining as all these scenes of the world of himself and of the others.)

The wise who entertain not even the slightest trace of Vaasanaa, know the 'fluctuation-state of the world' as the 'non-fluctuation state' only.

The splashing wave which rises in the whirlpool is considered as the motionless ocean alone!

The Reality state is never disturbed actually. The fluctuation of the world is just imagined.

There is not the least difference in the Self-state with and without the fluctuation Rama, except as a matter of imagination.

The effort rising from a Jeeva for the fulfillment of a particular purpose is also a conception only.

The fulfillment exists already in the desire; effort is just the action that the Jeeva imagines as the means of fulfillment. Effort needs the proper functioning of the mind and the body, and also the duration of action and the place proper.

One who is established as the Reality state is always fulfilled; and is not in need of any effort.

जलवीच्योर्यथा द्वित्वं संकल्पोत्थं न वास्तवं तथेह चित्परिस्पन्दरूपयोर्यन्तुकर्मणोः।

The duality of the water and wave is just an imagined concept; and not actual. So is the duality imagined in the embodied being with his action, which is nothing but the fluctuation in the Chit-state as some imagined 'unfulfilled state'.

कर्मैव पुरुषो राम पुरुषस्यैव कर्मता एते ह्यभिन्ने विद्धि त्वं यथा तुहिनशीतते।

An embodied being is just a functioning entity who makes effort to attain some fulfillment.

Karma is the Purusha; action is synonymous to an embodied entity.

Action bound by the result (Karma) is the embodied Jeeva.

The state of doing the action belongs to the 'Purusha' (embodied Jeeva) as his innate nature.

Know the two (Jeeva and its function) as not differing from each other, like the cold-ness and the snow are not different from each other.

हिमं यत्तद्यथा शैत्यं यच्छैत्यं तद्यथा हिमं यत्कर्मासौ तथा जन्तुर्यो जन्तुः कर्म तत्तथा।

Whatever is the snow is its coldness only. Whatever is the coldness is the snow only.

Whatever is considered as the Karma is the embodied creature alone; and whatever is considered as the Jeeva is Karma alone.

(Jeeva does not 'perform' the action for getting any particular result; but Jeeva itself is the functioning-state. Jeeva is the incompleteness-state imagining some action as a means for attaining the completeness, and makes effort to attain that completeness.

How can 'incompleteness' ever become 'completeness' through the actions of the body and the mind?

The completeness of Moksha can be attained only by renouncing all the Vaasanaas once and for all.

Refraining from action is also not advised, since such a state is the result of Tamas.

Performing the action with a desire also is not advised; since such a state is the result of Rajas.

Performing holy acts also does not lead to any fulfillment, for they are also the result of Rajas.

Do not wish for any fulfillment; that is the fulfillment state.

Action or no-action has no meaning at all, for the fulfilled state of a Jnaani.)

संवित्स्पन्दरसस्यैव दैवकर्मनरादयः पर्यायशब्दा न पुनः पृथक्कर्मादयः स्थिताः।

The terms 'Divinity (Daivam), Karma (action performed for some result), and the human enterprise (Purushataa)' are synonymous terms, and rise as the fluctuation or disturbance in the pure consciousness of the Self-state. These concepts of Karma etc, do not stay as the independent rules that govern the creation.

स्पन्दात्संविज्जगद्धीजमस्पन्दाद्यात्यबीजतां अङ्कुरश्च तदेवान्तः स्थितत्वादङ्कुरश्रियः।

The completeness state of Reality alone is the seed for the incompleteness state also.

The disturbance of 'want something to happen' rises as the action, effort and its result.

If one stays in the completeness-state itself, then the seed never sprouts as a world-experience of joy or sorrow (success or failure).

Reality is a 'ready to happen' state; slightest disturbance is enough to cause the hallucination of some action and its fulfillment. Slightest wish for any fulfillment rises instantly as a huge picture of the world with the past and future concepts.

The sprout of the perception stays within the Reality, as a 'ready to sprout' state; when disturbed as the 'want of perception' it appears as the sprout instantly.

चित्तं च क्वचिदस्पन्दं क्वचित्स्पन्दं स्वभावतः अनन्तमेकार्णववद्विक्कालक्रमसंस्थितम्।

The completeness and the incompleteness both exist as 'probable states' in the Reality.

The principle of Chit alone sometimes is without fluctuation; and with fluctuation sometimes, as the Knower and the ignorant states.

Reality-state is like a huge ocean filling all the space and time without any boundary; and can 'happen' as any limited space/time experience with an 'I' trapped in it.

संवित्स्पन्दो वासनावानिह बीजमकारणं भूत्वा कारणतामेति देहादेहाङ्कुरावलेः।

The fluctuation of the Pure Consciousness alone exists as the incompleteness-states of delusion; and without any cause, the Jeeva-state rises as the incompleteness-state chasing the completeness; becomes an ever-increasing set of Vaasanaas; and stays as the cause for the unending array of the 'embodiment-sprouts'.

तृणवल्लीलतागुल्मबीजान्तरगतेरपि बीजं संवित्स्पन्द एव तस्य बीजं न विद्यते।

(What you perceive as the world that is overflowing with variety of people and objects is, just the 'Karma' state of the Jeevas, each functioning as the 'effort for getting some result'.)

Similar to the grass sprout, plant, creeper, bushes etc, which appear from within the seed, the fluctuation of the pure Consciousness acts as the seed for this huge tree of the perceived phenomenon; but it is itself without any seed.

न बीजाङ्कुरयोर्भेदो विद्यतेऽग्नौष्णयोरिव।बीजमेवाङ्कुरं विद्धि विद्धि कर्मैव मानवम्।

The seed and the sprout do not differ similar to how the fire and its heat do not differ.

Know the seed alone to be the sprout; and the Karma alone to be the man (Manu's descendant).

चित्स्फुरन्ती भूमिकोशे करोति स्थावराङ्कुरं स्थूलान्सूक्ष्मान्मृदुकूरान्पयोबुद्धदकानिव।

The principle of Chit alone shines forth in the hollow of the earth (Bhoomi-Kosha, the spread out arena of space and time) and makes the multifarious types of plants sprout forth as huge, thin, soft, thorny etc, like bubbles from the water.

(Variety of wants, variety of efforts, variety of fulfillment-experiences; yet no fulfillment achieved ever!)

चिता विना धराकोशादत्यन्तपरिपेलवात् अङ्कुरात् वज्रसारांश्च क उल्लासयितुं क्षमः।

The same ground is the source of all the trees and plants of various sorts, like the Chit is the source of all the probable states of Jeevas. The sprouts are extremely delicate like the subtle wants entertained by the Jeevas. The trees that grow out of these tiny delicate sprouts cover the forest fully, and are hard like the diamond. They are difficult to destroy, like the world that is brimming with countless varieties of experiences can never be destroyed. Other than Vichaara-practice, any other action done for Moksha, becomes part of this wild jungle only. Chit (the Self-state) alone is the potential-state for all these 'probable states of incompleteness' parading as the varieties of embodied Jeevas.

What else can be the source of this all except Chit, the powerful Self-state?

प्राणवीर्यरसान्तस्था संविज्जङ्गममाततं तनोति लतिकान्तस्थो रसः पुष्पलतं यथा।

The pure consciousness (Samvit) is the essence of Reality, and exists inside all the Jeevas as the subtle sense of 'Existence'. This alone exists as the Praana, the power of fluctuation, and as the Veerya, the power of reproduction (not of bodies, but of Vaasanaa-fields); and rises as the countless moving and non-moving objects of the world, like the essence inside the creeper alone comes out as all the flowers and fruits.

यदि सर्वगता संविद्धवेन्नतिबलीयसि तत्क उल्लसने शक्तः स्याद्देवासुरभूभृताम्।

If the all-pervading 'Samvit' (Pure Consciousness) was not so powerful, what else is capable of shining forth as the varieties of objects and people like the Devas, Asuras and the mountains that support the earth?

जङ्गमानां स्थावराणामेतदाद्यं च बीजकं सम्बित्स्फुरणमात्रमस्य बीजं न विद्यते।

This alone, which is just a shine of self-awareness, is the first seed of all the moving things and non-moving things; yet it itself does not have any seed as its origin.

बीजाङ्कुरविकल्पानां क्रियापुरुषकर्मणां ऊर्मिवीचितरङ्गाणां नास्ति भेदो वस्तुनि।

There is no difference in the essence belonging to the action, (Kriyaa), the embodied Jeeva and the Karma (fulfillment of a purpose) with its accompaniment of results; like there is no difference in the essence of the seed and the sprout which comes out of it; like there is no difference in the varied forms of waves which rise in the ocean.

SALUTE THE IGNORANT HUMAN FOR HIS UTTER FOOLISHNESS

द्वित्वं नृकर्मणोर्यस्य बीजाङ्कुरतया तयोः विपश्चित्पशवे तस्मै महतेऽस्तु सदा नमः।

(This is a sarcastic verse blaming the ignorant man who sees the difference between the embodied Jeeva and his result-bearing actions.)

Always a salutation is due for that great human animal, who observes the difference between the man and his action; like seeing the difference between the seed and the sprout.

NON-ATTACHMENT/ASANGA

संवित्तेर्जन्मबीजस्य योऽन्तस्थो वासनारसः स करोत्यङ्कुरोत्लासं तमसङ्गाग्निना दह।

The essence of Vaasanaa (incompleteness) which stays within the Pure Consciousness (as a probable state), acts as the seed for all the births as 'Vaasanaa-fulfilment states'.

That alone produces the splendor of sprouts as the varied delusion-levels called Jeevas.

Burn it off with the fire of 'non-attachment' (Asanga).

कुर्वतोऽकुर्वतश्चैव मनसा यदमज्जनं शुभाशुभेषु कार्येषु तदसङ्गं विदुर्बुधाः।

Whether engaged in any action or not, when the mind remains without drowning in works, good or bad, then that is known as 'non-attachment' by the wise.

(Stay always in the surface level of the action-waters; do not drown in it. Learn to swim in the waters.

Like an expert swimmer remaining afloat in the water; yet enjoying the swimming experience, you must perform all the duties that belong to you, yet stay unbothered about the yield of good or bad results, and be unaffected by the action and its results. Be in the witness state of the Self always.

This alone is known by the name of 'Asanga', the 'Non-attachment'.)

अथवा वासनोत्साद एवासङ्ग इति स्मृतः। यया कयाचियुक्त्यान्तः संपादय तमेव हि। ययैव वेत्सि ततया युक्त्या पुरुषयत्नतः वासनाङ्कुरनिर्मूलमेतदेव परं शिवम्।

Or rather, the complete elimination of the Vaasanaas alone is termed as non-attachment.

Acquire this alone, by some method or other (Praanaayaama, physical Yoga, mind-control etc).

(Not drowning inside the action-waters is possible only through the complete elimination of Vaasanaas.

Practice any method suggested by any proper scripture, and get rid of the Vaasanaas completely.)

Whatever method you feel is conducive to the Vaasanaa-destruction, (Yoga, Praanaayaama, meditation, knowledge-practice, whatever), the sprouts of Vaasanaas are to be destroyed by making utmost effort.

This is the supreme auspicious state (Shivam).

(Do not suppress the desires by outward control. Abstaining from sense-objects forcefully, in the name of asceticism is very dangerous. The dammed-up Vaasanaas will suddenly burst forth and harm you in an unexpected moment. Practice Vichaara, and understand the pleasure-less nature of the objects in the world. Develop detached attitude as backed up by rational thinking. Even while enjoying the sense-pleasures, remain detached in the mind. If other practices like (Raja)Yoga, Praanaayaama, etc help you remain stable in your practice, you can take recourse to them also.

It does not matter what you do; but somehow get rid of these Vaasanaas by hook or crook. Even a single sprout of a single Vaasanaa can bind you to many more life-experiences.)

पौरुषेण प्रयत्नेन यथा जानासि वा तथा निवारयाहंभावांशमेषोऽसौ वासनाक्षयः।

With utmost effort that is possible, and trying very hard, through whatever practice you think is best for you, get rid of the 'I' idea connected to your body and mind. This alone is known as 'Destruction of Vaasanaas'.

नास्त्येव पौरुषादन्या संसारोत्तरणे गतिः निरहंभावरूपेऽस्मिन्वासनाक्षयनामनि।

Other than following the practice named Vaasanaa-destruction, which is actually the ego-less state, by making utmost effort, there is nothing else useful in crossing over the ocean of worldly existence.

(Whatever path you follow, do not get addicted to that practice alone.

The purpose of ordinary Yoga is to acquire the stability of the body, mind and the intellect, that prepares you for the study of the abstract truths of the Scriptures.

Remember that your goal to be reached is 'Vaasanaa-destruction', which means you no more identify with the body and the mind. Other than achieving that, any other practice or Saadhanaa you are attached to, like Yoga or Praanaayaama or whatever, is of no use at all.)

आद्यैव संविदस्तीह सोऽङ्कुरो बीजमस्ति तत्तत्कर्म तच्च पुरुषस्तद्वैवं तच्छुभाशुभम्।

Only one thing exists as the source of all; and that is Pure Consciousness (Self-awareness).

That alone is the sprout; that alone is the seed.

That alone is Karma. That alone is the embodied Jeeva.

That alone is the 'Deivam' which presides over the rules of existence.

That alone is all that is auspicious (realized state) and all that is inauspicious (ignorant state).

न बीजमादावस्त्यन्यन्नाङ्कुरो न च वा नरः न कर्म न च दैवादि केवलं चिदुदेति हि।

There does not exist, any seed in the beginning as a separate source; nor is there a sprout; not even the embodied Jeeva; not the Karma; or the Deivam. Only the Chit-state shines forth as all.

(What seed, sprout, Jeeva, Karma and Daivam?)

All these terms are just words with meanings and nothing more. What exists except Chit?

Water alone is the wave; fire alone is the heat; snow alone is the cold. Chit alone is all.)

नो बीजमस्ति न किलाङ्कुरकोऽपि वास्ति नाप्यस्ति कर्म पुरुषश्च न वास्ति साधो। एकं तु चित्त्वमुदितं

ह्यनयाभिधानलक्ष्म्या नटः सुरनरासुरशोभयेव।

There is no seed; not even the tiny sprout.

There is no Karma; and not any Purusha (embodied Jeeva) also, hey Good one!

Chit alone shines forth in splendor as the perceived phenomenon, without any name as such, like an actor appearing as a Deva, man or Asura (characters in a play).

इत्येव निश्चयमनामय भावयित्वा त्यक्त्वा भृशं पुरुषकर्मविचारशङ्कां निर्वासनः सकलसंकलनाविमुक्तः

संविद्वर्णनं यथाभिमतच्छमास्व।

Hey Rama (Brahman) without afflictions!

Bring forth an ascertainment of the same through continuous contemplation.

Discard the doubts about the relation between an embodied person and his Karma-consequences.

Remain without any Vaasanaa. Be freed of all the bindings of the 'words with meanings' (Naama/Roopa)

Remain as the nonfluctuating state of Self alone; and live your life as you like.

(Make the story of your life as you deem fit.)

प्रशान्तसर्वच्छमशङ्कमच्छचिन्मात्रसंस्थोऽखिलकार्यकारी आत्मैकरामः परिपूर्णकामो भवाभयो राम शमाभिरामः।

Performing all the actions of your life (which you are bound to do on the basis of your family-position and society); remaining always in the state of the taintless Chit (witness consciousness); completely subduing all the desires without any residue; blissful only in the Self-awareness (Aatman); with all desires fulfilled (in the completeness of Self-state); Rama, be without the fear of this worldly existence; and spread joy all around you with your quiescent state (by experiencing only the bliss of Brahman as the world-picture).