

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM [DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART TWENTY  
[DESCRIBING THE 'INDESCRIBABLE REALITY']

Sanskrit text, Translation and Explanation

by

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**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

SEARCH FOR THIS AVIDYAA! SHE IS NOT SEEN AT ALL!

एतद्रूपमविद्यायाः प्रेक्षिता यन्न लभ्यते प्रेक्षिता लभ्यते चेत्सा तद्विद्यैव पराभवत्। अविद्यासंभवाच्चेत्यचित्त्वे संभवतः क्व किं चेत्यते कथमेवान्तः शान्तिरेव बलोदिता।

*(Avidyaa has to be removed through rational analysis; so the wise say.*

*If searched for, she is not there at all! It is like searching for the darkness with a lamp.*

*How can Avidyaa exist at all? How can delusion exist at all?*

*There is no one as a conscious entity with form, to get deluded at all.*

*The 'Self' cannot be deluded; the 'inert body-I' also cannot be deluded.*

*The existence of Avidyaa also, is a delusion, that produces the hallucination of the 'bondage and liberation'.*

*'Vichara-practice' does not destroy Avidyaa; but shows her non-existence.*

*How can the 'darkness of delusion' exist in the presence of 'Brahman-Sun'?)*

The form of Avidyaa which rises as the realness of the world, is not found when observed through reason. If anything gets obtained through reason, that is the 'knowledge of the Supreme'.

Avidyaa is the 'division sense' that rises as the 'seer and the seen' (the perceiving entity seeing the world outside of it, as another reality). Since Avidyaa is not possible at all, how can the division of the 'seer and seen' also exist (like the sun cannot be divided as the sun and its rays)?

What gets seen as another? *(There is just the potential state that 'can rise' as 'probable information states'.)*

The 'Self-state' alone exists. How can you see another within yourself?

When you analyze with reason, the quiescent state of the Self alone can rise up (not the 'Avidyaa').

सत्यं ब्रह्म जगच्चैकं स्थितमेकमनेकवत् सर्वं वाऽसर्ववद्भाति शुद्धं चाशुद्धवत्ततम्।

The 'Jagat' and 'Brahman' are not two different states, the one as unreal and the other as real.

The 'single state of Reality' which is without a second, stays as many.

It is all that can be; or it is not anything at all!

Though it is taintless, it shines forth as if tainted by limitations.

*(Reality (whatever it is), is blocked by the 'continuous information-input' which we receive without a gap.*

*'Death of the body' also does not stop this process.*

*'Death' is also some information of deteriorating matter only.*

*Reality is subtle; is hiding behind each and every sense-input, as the potential state of emptiness.*

*There is some indescribable emptiness beyond each sense-input, which we are not aware of, like we are not aware of the space that permeates us.*

*Trying to peep behind the sense-input is known as 'subtle thinking'.*

*We analyze again and again and understand that, this 'indefinable Reality state' can rise as any information, which is absorbed by some 'I', as the 'information-receiver'.*

*This process of 'information getting produced and received' is the state of Reality.*

*We cannot define it or explain it. We infer it through reason alone.*

*We understand that, by keeping the mind 'dead-silent' without any agitation, and by renouncing the identity of the limited 'I', we can be free of this 'information-processing system'.*

*We stop reacting to the information rising in front of us, like ignoring the ghost that parades in front of us.*

*We refuse to stay as a probable state, and stay put, as the potential state itself.*

*This alone is true freedom. This is 'Aatma-Saakshaatkaara'.*

*We do not disturb this 'deep state of silence' with any slight mind-agitation also.*

*When this quiescence-state is perfected, and when we have dispassion alone as our form, we can just produce whatever probable state we fancy. This is not even Mukti; but some state which is far beyond the reach of the words like Mukti and bondage.)*

## DESCRIBING THE INDESCRIBABLE

*(Call it with any sound -modification, as Brahman, Aatman, Chit, Chiti, Satyam, and what not; it cannot be described at all. All these terms melt off in the presence of 'That' like the snowflakes in the presence of the Sun. 'It' is not a she or he or it; it is not anything that any word can explain.*

*Even if the 'Goddess of words,' 'Sarasvati', could keep on describing it forever, she will collapse with exhaustion, and fail in her enterprise.*

*Yet an attempt is made here by the great poet Vaalmiki to describe that auspicious Reality state.*

*Contemplate on the subtle meaning in each verse, and try to grasp that subtle state, through subtle thinking. We refer to 'That' of the Upanishads, as 'It', the potential state.)*

अशून्यं शून्यमिव च शून्यं वाऽशून्यवत्स्फुटं स्फारमस्फारमिव तदस्फारं स्फारसन्निभम्।

It is not emptiness as such, but is as if empty, since the world does not exist in it.

It is not empty, since it is seen as the world that expands in time and space without limits.

It is spread out as all the information-states that can ever be; but is not spread out, since the information is just some knowledge, and is not in space or time.

It is not spread out at all, for it is not located anywhere; but is almost like spread out, since it is seen as the limitless world expanse.

अविकारं विकारीव समं शान्तमशान्तवत् सदेवासदिवाद्दृश्यं तदेवातदिवोदितम्।

It does not change at all, yet changes as it were as the 'information patterns'.

It is always the same, for it is not any information.

It is quiet; nothing happens in that state; yet it appears unquiet, as the world-picture for the ignorant.

It alone exists, but is unknown, and so is non-existent as it were.

It is not anything that can be described with the words, and is known as 'That'; but is seen as the world that abounds in descriptions of all sorts.

अविभागं विभागीव निर्जाड्यं जडवद्गतं अचेत्यं चेत्यभावीव निरंशं सांशशोभनम्।

It is not divided as many objects and people, but appears as if divided.

It is not inert; for it alone 'knows' itself as the world, but has become inert as it were as a body-entity.

It cannot be perceived like some deity or some supernatural entity; but it alone is perceived as all the shapes with names, from a pillar to a Brahmaa.

It is not divided as parts; but shines gloriously as if with parts, as the form-entity.

अनहं सोऽहमिव तदनाशमिव नाशवत् अकलङ्कं कलङ्कीव निर्वेद्यं वेद्यवाहिवत्।

It is not the 'I' as an ego-entity; but is the 'I' of all the conscious beings from a worm to a Brahmaa.

It cannot perish at all; but it perishes again and again, as the information-patterns.

It is taintless, but is tainted as it were with agitations.

It does not 'know' anything; yet it carries all the objects as its 'knowledge'.

आलौकि ध्वान्तघनवन्नववच्च पुरातनं परमाणोरपि तनु गर्भीकृतजगद्रणम्।

It is self-shining, does not need the support of any other light (mind or intellect) to know itself; but is the dense darkness since it is not known by anyone.

It is produced newly as the 'Bodha' of the world, but is the most ancient state that never knows the beginning or end.

It is extremely light, for it is just the potential power named as the Aatman, but contains countless world-states within its womb (as probable states), and is heavy as it were.

सर्वात्कमपि त्यक्तदृष्टं कष्टेन भूयसा अजालमपि जालादयं चाशेषवदनेकधा।

It is in all, sees the world-pictures as the 'I' in all, struggles hard and renounces the realness in the world-pictures. It is not trapped, but is entrapped firmly through delusion.

It is second-less, yet exists divided as many, for the deluded.

निर्मायमपि मायांशुमण्डलामलभास्करं ब्रह्म विद्धि विदांनाथमपामिव महोदधिम्।

Understand that this Brahman-state is not clouded by Maayaa (the deluding power), but is the taintless shining sun with the 'luster-halo of Maayaa.'

It is the Lord of all the 'Knowing states', like the Ocean is the Lord of waters.

जगद्रत्नमहाकोशं तुलायां तूलकाल्लघु मायामरीचिशशिनमपि नेक्षणगोचरम्।

It is the huge chest which contains the precious stones, namely the 'Jagat-states, that are beyond count; but if weighed against even the tiniest cotton fluff, it proves to be lighter, for it is not in located in any place or time as a part of the perceived.

Though it is the moon producing 'countless mirages of Maayaa', it is not visible to the eye.

अनन्तमपि निष्पारं न च क्वचिदपि स्थितं आकाशे वनविन्यासनगनिर्माणतत्परम्।

It is endless in time and limitless in space, but it is not located anywhere anytime; is engrossed in making mountains covered by forests in the 'empty expanse of nothingness'.

अणीयसामणीयांसं स्थविष्टं च स्थवीयसां गरीयसां गरिष्टं च श्रेष्ठं च श्रेयसामपि।

It is subtler than the subtlest, is thicker than the thickest, is the most favorable of all favorable things, is greater than the greatest.

अकर्तृकर्मकरणमकारणमकारकं अन्तःशून्ययैवेतच्चिराय परिपूरितम्।

It is not the doer, or the action or the tool of action; is not the cause of the action; does not induce the action. Since it is completely empty within, it is always filled up with all that is connected to any action (as the potential state for all actions conceived by the Jeevas).

जगत्समुद्रमपि नित्यं शून्यमरण्यवत् अनन्तशैलकठिनमप्याकाशलवान्मृदु।

It is the casket containing the entire Jagat, yet, it is always empty like a desolate wilderness. It is harder than the total hardness of countless mountains, yet is softer than the space itself.

प्रत्येकं प्रत्यहं प्रायः पुराणं पेलवं नवं आलोकमन्धकाराभं तमस्त्वालोकमाततम्।

It is in each one (as the potential state of the Self).

It is in each day (as every experience at every moment).

It is the most ancient perhaps (if you calculate its existence in time, since it is always there at any point of time, even as you go back and back in time.)

It is delicate (since even a slight agitation can make it rise as a Jagat-state instantly).

It is new (since every sense-information rises for you as new, from this potential state).

It is shining always as your own 'existence-sense', but it is like darkness, since no one knows of it.

It is the darkness of the 'world-appearance'; but is the awareness-light that makes it appear also.

प्रत्यक्षमपि दुर्लक्ष्यं परोक्षमपि चाग्रं चिद्रूपमेव च जडं जडमेव चिदात्मकम्।

Though directly experienced as one's own self, it cannot be seen easily (because of the identity with the body). Though indirectly grasped (through Scriptures), it is directly in front of you, as your own 'Self-shine'. It is the form of consciousness, which is aware of the world; but is inert (since it does not have a conscious mind). It is indeed inert (for it is unshaken like a rock); but is of the conscious nature (since it is aware of itself as the Jagat).

अहमेवानहंभावनमनहं वाऽहमेव च अन्यदेव तदेवाहमहमेवान्यदेव तत्।

Is it the 'I' or the 'non-I'?

It is the 'I' indeed; and this 'I' is the 'non-I' state alone!

But, the 'non-I' is actually 'I' only (the only true 'I' ever possible)!

I am not this 'I'; but the 'other one' (Self)! 'That alone' am I. 'That alone' is 'I', and is 'the other'.

अस्य पूर्णवस्यान्तरिमे त्रिभुवनोर्मयः स्फुरन्त इव तिष्ठन्ति स्वाभावद्रवतात्मकाः।

It is an ocean that is always complete! (It is never the Jeeva-state of incompleteness.)

Countless tri-worlds rise like waves on it, but do not differ from it in essence, like the liquidity is the same in the Ocean and its waves.

बिभर्ति सर्वमङ्गस्थं तुषारमिव शुक्लतां भाति सर्वस्त्वनेनैव तुषारेणैव शुक्लता।

It holds the entire perceived phenomenon on it, like the snow holding the whiteness on it.

Is the snow holding the whiteness, or is the whiteness, the shine of the snow?

Everything shines by this alone, like the white-shine from the snow.

अदेशकालावयवोऽप्येष देवो दिवानिशं असज्जगतनोतीव यथा वारितरङ्गकम्।

Other deities (Devas) that you worship need a location of space and time, and a form that you can see, and have to have the parts as front and back, above and below. This Deva is bereft of place, time, and parts, and cannot be seen or worshipped also; but unlike other deities with forms, this one supports the entire non-existent world, like the water holding the wave.

एतस्मिन्विकसन्तीमा विपुलाकाशकानने जगज्जरठमञ्जर्यः प्रसरत्पत्रपञ्चकाः।

The Jagat-states, like the old creepers covered by clusters of flowers (Jeevas) with the five extending petals (five senses), bloom up, in this vast expanse of the 'emptiness-forest'.

एष स्वप्रतिबिम्बस्य स्वयमालोकनेच्छया अत्यन्त निर्मलाकारः स्वयं मुकुरतां गतः।व्योमवृक्षफलस्यास्य

स्वेच्छावयव उज्ज्वलाः सर्गोपलम्भ उद्यच्च चमत्कुर्वन्ति संविदि।अन्तस्थेन बहिष्ठेन नानानानातयात्मनि एष

सोऽन्तर्बहिर्भाति भावाभावविभावया।एतद्रूपा पदार्थश्रीरेतस्मिन्ननेतदिच्छया चमत्करोत्येतदर्थं जिह्वेव स्वास्य

कोटरे।

This one is indeed of a taintless nature and second less.

But, it wishes to see the reflection of its own image!

Since there is no mirror as a second thing, it itself becomes the mirror-ness, and looks at itself.

The Brahmaanda itself appears as its reflection, like a fruit rising from the tree in the sky!

Its wishes turn into its limbs (as all the Jeevas with forms), and shine brightly (as sense-information), and create the magic in the consciousness (as objects and people); and therefore, the world gets experienced as if real. There rises the 'inside and outside', and the 'varieties of experiences of many', experienced by the same undivided self as all, which witnesses the 'appearing and disappearing object-forms'.

This 'grandeur of the object-made world' like this, rises as a magical panorama in the Brahman itself, by its own will, like a tongue moving inside its own hollow.

अस्याम्भसो द्रवत्वं यत्तदिदं जगदुच्यते संवित्स्वादूपलम्भाङ्गं भुवनावर्तवृत्तिमत्।

The liquidity of this 'Brahman-ocean' is known as the 'Jagat'

It tastes itself as the Jagat.

The conscious 'I' enjoys the taste of the world, like the water going around itself as in a whirlpool.

शाम्यत्यत्र पदार्थश्रीः सर्वासामेव भास्वति एतस्मादेव चोदेति स्वालोक इव तेजसः।

The grandeur of the world that is filled with many objects dissolves off in itself (through knowledge); but shines forth as real (for the ignorant), and rises from this alone as another, like the luster from the sun rising as if different from the sun.

इदमेव जगत्सर्वं शुक्लत्वं तुहिने यथा अत एताः प्रवर्तन्ते विद इन्दोरिवांशवः।

This alone is the entire Jagat, like the whiteness is the snow.

Therefore, all these perceptions rise from this Brahman alone, like the rays from the moon.

एतस्माद्द्रङ्गतोऽनङ्गाज्जगच्चित्रमिदं स्थितं विद्यभावविकारादिशान्तमेतन्मयं ततम्।

This is without limbs, yet this 'Jagat-painting' is drawn by it with various colors (conceptions). Understand that, this is changeless and never disappears, and the Jagat is made of this only (and can never disappear). For the ignorant, the Jagat is always there as some world-picture or other; for the Knower, the Jagat is always there as Brahman.

*(Brahman is beginningless and endless; the Jagat is also beginningless and endless.)*

अस्माद्वनतरोरेताः स्वरूढा गगनाङ्गणे दृश्यशाखाः प्रवर्तन्ते जगज्जालगुलुच्छकाः।

The 'clusters of Jagat-crowds', rise from the 'perception-branches', from this deep rooted 'forest tree that is growing in the empty sky'.

व्ययोदयवती नूनमत्र दृश्यतरङ्गिणी नानातानन्तकुसुमा वहत्यविचलाचले।

The river of perceptions rising and falling with its waves of objects, and bearing countless flowers of many-ness, flows in this unshaken mountain.

अस्मिन्व्योमात्मके रङ्गे भुवनाभिनयभ्रमैः नृत्यत्यविरतारम्भं वारैर्नियतिनर्तकी।

जगत्कोटिमहाकल्पकल्पोन्मेषनिमेषणः विताने नाट्यते भूयो जन्यते कालबालकः।

उद्यत्स्वपि जगत्स्वेष शान्तमेवावतिष्ठते अनिच्छ इव मुकुरः प्रतिबिम्बशतेष्विव।

The dancer named 'Niyati' (laws that control the world-occurrences) dances non-stop, in this stage of empty-expanse, with gestures that create the illusions of the worlds, with steps creating the divisions in time.

The 'Kaala' child, who can produce the destruction of 'countless ordinary Kalpas (creation-span of Brahmaas) and great Kalpas (existence span of countless Brahmaas)', within the 'closing and opening of the eye', rises again and again through delusion, and dances wildly on this illusory stage produced by the Niyati. However amidst all the noise and chaos created by these wild dances of Niyati and Kaala as the Jagat-states, the 'Reality state' remains unshaken and quiet, like the mirror which is not bothered by the hundreds of reflections rising on it, and remains without any attraction towards them.

भूतानां वर्तमानानां सर्गाणां संभविष्यतां एषोऽकारणकं बीजं सर्गाणामिव कारणम्।

Countless creations were in the past, are happening now, and will also happen in the future (as conceptions). Is Brahman the cause of all these worlds, like the elements are said to be the cause of the physical world? No! It is the 'seed' for all the worlds that exist at any time, but is not the cause for any effect called the world.

अस्योन्मेषो जगत्लक्ष्मीर्निमेषः प्रलयागमः अनुन्मेषनिमेषोऽसावात्मन्येवावतिष्ठते।

It opens the sight (as the delusion state); the Jagat rises in all its grandeur.

It withdraws the sight (as the knowledge-state); instantly the dissolution of the Jagat occurs.

Opening and withdrawing the sight also, is not there in that Supreme.

This one stays without opening or withdrawing the sight, and stays within oneself.

उद्यन्त्यमूनि सुबहूनि महामहान्ति सर्गागमप्रलयजन्मदशा जगन्ति सर्वानि तान्ययमपारस्वरूप एव प्रस्पन्दनानि मरुदेव यथास्व शान्तम्।

Countless Jagat-states with limitless expanse of space and time, rise up with their own stories of creation and dissolution, with their own populace with various characteristics.

All these 'Jagat states' are this 'Reality-state' alone. Reality is not divided as the 'Reality and the Jagat'.

Jagat 'is' the Reality state, like the movement of the wind 'is' the wind alone.

चमत्कुर्वन्त्यथानर्था आवर्ता इव वारिणि एकस्वभावाः सकला यथा वारितरङ्गकाः।

The circular patterns on the water-surface appear as if they are different from the water. All the objects of the perceived world, rise like the circular patterns, on the water-surface of Chit. At first, the objects look attractive, and lure the deluded Jeeva towards them; later they torment the Jeeva with miseries and sorrows.



Actually the objects are not different from the Reality state; they are neither attractive nor harmful, similar to the patterns rising on the water surface are neither attractive, nor harmful. The patterns do not exist as different from the water; so also, the objects are not different from the Reality-state.

सर्वस्यैवास्य विश्वस्य निर्जेयज्ञेयरूपिणी परमाकाशता रूपं परोपशमसंश्रया।

The entire perceived phenomenon (Vishvam) is of the form of empty expanse alone.

The 'excellent Knower' is aware of this truth alone, when inside the perceived phenomenon also.

He extracts this truth alone, when experiencing the world-phenomenon. He remains always in this supreme quiet state (Nitya-Samaadhi), though engaged in the actions of the world.