

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART THIRTY THREE
[JAGAT IS BRAHMAN]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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

रामोवाच
Rama spoke

यथा चेत्ये चेतनता यथा काले च कालता यथा च व्योमता व्योम्नि यथा च जडता जडे यथा वायौ च वायुत्वं अभूतादावभूतता यथा स्पन्दात्मनि स्पन्दो यथा मूर्ते च मूर्तता यथा च भिन्ने भिन्नत्वं यथाऽनन्ते ह्यनन्तता यथा दृश्ये च दृश्यत्वं यथा सर्गेषु सर्गता एतत्क्रमेण हे ब्रह्मन् वद मे वदतां वर आदितः प्रतिपाद्यैव बोध्यन्ते ह्यल्पबोधिनाः।

Brahman! You are the best of orators! Those who know very little, have to be told everything from the beginning. Tell me in detail as to how, (all these factors like) the 'perceiving capacity in the perceiving faculty, the ever-consuming power of the Kaala in Kaala, the nature of emptiness in the empty sky, the inertness in the inert object, the blowing nature in the Vaayu (wind), that which is not yet experienced as belonging to the future, the vibrating nature in the vibrating phenomenon, the nature of appearing as a form in the things which have forms, the differences felt separating the objects, the endless nature in the endless reality, perceivable nature in the perceived phenomenon, the world-ness in the world' have come to be!

वसिष्ठोवाच
Vasishta spoke

तदनन्तं महाकाशं महाचिद्धनमुच्यते अवेद्यचिद्रूपमयं शान्तमेकं समस्थिति

That (which you have questioned about) is known as the 'dense Chit state of Bodha'.

It is the endless supreme Aakaasha, which can contain any possible perception.

It is of the nature of awareness only, and cannot be known as anything else.

It is the state of quiescence, one and of equal state.

ब्रह्मविष्णुवीश्वराद्यन्ते महाप्रलयात्मनि शब्दार्थेऽरूढिमापन्ने यच्छुद्धमवशिष्यते।

(Creation rises anew with every 'perception agitation', and dissolves off instantly, for the ignorant.

In a Knower, the 'great dissolution' occurs through the rise of Knowledge, and the Jagat does not get created at all again.)

At the time of the great dissolution (through Knowledge), when Brahmaa, Vishnu and Ishvara are no more, when there exists no more words referring to meanings, that alone remains left back which is pure (without any of the above mentioned factors).

सर्गस्य कारणं तत्र न किञ्चिदुपपद्यते मलमाकारबीजादि मायामोहभ्रमादिकम्।केवलं शान्तमत्यच्छं

आद्यन्तपरिवर्जितं तद्विद्यते यत्र किल खमपि स्थूलमश्रमवत्।

(Why the world gets created? It is not created at all! This is the Supreme Knowledge!)

The cause of the creation could be some fault of incompleteness, or some form (divine entity) which can give rise to more forms, or some subtle seed which gives rise to the world based on its own nature, or Maayaa, the deluding power, delusion or illusion. But, none of these factors are found in this state.

Only that state which is quiescent, extremely pure, bereft of beginning and end, exists there, where even the emptiness will be gross (physical) like a stone, compared to its subtleness.

न च नास्तीति तद्वक्तुं युज्यते चिद्रूप्यदा न चैवास्तीति तद्वक्तुं युक्तं शान्तमलं तदा।

It is not proper to say that it is a state of complete quiescence at that time (at the rise of Knowledge only), for it means that it will be disturbed later by the rise of Jagat (or existed as the 'disturbed state' before realization.)

(It is always the quiescent state only, even if you manage to see the world through delusion.)

निमेषे योजनशते प्राप्तायामात्मसंविदि मध्ये तस्यास्तु यद्रूपं रूपं तस्य पदस्य तत्।

(Where is it then, how do we know of it?)

When you are experiencing some world scene, say in a garden, your 'awareness of the branch of a tree in front of you', can instantly jump hundreds of Yojanas, and be at the 'moon shining far above the sky'.

The tree vanished into some emptiness, and the moon appeared from some emptiness.
The 'probable state of the tree' vanished to reveal another 'probable state of the moon' instantly.
From where did the awareness of the moon appear, and into what did the awareness of the tree-branch disappear? That subtle state of awareness which is in-between the understanding of two objects; that is the nature of that quiescent state.

सबाह्याभ्यन्तरे शान्ते वासनाविषयभ्रमे सर्वचिन्ताविहीनस्य प्रबुद्धस्यार्धरात्रतः शान्तं निःसुखदुःखस्य पुरुषस्यैव तिष्ठतः यदस्पन्दि मनोरूपं तस्य पदस्य तत्।

How does the probable state rise up from the silent state?

It is the Vaasanaa, the want for the perception of the object.

The problem is not the sight of the moon or the tree; but the 'ignorance of the source state of all these perceptions', and the 'realness experienced in the objects'.

'Perception of the object' is just some 'Bodha', 'Knowledge.'

This 'object-knowledge' rises from the source 'which is pure awareness'.

It will be similar to the quiet state free of pains and pleasures, experienced at mid-night by a man who is deep asleep. But the Knower is awake in that silence; he is awake to his true nature of quiescence, and is free of all the thoughts'.

The 'delusion of Vaasanaas inside' and the 'objects outside' are silenced in that state.

That state of the mind which does not quiver even a little; that is that quiescent state.

तस्मिन्पदे जगद्रूपं यदिदं दृश्यते स्फुटं सकारणमिवाकारकरालमिव भेदवत् तत्सर्वं कारणाभावान्न जातं न च विद्यते नाकारयुक्तं न जगन्न न द्वैतैक्यसंयुतम्।यदकारणकं तस्य सत्ता नेहोपपद्यते।

'This picture of the world' is clearly perceived as existing, as if having the dreadful form made of divided object, as if produced by a cause. Do the moon and the tree have any cause that can be traced to this quiescent state? That state has nothing in it that can act as a cause for the objects, whatever they be.

That state does not have any form; so the forms cannot come out of it.

There is no Jagat in that state as some invisible compressed state; therefore there is no possibility of any Jagat rising out of it. There is not even the union of oneness and twoness, that you can explain as some single thing becoming two, or some single thing appearing as two etc.

That Quiescent cannot act as the cause of these objects.

Since these objects do not have a cause, they cannot exist in that state as object-identities, since they are not produced at all. That which does not have a cause cannot really exist.

स्वयं नित्यानुभूतेऽर्थे कोऽत्रापहवशक्तिमान्।न च शून्यमनाद्यन्तं जगतः कारणं भवेत् ब्रह्मामूर्तं समूर्तस्य दृश्यस्याब्रह्मरूपिणः।तस्मात्तत्र जगद्रूपं यदा भातं तदेव तत्स्वयमेव तदा भाति चिदाकाशमिति स्थितम्।

This state is not somewhere outside of you. It is experienced always as the Self.

It alone exists as the in-between state of all the perceptions, when it is covered by the perceptions.

This state cannot be denied or proved as non-existent. Who can deny his own existence?

This state is empty of all causal factors like form, delusion etc.

It is not newly produced like the objects at the instance of perception; it is always there.

It is beginningless and endless.

Brahman-state is formless; the Jagat is made of forms.

The 'perceived' is a 'state of agitation', 'Brahman-state' is the 'subtle quiescent state'.

Brahman-state cannot act as the cause of the Jagat.

Therefore, when the Jagat shines as many forms, that alone has to shine as the perception-state.

It is that which understands or knows the 'jump of the perception from a tree to the moon', and connects the two perceptions as the 'witness state of pure awareness'.

(It is like this, for example:

The silence state alone exists; but like the pillar rising as the statues, it rises as the perception of the objects.

Silence; silence+tree; silence; silence+moon; silence; silence+cloud; silence and so on!

This in-between gaps between the awareness of objects is the quiescent state.

If you can catch that subtle silence that is hiding behind the object-awareness, then that is the Aatman, Brahman or whatever you name it as.)

जगच्चिदब्रह्मभावाच्च तदा भावो भ्रमादिव सर्वमेकमजं शान्तमद्वैतैक्यमनामयम्।

Perceptions differ for different levels of intellects.

Be it a worm or Brahmaa, the perception is an appearance only. Form and name denote falseness only. Every perceiving entity is the Aatman in essence, which is birthless, changeless, and silent without the twoness or oneness.

Realized ones exist in the world with the full awareness of the Self. Ignorant do not know of it at all.

पूर्णात्पूर्णं विसरति पूर्णं पूर्णं विराजते पूर्णमेवोदितं पूर्णं पूर्णमेव व्यवस्थितम्।

Completeness spreads out from the completeness. Completeness alone shines in the completeness.

Completeness alone rises in the completeness.

Completeness alone stays as the entire world in an orderly manner.

शान्तं समं समुदयास्तमयैर्विहीनमाकारमुक्तमजमम्बरमच्छमेकं

सर्वं सदा सदसदेकतयोदितात्म निर्वाणमाद्यमिदमुत्तमबोधरूपम्।

It is quiescent; equal; bereft of rising and setting; is without any form; is birthless; is one; pure; and the Aakaasha which contains everything. It is all; is always the state of Nirvaana. It is the source of all.

It is of the nature of excellent Bodha. A Knower is always in that state of Samaadhaana.

जगन्नाम नभः स्वच्छं सदब्रह्म नभसि स्थितं नभो नभसि भातीदं जगच्छब्दार्थ इत्यजम्।

Jagat is another name for emptiness (Nabhas/non-shining state).

It is very pure, and is the reality named Brahman.

This emptiness of Jagat shines in emptiness of Brahman, like the empty sky seen in the empty space; and exists just as the word with meaning as 'Jagat' (like a barren woman's son); and is not produced at all.

त्वमहं जगदित्यादि शब्दार्थो ब्रह्म ब्रह्मणि शान्तं समसमाभासं स्थितमस्थितमेव सत्।

समुद्रगिरिमेघोर्वीविस्फोटमयमप्यजं काष्ठमौनमेवेदं जगद्ब्रह्मावतिष्ठते।

This word named 'Jagat', has many more words as its counterparts, (like the family members of a barren woman's son), namely, 'you', 'I' etc, in the form of the Bodha, and shines in the 'Bodha called Brahman'. Therefore, there is no difference at all between the Brahman and the Jagat.

Therefore, the Jagat is also the quiescent state, equal always without any perturbation, and does not exist as separate from the Brahman; and is real.

(Does not the Jagat perish? Do not the objects of the world perish?)

Of course, the Ocean, hill, cloud, earth etc are of perishing nature, they rise and disappear at every perception-instance of every mind; yet all that is changeless Brahman only.

This 'Jagat-Brahman' stays the silent-state only, like the log of wood.

(For the Knower, Jagat is the quiet state only.)

द्रष्टा द्रष्टैव दृश्यस्य स्वभावात्स्वात्मनि स्थितः कर्ता कर्तैव कर्तव्याभावतः कारणादृते।

A Jeeva exists as the succession of the seer-seeing- the seen states (object perceptions).

Who is seeing the seen? The seer of the object is not the inert physical body.

It is the Aatman within, which rises as the Bodha of the objects. This seeing is the very nature of the Jeeva.

There is no action of Bodha (or seeing). The Bodha of the world is naturally there.

Without any effort of action, the doer (Bodha of the Aatman) stays as the doer only (as the Bodha of the Jagat). There is no cause as to why 'this Bodha' stays as 'that Bodha'. It is just the natural state of Reality!

न ज्ञत्वं न कर्तृत्वं न जडत्वं न भोक्ता न शून्यता नाचार्थत्वमिह नापि नभोर्थता।

There is no knowing, no doing, no inertness, no enjoying, no emptiness, no object-ness; not even something called (Nabhas) the non-shining emptiness.

शिलाजठरवत्सत्यं घनमेकमजं ततं सर्वं शान्तमनाद्यन्तमेकं विधिनिषेधयोः।

मरणं जीवितं सत्यमसत्यं च शुभाशुभं सर्वमेकमजं व्योमवीचिजालजलं यथा।

Jagat is as silent and unperturbed like the deep inside of a rock's belly; is real; is dense Bodha; is unborn; quiet; beginningless and endless; is one only and does not exist as the absence and presence of fleeting objects. Death, life, truth, untruth, good, bad; everything is the one changeless emptiness, like the water appearing as countless waves.

विभाग एव दृश्यत्वं द्रष्टृत्वं चैव गच्छति एतच्च कल्पनं स्वप्नपुरादिष्वनुभूयते।

'Division-sense' alone takes the form of the 'perceived state' and the 'perceiver state', as two. This is just imagined similar to what is experienced in the dream-world, imagined world etc.

एवमच्छं पराकाशे स्वप्नपत्तनवज्जगत् भाति प्रथममेवेदं ब्रह्मैवेत्थमतः स्थितम्।

In this manner, the world is a pure state shining in the Supreme Aakaasha like the world seen in a dream. This Brahman alone shines as the first one, without any second reality called the Jagat; and exists like this.

तदिदं तादृशं विद्धि सर्वं सर्वात्मकं च यत्देशाद्देशान्तरप्राप्तौ विदो मध्यमनङ्कितम्।चिद्व्योम्नः शान्तशान्तस्य मध्यमे चैवमास्थितं जगतथैव सलिलमेवोर्म्यादितया यथा।

Therefore, understand that this 'Jagat- phenomenon in its entirety with all its beings', is always 'that alone' which is like that (as the undivided Bodha).

That awareness-state is that which is not marked by the division of the perceived and perceiver; is in the middle, 'in-between the jumping of cognition from one object to the other'.

Jagat exists as one with the expanse of Chit, which is extremely silent and quiet, like the waves in the water.

यदुदेत्युदितं यच्च यच्च नोदेति नोदितं देशाद्देशान्तरप्राप्तौ विदो मध्यान्न भेदितम्।

Whatever rises up has risen up; whatever has not risen up has not risen up.

What information you absorb as the Bodha at a particular instance, that becomes your Jagat-experience.

What is not risen is, not there at all and does not exist.

Jagat is the 'Bodha of the objects one after the other'. The awareness state which is in the middle, in-between the cognition jumping from one place to another, is never broken.

Jagat is the 'Bodha of objects as divided'. This 'Jagat-Bodha' does not create a dent in the 'Aatman-Bodha'.

You (the Self) do not break by the knowledge of many.

अतः किल सर्गस्य कारणं शशशृङ्गवत्प्रयत्नेनापि चान्विष्टं न किञ्चिदुपलभ्यते।यदकारणकं भाति तदभातं

भ्रमात्मकम्।भ्रमस्यासत्यरूपस्य सत्यता कथमुच्यते।कारणेन विना कार्यं किल किं नाम विद्यते।यदपुत्रस्य

सत्पुत्रदर्शनं स भ्रमो न सत्।यस्त्वकारणको भाति स स्वभावो विजृम्भते सर्वरूपेण संकल्पगन्धर्वनगरादिवत्।

That is why, even if searched for with effort, nothing like the cause of the world is obtained, like the hare's horn is never obtained. That which shines without any cause, does not shine at all, and is of an illusory nature. How can the 'illusion of unreal nature' exist as real?

If the Jagat is considered as an effect, the cause is never found. How can effect exist at all, without the cause? The virtuous son seen in the dream of a barren woman's husband is not real, but is an illusion.

Jagat, which shines without any cause, is the Chit-alone shining forth like all the objects, like the city of Gandharvas, or the city of imagination.

देशाद्देशान्तरप्राप्तौ विदो क्षणान्मध्यं विदो वपुः स्वरूपमजहत्वेव राजतेऽर्थविवर्तवत्।बोध एव कचत्यर्थरूपेण स च खादणुः दृष्टान्तोऽत्रानुभूतोऽन्तः स्वप्नसंकल्पपर्वतः।

That which exists as the awareness state, in the middle, in-between the cognition jumping from one object-point to another, shines as the whirlpool of objects, without ever discarding its true nature.

(When you know something as an object, that is Bodha.

Your 'existence awareness' is Bodha, and that exists as the 'Jagat-Bodha'.

In what way did your existence-awareness become affected by knowing any object?)

Bodha alone shines in the form of objects. It is subtler than even emptiness.

The example can be quoted here as 'what gets experienced as a solid mountain in the conceived dream is experienced within oneself, and is non-existent'.