

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART FORTY THREE  
[PAASHAANA AKHYAANA (8)]  
[BRAHMAN IS PRATYAKSHA]

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

विद्याधर्युवाच  
Vidyadharee spoke

ततः प्राचीनमभ्यासं बोधधारणयामले कुर्यः प्रकटतां तेन जगदेष्यति शैलगम्।

Therefore, we will both do the Abhyaasa that is ancient, by contemplating on the taintless state; so that the world inside this hill will get revealed.

वसिष्ठोवाच  
Vasishta spoke

युक्तियुक्ते तयेत्युक्ते विध्याधर्या धरोरसि बद्धपद्मासनोऽथाहं समाधावुदितोऽभवम्।सर्वार्थभावनात्यागे  
चिन्मात्रैकान्तभावितः अत्यजं तमहं पूर्वकथार्थकलनामलम्।अथ चिद्व्योमतां प्राप्तः परां दृष्टिमहं गतः  
शरत्समयसंप्राप्तौ व्योम निर्मलतामिव।ततः सत्यावधानैकघनाभ्यासेन देहके ममाधिभौतिकभ्रान्त्यः  
नूनमस्तमुपागता।उदयास्तमयोन्मुक्ता सततोदयमय्यपि महाचिद्व्योमतास्वच्छा प्रोदितेव तदाभवत्।अथ  
पश्याम्यहं यावत्स्वस्वैवामलतेजसा वस्तुतस्तु न चाकाशं नोपलः परमेव तत्।

When that Vidyadharee presented a suggestion like this, I sat in the lotus posture on top of the hill and was absorbed in Samaadhi. When all the thoughts about the objects were renounced, staying absorbed only in the pure Chit-state, I renounced completely all the taint of the previous life (of any identity). Then I attained the state of Chit expanse and got the Supreme vision; like the sky becoming taintless at the arrival of autumn season. Then, through the Abhyaasa of concentrating only on the truth in the body, my delusion about the (previously owned) Aadhibhautika body soon disappeared. Freed of rising and setting; but only as the ever-rising state, it was as if there appeared only the purity essence of the Chit-expanse. Then I saw with my own taintless luster, there was actually no Aakaasha and no stone; but it was Supreme alone.

परमार्थघनं स्वच्छं तत्तथा भाति तादृशं तथाभावनया ह्यात्मा मदीयो दृष्टवान्स्तथा।यथा स्वप्ने सुमहती दृष्टा  
गेहगता शिला व्योमैव केवलं तद्वत्सुशुद्धं चिन्नभः शिला।स्वयं स्वप्नान्वितोऽन्यस्य स्वप्नपुंस्त्वं गतो नरः  
स्वप्नेऽज्ञानप्रबुद्धस्य यादृक्तादृक्स्वरूपतः।स्वप्नस्थानां शिरच्छेदं येषां ते संसृतौ स्थिताः।कालेन ज्ञानलाभेन विना  
कुर्वन्तु किं किल।बोधः कालेन भवति महामोहवतामपि यस्मान्न किंचनाप्यस्ति ब्रह्मतत्त्वाद्दृतेऽक्षयम्।

The dense state of reality which is extremely pure in essence, which is my own essence of understanding, shines as that (rock) with such a description; this alone I witnessed.

(It was like seeing a rock inside a dream.) In the dream-state, a very huge rock (in the dream) is seen inside the small house itself (where you are sleeping); but is made of Chit-emptiness only; similarly this rock was seen as the immensely pure Chit-expanse.

Suppose a person who forgets his identity in a dream, and is inside the dream of another, then he will think that he has woken up in a real world. I was in such a state. I was in her dream now, as a part of it.

The ignorant people are lost and do not know their real self. They are dreaming a life as some other identity, and believe themselves to be awake. Those dreaming ones who have their heads cut off in the dream (and suffer through births and deaths foolishly) are firmly established in the Samsaara. Unless they get knowledge in course of time, what else can they do?

Even for those who are stuck in great delusion, the true understanding will rise up some time or other; since there is nothing that does not perish, except the truth of Brahman. It is always there for them to realize, in their own time.

अतस्तच्चिद्धनं स्वच्छं ब्रह्माकाशं शिलाकृति दृष्टं मया तथा तत्र न तु पृथ्व्यादि सत्क्वचित्।भूतानामादिसर्गे  
यच्छुद्धं यत्पारमार्थिकं वपुस्तदेव ह्येतेषां ध्यानलभ्यमवस्थितम्।ब्राह्म्यं वपुर्हि भूतानामात्मीयं यत्पुरातनं  
तदेवाद्य मनोराज्यं संकल्प इति कथ्यते।

(I saw Brahman alone as the rock and the people inside it.)

Therefore, the 'pure expanse of Brahman dense with knowledge' was seen by me in the form of the rock there; but not any element like earth etc as something real (like the ignorant).

'That', the supreme essence and pure, which was at the beginning of the creation of these people, and which was the object of meditation (of Yogis), that state alone was there.

The essence of Brahman alone, which is their inner essence also, and is ancient, that alone is the mental kingdom of these Jeevas which I was witnessing at present, and is known as Samkalpa.

*(There are many philosophical theories that present the view that Brahman is not directly seen, that it is not 'Pratyaksha'. Vasishta refutes such theories and proves them baseless.)*

*(Pratyaksha is direct experience; Paroksha is indirect experience; Aativaahika is the understanding state which is filled with subtle wants, and is formless; Aadhibhautika is the location-point of the Aativaahika in the world, and is a physical form.)*

सत्तातिवाहिको देहस्तत्परं परमार्थतः प्रत्यक्षं परमं यत्तदाद्यं कचनं चितः।

The essence of Brahman alone is the Aativaahika body.

*(What I understand is my Aativaahika body; then it is proved that Brahman alone is the Aativaahika body. How can any understanding exist outside of Brahman?)*

*(What I understand now at this moment as the world is also Brahman alone which is directly experienced as the Jagat.)* In truth, that which shines as the direct experience, that indeed is the supreme shine of Chit which is there from the beginning.

*(When Brahman alone is the understanding power shining as the Jagat, how can there exist anything else other than Brahman?)*

उद्यत्प्रथममध्यक्षं जीवस्य प्रथमं वपुः मनः प्रत्यक्षमित्युक्तं तत्तेनाद्यैव दुर्धिया।योगिप्रत्यक्षमित्युक्तं मनः प्रत्यक्षमित्यपि तत्स्वमेव चितो रूपं गतमेवान्यतां मुधा।इदमद्यतनं नाम प्रत्यक्षमसदुत्थितं असत्प्रत्यक्षमेवेति विद्धि प्रत्यक्षमङ्ग तत्।अहो नु चित्रा मायेयं प्राक्प्रत्यक्षे परोक्षता निर्णीतास्मिंस्त्वनध्यक्षे प्रत्यक्षकलनागता। आतिवाहकदेहत्वं प्रत्यक्षं प्रथमोदितं सत्यं सर्वगतं विद्धि मायैव त्वाधिभौतिकम्।अनुभूतापि नात्येव हेम्नः कटकता यथा तथातिवाहिकस्याधिभौतिकत्वं न विद्यते।भ्रमभ्रमतां यातमभ्रमं भ्रमतां गतं वेति जीवो विचारेण विनाहो नु विमूढता।

First rises the first body of the Jeeva, as the central point of the world.

*(The first Jeeva that rises is that of the Brahmaa, the 'totality-perception' of a particular world. This level of Jeeva (HiranyaGarbha/Viraat) is aware of its true nature as a direct experience; but it is forgotten and appears divided in the world-perception. This divided direct experience is known as the mind.)*

Mind is known as the one that directly experiences because of forgetfulness (of the Self) that has risen now. Mind is an invented term for this forgetfulness.

But a Yogi experiences the Chit directly without the mind.

He sees the Jagat as the Chit alone and has no forgetful state called the mind.

But the ignorant have forgotten the Self, and believe that they see the world directly with the mind.

The invented term 'mind' also experiences the same Brahman directly; but does not know of it.

The mind sees the conceived state of Jagat only, and does not know of the Chit.

In this manner, one's own true nature of Chit appears incorrectly as if it is different.

At present Rama, unreal only gets directly experienced (through ignorance) as the mind-state.

Therefore unreal alone is the direct experience (Pratyaksha) for the mind, though 'that alone' (Chit alone) is Pratyaksha (in truth) for the Yogi who is freed of the mind-state.

Brahman is directly seen as the 'Knowledge shine' of Jagat; but yet the immature scholars argue that Brahman is an indirect experience, and one has to infer it!

How can the 'Self' be inferred or indirectly understood? Who does not know of his existence directly?

For these scholars, the Jagat is real and is seen through the mind only.

They are stuck by the forgetfulness called the mind. They fail to see the Chit directly.

Aha! The wonder of Maayaa!

'Self' is the direct experience for all; that alone is the Jagat also which is directly experienced.

That which is directly seen (Pratyaksha) is ascertained as the 'Paroksha' (indirect vision) from long.

The Self is said to be not reachable by senses and is said to be Paroksha.

How can the inert senses see anything by themselves without the Self-state?

The term Pratyaksha gets used falsely, as something seen by the senses directly.

What exists is only the direct experience of Jagat, which is Brahman alone.

The physical body (AadhiBhautika) is not there at all. How can this inert mass of elements think and understand anything?

Brahman alone is the Aativaahika body! This alone rose first as the totality state, and is divided as the minds because of 'forgetfulness'. Aativaahika is directly experienced as oneself.

The Aativaahika body rose first and that alone is Pratyaksha.

Understand that it is real; and is everywhere, the Aadhibhautika is a product of delusion only.

Though experienced, the bracelet-ness is not in the gold; so also the Aadhibhautika is not in the Aativaahika. *(Gold alone appears as the bangle also; but bangle has no existence apart from the gold. The physical body is seen because of the Aativaahika body alone, which is a dense thought structure of desires, learning etc.)*

Alas! The Aativaahika body looks unreal, and the Aadhibhautika looks real!

That which is delusion has become clarity. That which is clarity has become delusion.

This is the Jeeva's state of understanding without the Vichaara! Alas! Is this not the extremity of foolishness!

आधिभौतिकदेहोऽयं विचारेण लभ्यते आतिवहिकदेहस्तु किल लोकद्वयेऽक्षयः।आधिभौतिकचिद्रूढा  
ह्यातिवाहिकदेहके मरौ मरीचिकास्वेव यथा मिथ्येव वारिधीः।जाताधिभौतिकी संविदातिवाहिकचित्क्रमे  
देहदृष्टिवशात्प्रौढा स्थाणौ पुरुषधीरिव।

When Vichaara is practiced, this Aadhibhautika body is not obtained at all. (It is just a memory).

The Aativaahika body is imperishable in both the worlds, (whether the Aadhibhautika is there or not).

The 'Aadhibhautika understanding' is rooted in the 'Aativaahika body' only; the idea of the water in the mirage seen in the desert is false indeed.

Chit alone shines as the Aativaahika body, and the Aadhibhautika is conceived in the Aativaahika; then the Aadhibhautika is sensed as a physical body, and becomes well-established as real and solid, like a man visualized in the pillar.

शुक्तौ रजतता तापे जलतेन्दौ यथा द्विता आधिभौतिकता तद्वन्माययैवातिवाहिके।यदसत्कृतं सत्यं यत्सत्यं  
तदसत्कृतं अहो नु मोहमाहात्म्यं जीवस्यास्याविचारजम्।

Like the silver-ness in the conch-shell, water-ness in the heat, and the double image of the moon, the state of Aadhibhautika is seen in the Aativaahika state, through delusion (lack of right understanding).

That which is unreal has been made into real. That which is real has been made into unreal.

Ah the greatness of 'Moha (delusion)' which gets produced through 'non-Vichaara', in the Jeeva!

योगिप्रत्यक्षमेवास्ति किंचिदस्ति तु मानसं यस्माल्लोकद्वयाचारस्ताभ्यामेव प्रसिद्ध्यति।

For a Yogi, Chit state alone is directly experienced as the Aativaahika body. Something called a mind-vibration is there (as a tool), and not as forgetfulness. Because of that, the affairs of both worlds get fulfilled.

आद्यं प्रत्यक्षमुत्सृज्य यः सत्येऽस्मिन्कृतस्थितिः प्रत्यक्षे मृगतृष्णाम्बु पीत्वा स सुखमास्थितः।यत्सुखं  
दुःखमेवाहुः क्षणनाशानुभूतिभिः अकृत्रिममनाद्यन्तं यत्सुखं तत्सुखं विदुः।

He who ignores 'that Pratyaksha (Aatman)' which was in the beginning (as the Chit-shine), and is established in 'this Pratyaksha (sense-perceived world)' as real, is a person who drinks the water of the mirage river (and is fooled into thinking that he is drinking real water).

The ignorant experience the pain alone as the joy.

That experience of happiness which perishes within seconds is said to be pain only.

That happiness alone, which is not-artificial, beginningless and endless, is known as true happiness.

प्रत्यक्षेणैवमध्यक्षं प्रत्यक्षं प्रविचार्यतां यदाद्यं तत्सदध्यक्षं तत्प्रत्यक्षेण दृश्यताम्।

Analyze 'that Pratyaksha' which is in 'this Pratyaksha'.

See that which was in the beginning and perceived through senses; see that alone as Pratyaksha.

लोकत्रयानुभवदं त्यक्त्वा प्रत्यक्षमैहिकं मायत्मकं यो गृह्णाति नास्ति मूढतमस्ततः।

Discarding that (Pratyaksha) which gives the experience of the three worlds, if one grasps the worldly reality which is this Pratyaksha, then there is no one more foolish than him.

आतिवाहिकमेवैषां भूतानां विद्यते वपुः अताधिभौतिकव्याप्तिरसत्यैव पिशाचिका।

For all these beings, only Aativaahika is there. That which is surrounding all as Aadhibhautika is the unreal ghostly devil.

अजातसंकल्पमयं प्रत्यक्षं तत्कथं भवेत्स्वयमेव न यत्सत्यं तत्स्यात्कार्यकरं कथम्। यत्र प्रत्यक्षमेवासदन्यत्किं तत्र सद्भवेत्क्व तत्सिद्धं भवेद्वस्तु यदसिद्धेन साध्यते। प्रत्यक्ष एव भावत्वे नष्टे क्वेवानुमादयः उह्यन्ते वारणा यत्र तत्रोर्णायुषु का कथा। अतः प्रमाणसंसिद्धं दृश्यं नास्त्येव कुत्रचित् अनन्यदिदमस्तीव तद्ब्रह्मघनं घनम्।

How can the Pratyaksha (the sense perceived world) which is not produced at all and is made of only Samkalpa be ever real? How can that (the physical body), which is not real at all by nature, produce anything at all as real?

Where the Pratyaksha itself is unreal, how can anything be real there?

What truth is proved through that which does not get proved at all?

*(Pramaanas are the means of arriving at correct knowledge, and are based on the realness of the perceived. Each philosophical view has its own Pramaanas. Pratyaksha, Paroksha, Anumaana are some of them.)*

When Pratyaksha (direct sense perception) itself is proved to be non-existent (unreal), where stand 'Anumaana' (inference) and others (based on direct sense-perception)?

Where even elephants are carried away, what to say of sheep?

Therefore the perceived which is proved through Pramaanas (the means of knowledge) is not at all anywhere. The dense state of Brahman alone is here which is not different from it.

स्वप्ने द्रष्टुः खमेवाद्रिर्गृहे नान्यस्य वै यथा तथातद्भावनवतोरवयोः सा शिलैव चित्।

For the dreaming person, the mountain seen in the dream is emptiness only (though it is real for him as a dreamer-identity). It does not exist for the other person in the house (who is sleeping next to him). So also, for us both (Vasishtha and Vidyaadharee) who were conceiving the rock, the rock was nothing but Chit. *(I was seeing her dream-world, as a part of her dream.)*

अयं शैल इदं व्योम जगदेतदिदं त्वहं इति चिन्मय आत्मान्तः खं चमत्कुरुते स्वयम्।

This is the rock, this is sky, this is the Jagat, this is 'I'; in this manner, the understanding power of Chit alone creates the magic in the emptiness, in itself by itself.

पश्यत्येतत्प्रबुद्धात्मा नाप्रबुद्धः कदाचन श्रोतुः कथार्थसंवित्तिर्नाश्रोतुर्भवति क्वचित् ।

This is seen (understood) by a person who has woken up (to true knowledge); not by the one who has not woken up. The understanding of the story is only for the one who listens; not to the one who does not listen.

अप्रबुद्धमिति भ्रान्तिरेवेयं सत्यतां गता क्षीबस्य सुस्थिरा एव नृत्यन्ति तरुपर्वताः।

The non-waking state (of ignorance) alone has become real like this.

For a drunken man, the trees and mountains seem to dance, though they are very stable actually.

सर्वत्राप्रतिहतमेकरूपबोधं प्रत्यक्षं शिवमनुबुध्य चित्स्वरूपं प्रत्यक्षान्तरमिह पेलवं श्रयन्ते ये मूढास्तृणतनुभिः शठैरलं तैः ।

Even after understanding the nature of Chit which is unaffected everywhere and is just the single shine of knowledge (as proved by me), those fools who take shelter in the fragile proofs of knowledge based on the sense-perceived world, are just inert grass-made bodies (standing in the field), which fool the stupid birds. Enough of these cheats (who cheat themselves and others also)!