

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 SIXTY THREE
(CAN 'SAMVIT' BE DENIED EVER?)

Sanskrit text, Translation and Explanation

by

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ABOUT THE AUTHOR

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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

INTRODUCTION

[How can you deny the very essence of understanding (Samvit) that makes you understand anything and everything, wrong or right? This is the topic discussed in this section.

The 'Sanskrit term' used in most of the verses is 'Samvit'. It is the state where Chit understands something as something in sheer nothingness.

'Samvit' is Chit-state only, and not different from it. It is 'Chit' which understands itself as the world.

There is no equivalent English word for 'Samvit'; so understand that word as 'Samvit' only. Samvit is that power of understanding in you, by which you understand even these sentences, the computer screen etc.]

रामोवाच

Rama spoke

युक्तिः स्यात्कीदृशी ब्रह्मन्संसारे दुःखशान्तये तेषां येषामयं पक्षः श्रूयतामुच्यतां ततः यावज्जीवं सुखं जीवेनास्ति मृत्युरगोचरः भस्मीभूतस्य शान्तस्य पुनरागमनं कुतः।

Listen and tell me the answer, hey Brahman! What will happen to those with the other opposing view-point (of materialism) and how will their suffering cease to be, where they believe that 'as long as one lives, one is happy in living; death is never seen; therefore, how can one who has become ashes and subsided, return again?'

(Other viewpoints: 'There is no other world after death; this world alone is real.

Death is the end that is believed by everyone, though no one can experience death as such. As long as one lives, there is no death. Therefore one need not bother about the 'after death situation'. Death is a phenomenon you perceive outside of you (as the sight of some motionless body) and have an ascertained idea that you will also die. However, death is never experienced by anyone.

Death alone is the liberation for such believers, since everything becomes quiet and all the suffering ends at that stage.

'If it is accepted that death ends the life here for sure, then how can one who is burnt get another life? How can he continue to exist after the body is burnt away?' These are the arguments presented by the materialistic view point of some people, who disregard the Vedic thoughts.)

वसिष्ठोवाच

Vasishta spoke

यं यं निश्चयमादत्ते संविदन्तरखण्डितं तत्तथैवानुभवति प्रत्यक्षमिति सर्वगम्।

Whatever one's mind believes completely without any doubt, that alone is experienced as the 'directly perceived truth' by everyone.

(All the Jeevas observe a world of their own understanding that is coloured by their own beliefs and view-points! What is real or unreal in a world painted by an unreal mind?

If the world is believed to exist as real, then a suitable explanation of the world-state rises from one's own intellect as the most rational one. Therefore, any explanation is true for that mind only!

What can I comment about what happens to these deluded ones who deny their own understanding power?)

यथा खं सर्वगं शान्तं तथा चिद्व्योम सर्वगं तदेवैक्यमथ द्वैतमन्यार्थस्यात्यसंभवात्।

The Chit alone exists as Chit alone! Space is everywhere, permeates everything and is quiet (unseen); so also, the Chit-expanse (as the 'Samvit-state') is also everywhere, permeates all without division (and is unperceived).

Oneness and duality, both are the forms of Chit only; as nothing other than that can be there ever.

(Whether you believe that the world and Brahman are two or one or whatever, all these ideas are raising from the Chit-state only, because of the covering up of ignorance.

What can be there other than the Chit-expanse?)

सर्गादौ तद्वत्सन्वोऽर्थो महाप्रलयरूपिणि अकारणत्वान्नास्त्येव ब्रह्मैवेदमतस्ततम्।

There is nothing else other than ‘that’ at the beginning of the Creation, when there exists the complete dissolution-state of everything; and there is no other cause which is its source.

Therefore all this is Brahman only, which pervades like this.

(There is only that unknowable state where nothing exists as the perceived. ‘Something’ that is perceived as some solid world is just some information content, and is just the imagination caused by delusion.

What can be the cause of this ‘nothingness of knowledge-expanse’? Nothing!

Anything you imagine as existing as an experience is just an experience; an awareness of some knowledge.

How can the world be there at all as solid and real; and be different from any source?

Whatever is there that you call by the name of Brahman or any such sound, that alone is there as the changeless, beginningless and endless quiescence. It is some state that you can imagine as a complete dissolution state where nothing that you know as the world exists.

This ‘Samvit’ is the essence of all living beings, which perceive various perception-states through their tainted intellects, and believe in whatever their intellect presents as the world.

If they do not want to accept the existence of this Samvit by which they understand the world itself, what can I advise them anymore?)

समस्तवेदशास्त्रार्थे ये महाप्रलयादि च नेच्छन्ति ते महामूढा निःशास्त्रा नो मृता इव।

Those who do not desire ‘the goal’ namely ‘that quiescent state’ which stays with all the perceptions dissolved, and do not desire also the ‘means leading to such a goal’, as prescribed by the scriptures based on the Vedas, such ‘great idiots’ who go against the scriptures are as if dead for us.

(Rama! What do you want me to say about them who do not believe in the Vedas, and the other scriptures based on them? If knowledge is denied as non-existing, and only the sense perceptions are to be relied upon as real, then how can I say anything to them, or predict what happens to them?

They are like the blind men walking in a wild jungle; their views are based only on limited understanding.

Which thorny trees will tear them apart, or which chasm waits to swallow them, I do not know. They will go the way all the ignorant blind men go.

If they do not want to attain the silent state of the mind; and do not believe in the state of ‘cessation of perceptions even while living amidst perceptions’; if they do not want to try for any higher goal through their thinking power which will mark them out as evolved species; if they believe in just what is perceived by the senses only like the brainless animals; then what do I have to do with such fools?

Rama! There is some medicine for every ailment in this world; but not for foolishness.

Let them also keep away from me; let me also keep myself away from them.

Those who are against the scriptures are dead for me and do not exist at all, like the characters in the Svapna Loka are non-existent for a man who has woken up.)

सर्वशास्त्रविरुद्धेन सर्वं ब्रह्मेदमित्यलं स्थितं सानुभवं योक्तुं येषां तैर्न कथाक्रमः।

Without contradicting all the Scriptures, realizing everything as Brahman alone, those who stay with the greatest fulfillment by remaining one with (Chit) the director of all (the senses, body and mind), to such noble ones also, we have nothing to say.

(Rama! I have nothing to say to those who are in the state of Chit and live as Yogis with the highest fulfillment achieved already. They do not need instructions from me any more. They need no guidance from me. They are already out of the world-existence, and have found their deathless state.

They are out of the dream; and are fully awake like me.)

नित्या निरन्तरोदेति यादृशी संविदाशये भूयते तन्मयेनैव पुंसा देहोऽस्तु माथवा।

Samvit alone is the basis for the identity or non-identity with the body! Even the body-sense is the shine of the Samvit only! Whether the body is there or not, a man remains as that only which is his understanding in the mind; and this understanding is unbroken and continuous.

(Rama! What matters whether one denies the reality or not. Reality never ceases to be.

The very understanding which makes one understand death or deathless state is unbroken and continuous.

The ‘Presence or absence of the body’ does not make any difference to it.

If you identify with the inert body, you will fear death as your extinction state. If you are realized in the true nature of knowledge, then you will not be bothered by the presence or absence of the body.

Choose whatever!)

बोधाच्चेत्संविदो जातः स दुःखी पुरुषो भवेत्त्वरुद्धं वेदनं यावत्तावज्जीवोऽङ्ग तन्मयः।

(So, what is wrong in staying as the 'body-I' alone?)

Dear Rama! Because of improper understanding of the world, if one believes in the realness of the perceived world, and does not realize his true nature, then he lives as a sorrowful person and experiences the opposite state as the inertness, as long as he lives, as identified with the inertness.

(He suffers and fears the death of the others and himself, and always lives in the state of anxiety.

A body-person suffers throughout his life chasing the mirage waters for feeding the thirst of a non-existing ghost. A body-less yogi is always in the bliss of silence; the world situations do not threaten him; and he is freed of the fear of extinction at death; because he 'knows' (not just believe) that there is no death at all and that it is a myth produced by a mind which loves the body-form.)

जगच्चिद्व्योमकचनमात्रमेवेति भाविते तत्कथं वेदनं व्योम्ना बोधः कस्य कुतो भवेत्।

If the Jagat is understood as the shine of the Chit-expanse only (as mere patterns of information processed by the mind), then how can the experience of sadness in the emptiness belong to anyone, and through what means?

(Rama! The Knower has understood the truth that there is nothing but emptiness that is perceived as a world. Except for the sense information, there is nothing else there as any solid reality of the world.

There is no 'there' and 'then' also which are just measurements of the objects conceived by the mind.

How can he see sadness in emptiness? Whether an object is present or absent, what does it matter to him?

How can the presence or absence of the body affect him?

Do you ever cry at the melting cloud or do you ever jump with joy when a cloud is newly formed?

The body remains only as a melted cloud for the realized Yogi!)

न कानिचित्प्रधावन्ति एकनिश्चयसंविदां पुंसां सुखानि दुःखानि रजाम्बिस नभसामिव।

Like the dust to the space, the joys and pains do not stick to a person who has the 'ascertained understanding of the truth'.

संवित्सत्यास्त्वसत्या वा निश्चयस्तावदीदृशः आबालमेतत्संसिद्धं केनापहूयते कथम्।

Even the ascertainment that 'Samvit' is real or unreal, is itself an 'understood phenomenon' only.

(Any explanation turns into information-content' only, and is not the Chit; for the Reality is un-explainable.)

This is proved in the experience of a child to a Siddha, where each experience a world as presented by their minds, that is based on the same Samvit-essence. How can 'Samvit' be denied by anyone?

(Rama! The very statement that there is no knowledge-essence or understanding-essence as Chit, is itself the product of the understanding power in a person.

It is as idiotic as saying, what I see alone is real; but the eyes are non-existent.)

न देहः पुरुषो वापि जीवोऽन्य उपलभ्यते संवित्सर्वमिदं सा तु यथा वेत्ति तथा जगत्।

The body (as the space-located image), Purusha (as the embodied soul) or Jeeva (a living being as some real entity) are not at all found to be there. Only the 'Samvit' shines as all (as the understanding shining as the understood). 'Whatever' it understands as 'anything', 'that alone' gets perceived as the 'Jagat'.

(Rama! The concepts of the physical body located in space and time frames, Purusha which is an embodied individual self, Jeeva which experiences a life; all these do not exist as some real entities, but are only the words with meanings belonging to explanations and expositions.

What is there is this much only; 'that which understands' (Samvit).

You can understand that the world is real or that it is unreal, or that there is Brahman or that there is no-Brahman, that the body alone is real, and you only exist as the body till death; thus you can also understand a full load of words and meanings as your philosophy. What does it matter what you understand?

That which understands alone makes all these understanding-states possible!

You cannot understand 'that which understands everything'.

You cannot see 'the eye which sees everything'.

You cannot perceive the source which perceives all the other things.

You have to remain as 'that' only; and remain silent without understanding anything else.

In this silent state, there is no world, no body, no death, no suffering.)

सा सत्याप्यथवासत्या तया देहोऽनुभूयते स्वातन्त्र्येण यथा स्वप्ने पाताले खे जले दिवि।

Whether that ‘understanding consciousness’ is real or unreal, the body is experienced by that only, through the ‘independence of conceiving’, as in a dream, or as a life that occurs in the Paataala, in the sky above, in the water, or in the heaven.

(Rama! You may deny its reality; or believe in its reality. What matters whether you deny it or believe it; it will never cease to be, though you yourself as a form-thing, may cease your existence as a body.

‘Samvit’ alone understands that there is a body and falsely understands its identity as the body.

‘Samvit’ can correctly understand that it is not the body, through proper reasoning method also.

Whether ‘Samvit’ wants to imagine the body, or whether it wants to dream that it is a body living in any world-existence, it is its choice.

There is only ‘false understanding’ versus ‘correct understanding’.

Erase the ‘false understanding’ with the magical eraser called ‘Vichaara’.

That much independence you have got already, as the Chit -essence.

No one can stop you from reasoning out the truth.

Whatever be the dream you are having as a form and name, you have the freedom to remain as the understanding power which is the real you.

What stops you from getting out of the SvapnaLoka and waking up?)

संवित्सत्यास्त्वसत्या वा तावन्मात्रः स्मृतः पुमान्स यथानिश्चयो नूनं तत्सत्यमिति निश्चयः।

Whether this ‘Samvit’ is real or unreal, a man is just what he understands only.

Whatever he believes as real, that alone is his truth.

(Rama! Do you want to deny all that I say and believe in the body and the body-based world? No problem.

Do you want to accept my words and realize your true nature? No problem.

It is Chit alone that is making a choice here; and this choice is based on the level of ignorance only.

A man lives and experiences a world which is based on his own beliefs and ideas that he understands as real.

An ignorant man’s experience is also real; for it is Chit that understands that experience.

Whether you see a snake in a rope, or see only the rope as it actually is, it is because of your own ‘seeing capacity’, and that capacity is real and continuous.

Whether you understand your true nature as Chit; or identify with the body and suffer, Chit alone makes it possible, being the very essence of your understanding-nature.)

प्रामाण्यं सर्वशास्त्राणामेतेनैव प्रसिद्ध्यति सर्वसिद्धान्तसिद्धान्त एष एवेति मे मतिः।

This alone stands above all the viewpoints presented by anyone. This is the excellent conclusion which stands atop all conclusions arrived so far. That is my opinion.

तस्माद्बोधता यास्ते यथा संवित्तथैव सा भवत्यकलुषाकारा तथैव फलभागिनी।

When there is the incorrect understanding of the truth, that also is the shine of the same Samvit that is covered by delusion. That Samvit itself (through proper understanding) becomes taintless; and fructifies in liberation when there is the realization of the supreme truth.

(Rama! All the viewpoints that you mentioned are produced by the incorrect understanding of the same truth. A fish in a tank knows only a two-dimensional world (only length and breadth). For the fish-brain, that alone is the reality. It cannot know anything more other than what it understands as life. How can a human talk of three-dimensional objects to a fish and convince it of his world?

Each to his own understanding!

A realized man has woken up out of the SvapnaLoka. He exists in a real world of true understanding.

An ignorant man is still in the SvapnaLoka.

How can the woken up man explain his state to a dream character in the dream?

Those dream characters can never even imagine that there is a waking state.

Only for explaining to them the truth, the Knowledge-scriptures were created by Brahmaa. Scriptures also make sense only for the Svapna Loka characters; not to the man who is awake.

When you wake up to the state of Turvaa, all the scriptures, all the words with meanings, all the philosophies vanish off like the snow flakes at the rise of the sun.)

देशकालक्रियाद्रव्यवेदशास्त्रैषणाभ्रमैः अबोधता तु या संवित्कदाचित्सा न नश्यति।

‘Samvit’ never is destroyed, even when there is incorrect understanding; and it shines through the delusions of place, time, action, object, as ‘desire-fulfillment for heaven, son,’ etc based on the performance of the rituals and rites (as the Karma-followers).

(Rama! An ignorant man understands falsely in a solid world, body-identity, death, other world, etc.

A man after liberation believes in the scriptures, Brahman-state, practice of Vichaara etc.

Chit alone is the basis of both types of understanding levels.

Chit is like the knowledge of alphabets.

You can read a trash book or a good literature book.

Knowledge of alphabets is the basis of both types of reading.

False understanding through ignorance, and the correct understanding through Vichaara; both are made up of the pure taintless state of Chit only.

Chit is the essence of all understanding, which understands all that is there; yet remains without understanding anything. It is the expanse of Knowledge, silent and pure.)

आविर्भवति सा भूयः क्षीणाशङ्का क्षणेन चेतत्केन संविदो दुःखं कदा नामोपशाम्यति।

(Once the ignorance is destroyed through reason, it can never rise again as any delusion.)

If ‘Abodhaa’ (no correct-understanding) which is destroyed can manifest again the next moment, then what other understanding can subdue the pain ever?

(Rama! After you destroy the false understanding through the correct understanding, can you ever fall back again into the ignorance state?

If you understand that the fire burns, will you again touch the fire?

Even a cat which burns its tongue in hot milk will not taste the milk again.

How can a man who has understood and realized the Chit-state, ever identify with the body and die ever?

Either you understand wrongly or rightly! What third type of understanding can be there?

Only one state can prevail. It is either darkness or light. There is no third thing.)

संविदेव नृणां जीवः स यथा दृढभावनः तथा सुखी वा दुःखी वा भवेदित्येष निश्चयः।

‘Samvit’ is the life-principle of men; and a man will feel happy or sad through whatever strong belief he has; this is for sure.

(Rama! Life is nothing but a series of understanding processes.

You understand some shape as a body and believe that it is ‘you’.

You understand all those things which are connected to the body as yours and feel possessive about them; even if it be the very muddy ground your body has taken birth in.

You understand that the body will die some day and so, you suffer every moment of your life in fear of death of yourself and others who are close to your body-identity.

You understand the possession of an inert object as joy, and feel happy about it.

You understand non-possession of an object as sadness, and suffer for it.

Who gave you suffering and happiness?

No God is sitting on a throne above and observing your stupid day to day actions. He must be also be considered stupid only, if his only job is to observe your life-events seeped in ignorance and keep punishing or rewarding you.

Your wrong understanding of the truth alone is the cause of all your happiness and suffering in life.

The joys and pains come and go; go and come; like the waves in an ocean.

Get the correct understanding through Vichaara. Then there remains only the unbroken state of silent bliss, like the profound silence of the deep ocean. The splashing waves never affect you at all!)

संविच्चेदस्ति तज्ज्ञानां शरणं भवभेदने नास्ति चेतच्छिन्नामूकमान्ध्यमेवावशिष्यते।

यत्तयैव च संवित्स्या वेदनेनैव लभ्यते अयं स्वभावज्ञस्यान्तर्जाड्यं पुंसेव निद्रया।

(What if Samvit is non-existent? If you argue like this, then what are you but an inert rock only?)

If this ‘Samvit’ is there, then there is a refuge for those Knowers who intend to destroy the ‘Bhava’(worldly existence). If it is not there, then there is left back, only the dull dumb state of a rock only.

That also is understood by the ‘Samvit alone’ by being aware of the inertness within, by its own nature, like a man who is in deep sleep.

*(If you understand that you are a rock, even that understanding needs the Samvit alone as its support!
Rama! How can you deny the existence of 'Samvit'? If it is not there, who is there to even suffer or realize?
Then there will be left back only rock-like existence without any consciousness.
Imagine; suppose you were not conscious of this entire life scenario and were not there at all to experience
it, what can ever be there? A rock like state? Even that is not possible, if something is not there to
understand that rock-like state also!)*