

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 FOUR
(THE FATE OF THE NON-THINKERS)

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

रामोवाच
Rama spoke

दिक्ष्वधस्ताच्च नान्तोऽस्या भावी नापि जगत्क्षयः अस्तीति भावितं येन संत्यक्ताऽभावबुद्धिना
विज्ञानघनमेवेदमिति नूनमपश्यता पश्यता च यथादृष्टं सर्वक्षयमपश्यता तस्य स्यात्कीदृशी
ब्रह्मन्युक्तिराधिविनाशने इति मे संशयं छिन्धि भूयो बोधाभिवृद्धये।

Suppose a person believes that there is no end of the world in all the directions above or below, and that there is no destruction of the world also forever.

(He thinks that the solid world spreads far across the stars and has no end in the endless space; he also believes that the world will never meet a dissolution state, and that it was always there before also.)

He has rejected the world's non-existence in all the three ways.

(Praag Abhaava / non-existence before production

Pradhvamsa Abhaava / non-existence after destruction

Atyanta Abhaava / absolute non-existence)

He cannot understand that the world is a form of dense knowledge-structure only.

He believes that the world to be as that only as perceived by the senses, as solid and real.

He does not believe that it could all be understood as non-existent at some evolved intellectual level.

For such a person, Hey Brahman, what is the means of destroying the mental afflictions?

Explain to me this again for my better understanding of the topic discussed.

(Rama's question amounts to -

Everyone cannot understand the abstract truth of the Brahman.

For such people who believe what they are directly experiencing as the world, there need not be a goal of liberation at all. They are happy to believe that, the world is of a solid structure, and that it exists as real, was always there, and will always be there.

They cannot imagine even a state where nothing of this exists. What will their fate be like?)

वसिष्ठोवाच
Vasishta spoke

अत्रैकं तावदुचितं पूर्वमेव तथोत्तरं द्वितीयमुत्तरं न्याय्यं वक्ष्यमाणमिदं श्रुणु।

Already we have given a suitable answer to your question. I will give the answer in a different way now; listen. *(We have nothing to say to those who do not believe in the scriptures based on Vedas. Whatever one understands as the world; that understanding alone will be his experience. Thus we have told already.)*

ईदृग्भावस्त्वया प्रोक्तो यः पुमान् पुरुषोत्तम स तावच्चेतनामात्रं भवतीत्यनुभूयते। स चाकारविनाशेन युज्यते नात्र संशयः।

Hey best of all men! (Purushottama!) That man who was referred to as having such a view, he can have any viewpoint as his about the world. Suppose he looks at the world and separates himself out as some conscious entity which understands the world (he may believe in its existence forever also); he will still try to understand the final truth. Even if he believes that he is only an understanding entity as separate from the world, he will dismiss the world as some structure made of ideas and conceptions only; and will see the body also as an idea only; and thus remain as the conscious principle only. There is no doubt about it.

अथाविनाशो देहश्चेत्तदुःखस्यात्र कः क्रमः।

If he believes in the body itself as the Self, then he will always be stuck with the fear of the body's destruction. Slowly he will reason out the cause of such a fear to be the identity with the inert body, and gradually evolve to the 'bodiless identity' and be freed of his suffering.

If he thinks that he is a conscious entity who can co-exist along with the world perception, then where is the chance for a worry? He will believe that he is deathless and so in course of time have access to the correct understanding through the proper Vichaara process.

भवेद्भागविभागात्मविनाशस्त्वविचारितः अवश्यं तस्य भवति किलेति ननु निश्चयः।

If a person is incapable of any reasoning power and believes that he is a body made of parts, then surely he will die and fear death also, as being of the form of inert body. If he can develop the reasoning power, then surely he will reason out that he is not the 'body made of parts', and understand the 'truth of the Self' gradually.

मृतः स संविदात्मत्वद्भूयो नो वेत्ति संसृतिम्।

When the true understanding dawns, the body dies as it were. Others may see his body and identify him with it; but for the Knower, the body stays as dead as a rock or a stone. He has no thought about it at all. He never gets bound by the world-pictures that move around him. He is already in the state of Videha Mukti. He has died already (MrtaH); or rather the world has died already for him.

ज्ञानधौता न या संविन्न सा तिष्ठत्यसंसृतिः।

Only an ignorant person, the 'deluded state of Samvit', who has not cleansed his intellect with knowledge, remains bound to the world, since the Samsaara-seed is not destroyed in him still (due to the lack of the 'Vichaara-intensity that is supported by excellent dispassion').

Any believer in any philosophy, if he can only think out the truth and not be dogmatic about any view, will surely reach the state of a Knower through correct understanding.

अथवा नास्ति संवित्तिरिति निश्चयवान्यदि ततस्तादृग्देदनतो भवत्येव दृषज्जडः।

यथावेदनमर्थेषु चित्त्वे देहक्षयात्क्षते मृतिरेव परं श्रेयो दृष्टं नानुभवदिति।

Suppose he does not believe in the 'conscious understanding' at all, and is strictly of the opinion that the body alone is real and there is nothing called understanding or consciousness, then, he stays like a stone all through his life, inert and stupid. For such a person, death, (as per the Naiyaayika view point), the 'forever state of sleep' is the only state of liberation from all the pains of life. He will suffer innumerable pains identified with the body (like an insane person), and will finally find rest at 'death' only. Such a fool will never even have a glimpse of the silent bliss, which belongs to the 'Knower of Aatman'.

असंभवाच्छुद्धविदो निःशरीरा भवन्ति ये जडभावा जडीभूय दुर्भेदान्ध्या भवन्ति ते।

Since the ignorant act like inert bodies only without trying to do any reasoning; and deny also the existence of 'Pure Consciousness' of the nature of knowledge, they will be like the 'breathing dead bodies' that move about without any sense; for the dead are also not conscious, and they are also not conscious in the real sense. They believe that they are the inert bodies; so act without control like the physical objects only (like a heap of matter moving about, like the moving trees or the living rocks); and move about completely blind and stupid (just reacting to the laws of Physics and Biology only).

ये चापि स्वप्नपुरवत्सर्वं पश्यन्ति चिन्मयाः तेषामिदमिवाशेषं जगज्जालं प्रवर्तते।

स्थैर्यास्थैर्येण भूतानां किमपूर्वमतौ भवेत्भूतस्थैर्ये तथास्थैर्ये सुखं चैवासुखं समम्।

स्थिरमस्त्वस्थिरं वापि मह्यादिमहतामपि चिद्भामात्रमिदं भाति यावदज्ञानमाततम्।

(Vijnaanavaadins believe that the consciousness is momentary and the world is like a dream-state.)

Though they are conscious entities, they live in their own dream-worlds as the dream-characters only. This solid world looms endlessly in front of them as a never ending dream. They never even know anything outside of these dream-worlds, and are lost in their worlds like the blind in a forest.

Whether they (some of them) believe the world to be stable or unstable, what great difference will it make in their lives? Whether they believe the world to be forever or think of it as momentary, if they are living only as the inert dream-characters, the suffering will be the same.

All they think of as pleasures, will result only in pain for them. *(What joy is there in a dream-like existence?)*

As long as one is ignorant and does not find the truth of all this through the correct reasoning process, what matters, what he believes the world to be like.

Stability or instability of the world is just some theory formed in the mind.

Unless the knowledge Supreme dawns in them, their suffering is not going to end even if these with great intellects maintain profound (irrational) theories of their own about the huge universe.

(If they do not understand that their very understanding power behind these theories alone is the cause of their very thinking process, and believe only in the surface reality of the world, how can they ever get out of the sufferings of the world?)

संविदा संविदोऽसत्तामिहाव्याप्य विनष्टया निर्णयाङ्गीकृतं यैर्वा जाड्यं तद्बालकैरलम्।

Not able to bring in the conscious nature to the inert body, and killing their own understanding power by believing in the reality of the inert world, they live as inert bodies only; always governed by their desires. They never can get out of the greed and hatred that haunt their minds. They are like the rocks which are left to the mercy of the Nature. We have nothing to advice to such immature minds, which act adamant and idiotic like a child's.

येषां विद्भ्यः शरीराणि ते वन्द्याः पुरुषोत्तमाः शरीरेभ्यो विदो येषां तैरलं पुरुषधमैः।

Even those who think (wrongly also) that Consciousness alone has become the world, are to be admired as great thinkers; but we do not want to do anything with those foolish ones who think that consciousness is a product of the body only.

चिद्रूपो जीवबीजौघ आकाशकृमिजालवत् ऊर्ध्वं तिर्यग्धो याति पूर्यमाण इव स्वयम्।

चेत्यते येन कर्तान्यो बीजौघेन स तत्परः तथैवानुभवत्यन्तः स्वयमेव विवल्गति।

Even if they believe the 'Consciousness' as some collection of Jeevas alone that spreads out everywhere below and above like an insect in the sky, it does not matter.

Even if they believe that there is some other creator who grows these Jeeva-seeds, and experiences all that which get experienced by these Jeevas, and is enjoying this world, even as many states of Creation, it does not matter.

यद्यथा चेत्यते येन तज्जीवेनाशु तेन तत्चिद्रूपेणाप्यते सिद्धमेतदाबालमक्षतम्।

What matters what theory one believes in?

What you believe, that alone becomes your world of experience.

Chit only appears as what you believe the world to be.

The understanding power alone makes you understand any theory you hold on to.

This is a fact that is common in the case of a child also.

If it believes some darkness to be a ghost, it will live inside the world made of ghosts only.

Reason alone will reveal the correct truth. If one holds on to that understanding power only, without understanding anything outside of it, then he stays in his true nature.

यथा धूमस्य नभसि यथाम्भोधौ महाम्भसः आवर्तवृत्तयश्चित्रास्तथा चिद्व्योम्नि संसृतेः।

Like the varied shapes of smoke rising in the sky, like the varied types of water-movements in the huge ocean, so are the multifarious patterns of perceptions in the Chit-expanse.

पुरी भवति चिद्व्योम यथा स्वप्ने नरं प्रति तथादिसर्गात्प्रभृति तदेवेदं जगत्स्थितम्।

Similar to the Chit-expanse becoming a city in every man's mind while dreaming, this world also stays the same way from its beginning (with the concepts of beginning and end).

सहकारिनिमित्तानि यथा स्वप्ने न सन्ति वै पृथिव्यादीनि भूतानि तथैवादौ जगत्स्थितेः।

In the Svapna state, the concomitant causes are not needed to produce the objects there; so also, the elements like earth etc are not needed to make the world-perception in the beginning.

अङ्गानां स्वप्ननगरे वसुधा विविधाः कृताः यास्ता एव जगत्स्वप्ननगरे पृष्टतां गताः।

In a SvapnaLoka, the world is made with varied things as a part of it. (They are vague there). Those alone have become stable-like in this SvapnaLoka of this 'Jaagrat Jagat-Svapna city' also.

चिन्मात्राकाशमेवेमाः प्रजा द्वैतैक्यवर्जिताः के वात्र रञ्जनान्या खे यद्वाभाति खमेव तत्।

All the people are just expression of the Chit-expanse only, and are completely bereft of the duality or oneness that is superimposed on them. What else can colour up the sky? Whatever shines is the sky alone!

चिच्चन्द्रिका चतुर्दिक्कं शीतलाह्लादकारिणी तनोति चेतनालोकं तस्येदं कचनं जगत्।

The moonlight of Chit, cool and pleasing fills all the four directions, lighting up the consciousness which perceives. Its shine alone is this world.

अद्यैवाद्यन्तयोर्व्योम्नि चिन्मये सर्गदर्शनं चिदुन्मेषनिमेषाभ्यां स्वात्मोदेत्यस्तमेति च।

Chit expanse is without the beginning and end.

The 'world seen now at this moment in that Chit-expanse as having beginning and end in space' is one's own essence of understanding (Chit) rising as the awareness, like the winking act (closing and opening the eyes to the vision). (When closed the Chit is without divisions; when open, Chit appears as if with divisions.)

यद्यथा वेत्ति यत्तत्सत्तथैवानुभवत्यलं यस्मात्समस्तं चिन्मात्रं किमिवात्र न विद्यते।

In whatever way one understands the world, that is Reality alone experienced in that manner. Everything is Chit alone. Therefore, what is not real here?

शरदाकाशविशदं संविदः सौम्यमानसाः असन्त एव तिष्ठन्ति सन्तोऽधिगततत्पदाः।

Those noble ones, whose minds are calm and subdued, having attained the Supreme state, exist as the taintless autumn sky, as one with the expanse of Chit-Samvit alone; and do not exist as any other thing (body).

निर्मानमोहा जितसङ्गदोषाः प्रवाहसंप्राप्तनिजार्थभाजः तिष्ठन्ति कार्यव्यवहारदृष्टौ निरामया यन्त्रमया इवैते।

These noble ones have no conceit or delusion (of the ego-state). They have conquered all the faults that rise due to attachment. They just do actions which come to them in the flood of life; and appear to be engaged in the affairs of the world for others, like mechanical men; and stay without afflictions.