

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART SIXTY EIGHT
'BHAA' 'BHAANAMAATRAM' 'SHAANTAM']

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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

(‘Bhaa’ means the ‘light’ or ‘that which reveals’.

‘Bhaana’ means again the bright light which reveals all.

‘Shaantam’ means some ‘quiet unknown something’ which shines as this revealing light.

This ‘light’ (Bhaa) is not the bright light emanating from the sun or the stars or the moon.

It is the ‘subtle non-physical light of understanding’ that reveals the sun and the moon and the stars also.

This ‘Bhaa’ is ‘ChinMaatram’.

This ‘Bhaana’ is the ‘conscious understanding power’ that reveals the world-scenario for you.

It is not located inside you as a streak of light or as a ghostly spirit.

It is the very potential for experience that makes you a ‘you’.

What you ‘understand’ is the ‘world you experience’.

You as the ‘single undivided unit’ of ‘understanding and the understood’ is the ‘Bhaa’, the revealing power that exists as the revealed (world-experience). To ignore the ‘revealed’ as ‘unreal’, and stay as only the ‘revealing light’ that is ‘real’, is the ‘Moksha’ that is sought by the wise ones.)

भामात्रं भानमात्रं वा शान्तं भासत एव चाचिन्मात्रं यदनाद्यन्तं तस्य नाशः कथं कदा।

(What exists but the ‘shine of understanding’ (‘Bhaa’)?

It (the unknowable reality) is just the shine of ‘understanding awareness’ (Bhaa) in all, (the basic awareness behind all the three states of Jaagrat etc).

(That which is able to observe the different states of Jaagrat, Svapna, and Sushupti, can only stay outside of these states as the pure observer-state. If it was not always there as the constant unchanging witness, how can you even know of these three states also? If you remember that you were dreaming before you woke up, it is because some ‘awareness-state’ was outside of both the dream and the waking states and knew of the transition from the dream to the waking state.)

It is the ‘understanding of the objects’ (Bhaana) that shines as the objects.

(How can the ‘changing states of the objects’ be understood, unless some ‘changeless state’ is observing these changes? A changing thing cannot observe the other changing things, when it itself is changing.

Some ‘unchanging stable awareness’ is watching all the experiences of the ego, and is connecting these experiences as a life-story. It is the ‘seeing’ that connects the ‘seen and the seer’, the Jagat and the Jeeva.

The ‘seer and the seen’ exist as a single undivided experience field.

What is understood as the ‘divided state of the world’ is the ‘undivided state of the seer and the seen’.

The seer alone exists as the seen-state also.

The world is made up of these broken ‘seer and seen states’ only, which are witnessed by the ‘seeing’ state, the ‘Bhaa’, the ‘Bhaana’ the quiet seeing state, ‘Shaantam’.

It is the ‘quite shine of awareness’ (‘Bhaa’ that is ‘Shaantam’) that is shining behind all the experiences, actions, memories etc (as the changeless observer-state.)

If a person has understood his essence as the ‘Chit-alone’ which is without beginning or end, then how and when can he perish?

(Why then do you identify with the changing pattern of the body and suffer, when actually you are the changeless always? What are you? ‘Just the Chit’, the ‘ChinMaatram’!

That ‘awareness’ which ‘knows’ the ‘perceived’ as the ‘perceived’ is the ChinMaatram!

That ‘awareness’ which ‘knows’ the ‘perceived’ as ‘I am perceiving’, is the ChinMaatram.

Whatever is there as your ‘understanding capability’, that alone is ‘ChinMaatram’! This cannot perish ever.

How can the changeless thing that watches the destruction of objects, get destroyed ever?

That which rises as the information of death and destruction cannot perish, or die at the death of the inert body; since it is not itself any information,)

तावन्मात्रं च पुरुषः कदाचित्स न नश्यति।यदि नश्यति चिन्मात्रं भूयो जायेत किं कथम्।

The embodied one (Purusha) is that much alone (just the unmoving, non-setting, understanding essence).

(This ‘Bhaa’ is not located in space, as some central physical point inside your body; it is beginningless and endless; and was there even before you began your life-journey as a body at birth.

You as an entity with a form with a name, are just some random information-content rising in this limitless expanse of 'understanding potential' like a wave in the Ocean.)

That 'Purusha' never perishes. If 'Chit-alone' itself perishes, then what can be produced again and how? (Why will not the ChinMaatram perish? Suppose 'you the perceiver, who are the very awareness that is aware of the perceived world around you along with your body and its connections', were non-existent, then how can all that you cherish as perceptions and thoughts be there at all? If you were not there to 'know' the world, how can the 'known world' exist at all? But for the presence of the non-setting witness state, how can one be aware of the production and destruction of anything at all? Suppose there is no one to understand anything at all, then what is there as anything at all? Nothing! Even that 'nothingness' cannot exist bereft of the 'Knowing state' to know it as the nothingness.)

न चान्यदन्यच्चिन्मात्रं क्वचित्किंचन कस्यचित्सर्वानुभवसादृश्ये कीदृशी नाम सान्यता।

(Does each person exist as a cut off point of Chit? Are there many 'Purushas'?

No! It is one continuous undivided self-awareness state that permeates all the minds like the space.)

There is never for any one anywhere, some separate ChinMaatram (as a cut off consciousness-piece).

It is commonly experienced by all in the same way. How can it be different?

(If you argue that; Even if I, as a perceiving point do not exist at all, others will be surely experiencing the world in my absence, as after my death; and each one is a separate 'perceiving conscious point' that perceives the world, and each conscious entity is a broken piece that lives and dies along with the body. Then, it is not so; because the reality experienced is not made of many divided perceiving points; but is the totality of many perceiving points which experience the same type of the world.

Minds are many, but the 'seer' is one only, like the same sunlight filtering through different coloured screens. That is why, the self-awareness is the same in all, and exists as the 'I exist' sense in all.

The 'sameness of perception' is found, because there is one single 'consensus reality', the 'agreed upon reality' which is experienced by all. There may be different groups of 'consensus realities'; one may believe in a no-god world, another in god-based world and so on.

However, the world you see and the world that the others see in this Creation, do not differ for every one.

What one sees as a cow is the cow for the other also. So it is with every object that is perceived.

If one sees a dog instead of a cow, then he will be considered as insane, for sure.

It is the 'single understanding power' that is seeing the world-appearance through 'many minds', like the same light filtering through many glass screens of varied taint-measures.

World is a 'total perception-experience' of many.

The same world of ours that gets seen by some other world residents with different mind-structures may appear different for them than that of earth-residents. Their 'consensus reality' might vary.

Yet, the 'SattaaSaamaanya' (common essence) in all the residents of all the worlds in the Rock-hill (mentioned previously) is the 'ChinMaatram', the 'understanding principle' alone, which is seeing the varied worlds through the various mind-sets.

Differentiation is also part of the perception only.

All that is seen is the 'division in time, space', as conceived by the mind, and experienced by the mind.

If you erase off all the 'seen', and all the 'minds', then what gets left back is the 'un-erasable Chit alone'!

If these divisions are ignored as just mind-construes, then there is left back the ChinMaatram only.

If this ChinMaatram does not exist, then what could be understood by whom?

If the 'understanding' or 'Knowing' is non-existent, then what can exist as the 'known' also?

You 'know' of your limited existence too, because of this understanding state only.

This is the common essence of any living thing in any world anywhere!)

सर्वस्यैव हिमं शीतमुष्णोग्निर्मधुरं पयः चिन्मात्रस्यावदातस्य कीदृगन्यत्वमत्र तु।

For everyone, the snow is cold; the fire is hot; and the water is sweet.

(It is the same essence of 'Chit, the potential power to understand anything', that exists as the same experience of the objects for all the minds. Like the space permeating one and all, the ChinMaatram permeates all, and is undivided like the space.)

In the ChinMaatram which is extremely pure, how can there be separateness?

(The same ChinMaatram which is the basic essence of all, is the same 'Aatman-essence in all, and exists as the source of all the experiences occurring in all, from a worm to the Creator. The same ChinMaatram shines as many 'differently experienced worlds' of many minds, as per the intellect-level of the beings.

ChinMaatram alone exists, perceiving the same world through the varied ego-construes. Nothing is lost if one ego-entity dies or if one body dissolves off into the elements; 'ChinMaatram' never ceases to be, and exists as some or other perception state, without any beginning or end. Even if all the bodies die off, ChinMaatram cannot cease to be. It exists without the perceptions also. It is taintless; and unaffected by the presence or absence of the objects.)

शरीरनाशे नाशश्चेच्चिन्मात्रस्य तदुच्यतां हर्षस्थाने विषादः किं मरणे संसृतिक्षये।

(Chaarvaaka/Vaisheshika theories get refuted here.)

If 'ChinMaatram' is also destroyed along with the death of the body, why grieve instead of being happy, since the world too gets destroyed along with this world-perception?

(If you argue that; ChinMaatram will also cease to be, with the destruction of the physical body, then, why don't you feel happy instead of feeling sad at the onset of death? The horrible world with its disease and pains will cease to exist with the death of the 'present body 'along with the 'present consciousness' which is just an emergent power of the atom-groupings, as you say. Therefore, if you want to save the millions who are suffering in various ways, death seems to be a good solution. Is it not so?

Death is the best Mukti-state that suits the 'body thing' which carries 'consciousness' as its property.)

न च नाम शरीरस्य नाशे नश्यति चिन्नभः देहे नष्टेऽपि बन्धूनां म्लेच्छैर्दृष्टा पिशाचता।

However, even if the body is destroyed, the Chit-expanse does not get destroyed.

Even if the body is dead, the lowly ones (of lesser intellects) experience the spirits of the connected relatives.

(Your argument that the ChinMaatram gets destroyed at the death of the body is not valid.

The 'made up life-story of the made-up ego-entity' vanishes without the support of the 'understanding power of Chit' at the death of the body. Any person with the body-ego is already non-existent since he is just a mind-construe of his own.

What is not real is non-existent anyhow; so, who dies anyway but a fiction-character that is created by the mind alone, or some false information-content that gets processed as a part of 'ignorance-based existence'? What is lost by the death of the 'inert matter-heap'? All the objects that are made of the elements, keep perishing at every moment. The body is also such an element-grouping only.

'Death' is just the 'perception of a body's decay by the others'; 'death' is just some processed information like the mirage-water that is seen as real.

You never see your own death, because you as the Chit can never cease to be!

If one story of life vanishes, then another story of life will instantly appear as per your desire-dominance.

The ChinMaatram which perceived some world-perception through some ignorant mind, will instantly see another world of perception in another space time arena, as per the Vaasanaa dominance.

'Death of the body' cannot cause the 'death of the ChinMaatram'.

'Chaarvaakas' accept 'spirit-talking' as a quality inherent in the body itself, but accept 'death' as the end of the person. How can it be proved that the person dies along with the body, if he exists as a spirit after the death of the body?)

यावच्छरीरसत्ता चेच्चेतनस्य तदुच्यतां शवः कस्मान्न चलति सत्यखण्डे शरीरके।

If the conscious principle exists, only as long as the body exists, then tell me, why does not the corpse move, if the body is not separate from the consciousness?

(If you argue that; The body and the consciousness are one and the same; and 'death' is the 'cessation of the consciousness' also, then, how is it that the body lying dead on the floor stays motionless? How can the body and the consciousness, both be the same when alive, but yet, the dead body remains without consciousness, as if they are separate? As per your argument, both should be destroyed at the same time. The body should not lie dead without the consciousness.

The body should be conscious and yet be dead, and be buried or burnt as conscious only!

If the body is conscious by nature, then how can it be removed of it, and lie as 'unconscious'?

Till it is burnt off or destroyed, the body should be moving as if conscious, is it not so?

All that you saw was a body which was moving with 'consciousness' and alive, and again that it is dead and not moving with 'consciousness'.

You did not see the consciousness itself dying as such.

It shows that the body is separate from the Chit-principle.

The body as a matter-lump has ceased its functions at death; but, ChinMaatram has not ceased to be.

You are that ChinMaatram, and the body was experienced by you for your own desire-fulfillment.

Therefore, even if this body is destroyed, the 'same you as the ChinMaatram' will continue your desire-fulfillment process with another 'mind-construed body' with the same or different image, with the same or different life-story.

Destruction of a single book cannot destroy the author who can create many books at will!

पिशाचानुभवो जीवधर्मश्चेत्तत्स सर्वदा किं न पश्यति किं बन्धौ मृते पश्यति तत्तथा।

(If you as a Chaarvaaka believe that the spirit-experience is the natural quality of a Jeeva, then he should be seeing the spirits at all times, not only that of the relative.)

If 'the seeing of the spirits' is the inherent function of the living, then why does not one see it always, and have recourse to such a spirit-vision, when only the relative is dead?

(Does it not show that your mind alone is producing the hallucination of the spirits just for you, since you are the one that sees the spirits of the dead ones who are connected to you only?)

If you argue that; 'Spirit experience' is the inherent nature of the living body, and not of the dead ones, and that the consciousness is the outcome of the mixture of elements (like intoxication power), then, why all the people do not experience the spirits of all the living ones also? We should all be co-existing with all the spirits always!)

जीवधर्मो विशिष्टश्चेत्तादृशस्तं नरः कथं मिथ्या देशान्तरमृते पिशाचत्वं न पश्यति।

If according to you (Chaarvaaka), it is the nature of a Jeeva to know of the death of a related person and it can see the spirit of the dead person, then why such a person does not know of one who has been falsely declared as dead, and sees his spirit, though that person is not become a spirit at all (since he is not yet dead)?

तस्मात्सर्वात्मकत्वे तच्चिन्मात्रं न नियन्त्रितं यद्यत्र यथा वेत्ति तत्तत्रावगच्छति।

Therefore, (the division-less) ChinMaatram is not restricted (by the absence or presence of bodies), since it is the essence of everything. In whatever way it perceives, it experiences it that way (as the very common essence of all the perceived experiences of all the beings anywhere and everywhere).

(ChinMaatram is the common essence (SattaaSaamaanya) of all the perception-states, and exists as the three-fold unit of the 'seer seeing the seen'.)

ChinMaatram is not restricted to the bodies. It is not contained inside the body like a tiny observer-entity.

The very experience of perception that produces you as the perceiver is known as the ChinMaatram. It is the 'understanding point', the 'knowledge essence' which perceives the 'knowledge of division' as the 'Jagat'.

The perception phenomenon, the information processor, is known as the 'mind' (Manas); that mind again imagines a matter-lump as a separate entity; that body-idea gives rise to the ego made of imagined ideas about an individual stuck in space and time. All this happens as it were because of ignorance. If the ignorance is destroyed through correct knowledge by Vichaara, then the ego dies; the mind dies; the perceptions turn into just pure knowledge; and one stays only as the ChinMaatram.

How can this ChinMaatram die when the imagined body dies?

How can the reader die if the fiction character inside the book dies?)

अबाधितैवैकघना संविद्धवति यादृशी तादृश्यवानुभूतिर्हि तत्स्वभावोऽत्र कारणम्।

The consciousness, dense with the power of understanding is unaffected by anything.

Whatever it understands as any experience (as per the level of intellectual purity), that alone becomes the experience of a person. It is its very nature to be so (and is not a function or property).

अन्यन्न सम्भवत्यत्र सर्गादावेव कारणं यन्नाम तदिदानीं स्यात्कथ्यतां कीदृशं कथम्।

Nothing else occurs at the beginning of the creation as a cause.

If it is there, then tell me now, how and in what way?

(The so-called creation is also a conception, and is accompanied by the 'concept of beginning' itself, as its imagined counterpart, and has no previous instance that causes its existence now.)

When 'the beginning' (time-concept) was not there at all as a beginning of a creation, what can act as its cause? If something can cause it, then something else should be its cause, which will have another cause, and the argument becomes 'ad infinitum'.)

सर्गादावेव नोत्पन्ना न चैवाद्यावभासते विकल्पश्रीर्जगद्भासा केवलं भाति चिन्नभः।

This 'changing phenomenon' which shines forth as the Jagat (is non-existent except as some conception and) was not there at the beginning of the Creation, and is not seen now also.

There is only the shine of the 'unchanging undivided silent state' called the Chit-expanse

(If nothing was there as a cause, then the Jagat could not be produced at all; it is not there at all.

What is seen as the Jagat is pure 'Bodha' (information/knowledge).

Where is the 'Jagat' 'existent at all?

What you believe to be a world around you is the collection of ideas or information produced by the mind in sheer emptiness; the world is just some knowledge-content produced by the senses.

The world is made of just the experiences that are produced by the senses.

What shines as the world is just ChinMaatram, the 'shine of knowledge' alone.)

आभासमात्रैवेदं दृश्यमित्यवबुध्यते दृश्यमित्यवबोधेन तदृते स्यात्क्व दृश्यता।

This 'appearance' (that is unreal) alone is understood as the perceived world, and exists as the 'understanding of the perceived world' (as the information content only).

Without this understanding-shine, where is the perceived-state at all?

(The emergent world rising out of nothingness is just a concocted vision of reality that belongs to each mind.

The collected concocted vision of all the minds grouped together as humans gives rise to the appearance of a solid world of earth. If the mind and senses were absent, what would be there? Nothing!)

स्वचमत्कारचातुर्यं चारु चिन्नभसा रसात्बोधेन बुध्यते दृश्यमित्यबोधान्न बुध्यते।

Its own 'wondrous nature of knowledge' alone is understood as the 'perceived phenomenon' staying as 'its essence', through the 'understanding process' (in Svapna and Jaagrat); and also not understood as any perception, when there is no 'understanding process' (as in Sushupti).

(In Svapna, you experience a world; in Jaagrat you experience another world. The understanding essence in you is the same in both states. In Sushupti, the understanding power remains dormant without any experience of the world. It perceives 'nothing'.)

बोधोऽबोधश्च तद्रूपमेवमेव निरामयं भेदोऽत्र वाचि न त्वर्थे तस्मान्नास्त्येव दृश्यता।

'Absence and the presence of understanding process' is also the nature of that changeless principle.

The difference is there only in words; not in the inner substance suggested by those words.

Therefore there is no perception at all.

(What was common in all the three states of Jaagrat, Svapna and Sushupti?

The very same Understanding principle, the ChinMaatram!

We, endowed with the mind which wants to label everything with a name, may call the three states as different; but at the level of ChinMaatram (Turyaa level), the three states are just the same shine of understanding only, like the shine of the Sun. This shine is understood as the Jagat because of ignorance.)

(Sage Vasishtha now addresses Rama and others in the courtroom, giving a concluding speech of his discourse.)

या चासीद्दृश्यतैषां तां विद्धि त्वमविचारणां सा चेदानीं विचारेण विनष्टातः क्व दृश्यते।

Rama! Understand that what is seen in this as perception is due to the 'non-analysis' (Avichaara).

Now, that (Jagat-delusion) has been destroyed through 'proper rational analysis'.

So what gets perceived at all?

(The world with its varied perceptions exists as real because of the lack of rational analysis only.

Rama! You already have understood the truth through analysis, even as and when my discourse was going on. Now tell me, what you do perceive as real? I know that you perceive everything as the shine of the understanding power, the 'ChinMaatram' only.

Even the ideas of an entity named Rama, the body of Rama, the relations belonging to Rama, the Mumukshutva that appeared in Rama, the court room here, the Sages and people assembled here, even Vishvaamitra and myself sitting here trying to remove the ignorance of a fictitious character called Rama: all these events must look meaningless and fictitious to you now, after the delusion is gone without a trace. You are now like a person who is awake in a dream, with the dream still continuing.)

अस्मिन्नेव धियो यत्र आत्मज्ञानविचारणे यत्नेन परमोऽभ्यासः स लोकद्वयसिद्धिदः।

The effort should be done through the reasoning ability of the intellect, in the analysis of the 'AatmaJnaana' alone. If the supreme practice is done with effort, then it gives success in both the worlds, here and hereafter. *(All the others also must strive like Rama and analyze the 'Truth of Aatman' through Vichaara. In this life also you will remain happy as JeevanMuktas (ChinMaatram shining as the perceived world), and after the dream of the body ends also, you will continue in the same silence-state of bliss, and can exist in any state of perception you fancy, or remain completely bereft of all perceptions also, in an eternal Samaadhi state.)*

अविद्योपशमस्त्वेष जातोऽपि भवतामिह अभ्यासेन विना साधो न सिद्धिमुपगच्छति।

Hey Good ones! Though you have destroyed the ignorance now, it will become established as natural, not without constant practice.

(Though you all have understood everything I spoke, and are experiencing the perceived as sheer emptiness, do not swerve from the practice of analysis, till it becomes your natural state of existence.)

ब्रह्मेण संपरित्यज्य गृहीत्वानुदिनं क्षणं लोकद्वयहितं पथ्यमिदं शास्त्रं विचार्यताम्।

He who has practiced the qualities of Mumukshutva (Nraa) should renounce (the attraction towards all sense objects like food, wealth, family members etc) all other anxieties (like laziness, disinterest, procrastination etc), and at every moment (without wasting even a moment of life-span) this text should be analyzed again and again, which is the appropriate instruction to bring about the welfare in both the worlds.