

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 SEVENTY  
(DO SOLID ELEMENTS EXIST?)

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

*(How indeed does the form rise out of the formless?)*

आकाशः शब्दतन्मात्रं स्पर्शतन्मात्रकोऽनिलः तत्सङ्गोत्कर्षजं तेजस्तच्छान्तिश्चेत्यपां स्थितिः।

भूरेषां सङ्घः स्वप्नाभे जगद्भाने क्रमस्त्विति कथं नाम किलामूर्ताद्व्योम्नो मूर्तिः प्रवर्तते।

Aakaasha (the revealing principle) is with the essence of 'Shabda' (disturbance in the Supreme quietness).

Anila (air/movement principle) is with the essence of Sparsha (touch/solidity).

Tejas (luster/energy principle/the Jeeva-power) rises from their excessive contact; subjugation of Tejas is Aapa (water/ experience).

Bhoo (ground/stage of experience) is the collection of all.

And this is the order they appear in this 'Svapna-like' 'Jagat-shine'!

*(What are the five elements described in the Scriptures of the yore, and what do they have reference to?)*

*Aakaasha: the revealing principle contains within it, the Shabda, the disturbance that is seen as the names connected to the forms, as its essence.*

*Anila: the principle of contact which contains as its essence the property of touch which separates the objects as different, and brings in a sense of division.*

*The friction caused by the revealing principle and the contact principle together gives rise to the luster, the Tejas, the energy-state, the 'fire', namely the 'individual Jeeva' which pines for the fuel of desire-fulfillment.*

*Aapa: the principle of fluidity or flow, has its essence the subjugation of fire, namely the Vaasanaa- entity, and the fire subsides by the 'flow of experiences'.*

*Bhoo: is the spread out stage of space and time that is imagined by the mind, and refers to the measurable world, on which this drama of life goes on.*

*All these are the formless principles which form the basic structure of the Jagat.*

*'Aakaasha' refers to the principle which reveals all the forms completely as their presence and absence.*

*'Shabda' means that which defines something as an object understood by the mind with some name and form.*

*'Anila' means that which moves as the Jeeva, the principle of Praana, and rises as the mind that conceives the pictures of the objects and the stories of life. This has 'Sparsha' as its essence, and connects the mind to the world of names and forms, thus creating attachment.*

*'Tejas' means the shine which gives the mind the ability to see the forms. It empowers the mind to perceive the objects with names and forms in the emptiness. It burns in the senses; it produces suffering (heat) and is always after the fuel of desire-fulfillment, and so, blazes high as the 'Jeeva-fire'.*

*'Aapa' is something which continuously flows away; and refers to experiences which an individual goes through, and which rise up as one wave after another wave, non-stop. This 'Aapa' quenches the 'desire-filled fire' called the 'Jeeva'. Its essence is 'Rasa', the taste one gets through experiences as pain and pleasure.*

*'Bhoo', 'Prthvee' refers to the 'spread out stage of experiences' that is produced by the mind. It has 'Gandha' (smell) as its essence. The individual Jeeva has varied types of experiences like smelling various fragrances, good and bad. 'Ground' gives rise to varied type of plants with seeds (of Vaasanaas), which keep the earth (world stage) fertile and long-lasting.*

*The five material elements are the 'five Bhutas' which make the objects of the world.*

*'Bhoo' means to become; 'Bhoota' means that which becomes.*

*These elements are not the gross matter-stuff as fire or water or air or earth or space, but are subtle principles which make the 'emptiness' glow as a 'noisy world made of names and forms.'*

*How can this material world with forms made of elements ever rise out of the 'formless Chit'?*

*How can you connect the 'formless Chit' to the world of forms as the cause and effect?*

*Never can a form rise out of the formless, unless through imagination.)*

गत्वा सुदूरमप्येतज्जज्ञेत्परिकल्प्यते तदादावेव सत्यर्थे दोषोऽस्मिन्क इवामले।

ज्ञसिरेवातिविमला स्वरूपात्मनि भाति यत्तदेव जगदित्युक्तं सत्यमित्येव सत्यतः।

Even if you go very far in explaining (with an excellent vocabulary) the ‘formation of the world’ with the appearance of (material) elements one after the other, (the actual truth is that) all this is conceived by ‘Jnapti’ (the ‘Jeeva-power of conception’ rising from Chit).

When everything is sourced from Brahman only, what is the fault in this theory (that Brahman alone is referred to by these elements)?

The very ‘Knowledge essence’ which is taintless and is shining as one’s nature, is defined as ‘Jagat’; which rises from the ‘Real’, shining as if real.

*(After all, the elements are also some information or Bodha, and refer to Brahman only!*

*The world is nothing but a collection of flowing information-pattern only.)*

न क्वचित्सन्ति भूतानि पञ्च कुट्यादयो न वा। असन्त्यप्यनुभूतानि ननु स्वप्नदशास्विव।

The five elements do not exist actually (except as information conceived by the mind), and there exist no solid structures also (as physical bodies and physical objects) (since everything is just the ‘information of senses’ only, that is given a narrative touch.)

Though non-existent, the five elements are experienced as real, as it happens in the dream-states.

*(There are no solid elements such as material space, air etc which rise from Brahman.*

*Reality is not made of elements, and so cannot produce these material elements acting as their cause.*

*These solid elements do not exist at all. Solidity is a brain-created phenomenon.*

*Reality is not some solid structure with a form.*

*There are no sheaths of food, Praana etc also that solidify an individual.*

*If you argue that you are experiencing a solid world for real, I ask you, what is the world you experienced in the Svapna state? Is it also real?*

*Did you not experience a solid world in Svapna? Was it made of elements also?*

*The world in Svapna was not solid, so you say, since the Svapna-world is made of emptiness only.*

*Of course, what you say is true indeed.*

*The solid world that is seen in the Svapna is not made out of material elements but of emptiness only. The moment you woke up, your city in the Svapna just vanishes off into nothingness.*

*What guarantee is there that this world you are seeing in the waking state is also not made of emptiness?*

*How can you prove that it is made of solid elements only?*

*When you wake up to the true knowledge, all these solid objects will turn into empty information only.*

*In the Svapna, the ‘Svapna-city’ was real and appeared solid and real at the time of Svapna-experience.*

*In the Jaagrat also, this world appears solid and real at the time of Jaagrat-experience.*

*Both the Svapna-experience and the Jaagrat-experience are delusion states of different degrees. The Svapna world gets disproved by the ‘Jaagrat state’, and the ‘Jaagrat-world’ gets disproved by the ‘rational analysis’.*

*Your experience of this world is your personal experience produced by your mind, and does not prove the existence of the material elements in any way.)*

स्वभाव एव विमलो यथा स्वप्ने पुरादिवत्कचत्येवं जाग्रतीदं जगद्वस्तुतस्तु खम्।

The very ‘taintless nature of the Aatman’ (the understanding potential) shines in the Jaagrat state, like the city etc in a dream, and exists real as this world-phenomenon; though actually it is ‘nothingness’ only.

*(In the Svapna or Jaagrat, what is your experience like?*

*Surely you will not be analyzing at every moment, what the objects are made of!*

*You just go through some experience or other, without any actual thinking process, staying only as a changing pattern among the changing patterns.*

*You always stay identified with the information of the body, and flow along with other information-patterns, helplessly, without any control.*

*You feel sad or happy, as the events rise up one after another like a flooding waves of a river.*

*The world stays as real only at the time of experience.*

*Suppose you never woke up and were going on through a prolonged dream, you will never ever know that you were dreaming. Jaagrat is also like that only. You have not yet woken up from this ‘prolonged dream called Jaagrat’ through proper analysis; so you believe that this world is real; that the solid objects are real and so on. Ask the person who has woken up (realized man). He will laugh at your foolishness!)*

चेतनाकाश एवाहं तदेवेदं जगत्स्थितं इत्यहं जगदित्येकं खमेवैकं शिलाघनम्।

*(What is the knowledge that wakes you up from this dream of the world?)*

'I' am the 'expanse of consciousness' only. 'That alone' stays as 'this world'. Therefore 'I' and the 'Jagat' are of the same nature. This is just emptiness that is dense (and silent) like the inside of a rock.

*(What is a Svapna experience? Your body is in a paralyzed state; and your mind alone creates your identity, the space/time arena, and the objects in the dream.*

*It was 'you' who became the 'world in Svapna'. Your own conceiving nature produced a world in your mind. All the sense-input that you collected during the day rises as some chaotic pictures in the dream with its own logic and rules.*

*Were the buildings and mountains seen in the dream real?*

*They were real and solid when you were still in the dream-state.*

*When you woke up, they all turned into nothingness.*

*Search anywhere in this Jaagrat state, you will not find those cities of the dream in here.*

*They were made of nothingness and became nothingness again.*

*You alone imagined a world in that emptiness.*

*The expanse of consciousness alone was the Svapna-world; so is this Jaagrat, and it is another Svapna experience, from which you have not woken up yet. It is also made of emptiness only. It is indeed as empty and silent as the inside of a rock.)*

यदादिसर्गजननं यत्कल्पान्तविवर्तनं यद्वा भुवनसंस्थानं तद्धि व्योम निराकृति।

The mind-made theories that the world was created at the beginning, that it perishes at the end of the Kalpa, or that the world stays like this in the middle, (are just conceptions of the mind only, and) are just the formless empty expanse of Chit alone (and there is only the absolute silence like the inside of a rock.)

*(You can make hundred of theories about the creation, existence and destruction of the world. You can invent those theories in the dream-state also; and analyze while dreaming, how that world in that dream was created, in that dream-world also, as a resident of that dream-world.*

*As you keep on digging the emptiness, you will get more and more mind boggling facts acting as the cause of the world. What you want will be there for sure, even if it is a creator you are in search of.*

*Any theory of yours will appear true as per your fancy!*

*After all, the mind-sorcerer has no word called 'No' in his dictionary.*

*Anything you ask for, it will be there instantly; even if it a conception of a Brahmaa who sits and makes the world and its people, like a potter making the pots.*

*The truth is that there is 'nothingness of pure awareness' only.*

*No world is created; nothing exists as the world; and no world gets destroyed also.)*

सति वाऽसति वा देहे निर्दुःखसुखत्वमक्षयं मोक्षः। बुद्धेऽमले स्वभावे निर्भरविश्रान्तिरस्तु सर्वह।

Whether there is the presence of the body or it is absent, liberation is the state without pain and pleasure; and is never diminishing. When the taintless nature of oneself is realized, let there be complete restful state of silence be here (for all)!

*(This is the AnahataNaada, the uninjured manifest Brahman-sound, that appears as a world, but is the motionless silence only; it is not produced as a sound, for it is unbeaten, un-wounded, and undisturbed.*

*This silence you cannot hear with your ears or mind; but you have to remain as that alone!)*

*(Fools only divide the liberation state also into two; as Sadeha and Videha 'with body and without body'!*

*When the body itself is non-existent, and everyone is actually body-less only, then what is the validity of the concept like 'Sadeha or Videha Mukti'?*

*A realized man has no body-awareness at all (except for using it as some vehicle to move through or as a gadget to communicate with others), whether he perceives a world through the hole of the body or not.*

*His body dies for him the moment he understands his true essence, and he remains deathless.*

*He has woken up; his dream-body is gone forever.*

*Others (the ignorant dreamers) in the dream see his body; not he.*

*These dreamers coin names as Sadeha and Videha Mukti, for they conceive the body as real.*

*What is the meaning of saying 'Mukti with a dream body', or 'Mukti without a dream body', when the realized man has woken up to his real state and therefore has no form at all as his identity?*

*He always is in the changeless silent restful state. The presence or absence of the perceptions whether it is Svapna or Jaagrat does not bother him in any manner.)*