

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 THREE
(REALITY IS CAUSELESS)

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

रामोवाच
Rama spoke

एवं चेतद्वद ब्रह्मन्द्रष्टृदृश्यावभासनं किमिदं कथमाभाति भूयोऽपि वदतांवर।

Hey 'Best of orators'! If this is how it is, then explain to me again hey Brahman, what is this that shines forth as the 'seer and the seen', and how it shines like this?

(Yes, what you explained is understood by me; but how it all came to be about?)

वसिष्ठोवाच
Vasishta spoke

असद्रूपस्य दृश्यस्य कारणाभावतः सदा दृश्यतास्येत्यपि प्रौढिनिर्देशस्यात्यसंभवात्।

The perceived which is of unreal nature has no cause at any time. Even the fully validated statement that the 'perceiving-ness for the perceived' cannot be possible.

(In the Svapna, whatever you see as a world was produced by the thoughts belonging to your own mind. It is your own personal experience, unknown to even the person sitting next to you on your bed. He will have to believe in the reality of your experience, only when you describe your experience to him through your words. He will have only the 'heard' knowledge of your experience. His belief is based on the trust and belief that he has placed in you as a friend.

However, 'Reality' is not something based on the belief and verbal communication of a few.

In the Jaagrat also, whatever you experience anywhere anytime is yours only, based on your mind's particular nature. The Jaagrat-experience also is some mind-experience private to you only, like a dream-experience. Others believe in your words, because they believe in you.

They are also part of your own dream; why would not they believe you?

And what caused the dream-world?

Did any Creator create it meticulously object by object, person by person, or did he drop the primordial cells on this earth to evolve human beings of this century?

Any theory is mind-created, like searching for the cause of the dream-world inside a dream. Whatever is obtained as the cause inside the dream-world by a dreamer is also dream-object only. How can it be real? Even if you say, 'perceiving-ness is real for the perceiver; I perceive, so it is real for me'; that statement is incorrect.

Your perception is your own dream-world perception. Why should I believe in your words?

However, by believing each other only, the perceivers perceive a consensus reality inside the one huge dream of Brahmaa, who is also another dreamer only.

At least this Brahmaa who is dreaming as us, yet is awake to his true nature. He is a NityaMukta; knows that the dream-film of the world is unreal, including his own existence as a wave of 'Aakaashaja'.

There is no cause for this unreal world like there is no cause for a hare's horn or double moon vision, except for the fault in your mind-perception.

A fool can see even a lion in a cloud floating in the sky! Will it become real because he sees it? The world is seen as real by all, like a lion imagined by the ignorant in the empty clouds.

A realized man also sees the lion, as a part of the consensus reality; but he 'knows' that it is just an empty cloud. He just laughs in amusement at a joke played by his dead mind.)

यदिदं भासते किंचिद्द्रष्टृदृश्यभ्रमात्मकं जगदादि परं रूपं तद्विद्धि परमात्मनः।

Whatever shines forth in the 'form of the world' etc as 'some delusory appearance of the perceiver and the perceived'; know that to be the supreme form of the 'Supreme Self' only.

(Look at every object, every person as the Supreme Self alone, which is shining in that manner. That Supreme Self is the common essence of all the 'seeing-entities'.)

स्वप्ने चिन्मात्र एवास्ते यथा गगनकाननं तथा जगत्तया भाति स्वयं चिन्मात्रमात्मनि।

In the Svapna state, the forest made of emptiness exists as ChinMaatram alone.

So also, ChinMaatram alone shines forth in itself by itself as the world-ness (here also).

इहादिसर्गात्प्रभृति नास्त्युपादानकारणं किंचनापि क्वचिदपि भातीत्थं ब्रह्म केवलम्।

Here, from the time of the first creation (which is an imagined concept), there is no material cause ever anywhere. Brahman (the expanded state of understanding) alone shines in this manner.

(The clay-pot should come out of clay; cloth should come out of thread; statue should come out of stone only...! Such ideas are just dream-created concepts fit for the dream-world. Outside of the dream, they have no meaning.)

यच्चिदाकाशकचनं स्वयमात्मनि जृम्भते तदिदं भाति तस्यैव जगदित्युदितं वपुः।

That shine of the Chit-expanse alone expands like this in itself.

That alone shines; as its nature alone; rising like this world.

यथा भावस्य भावत्वं यथा शून्यस्य शून्यता आकारिणो यथाकारस्तथा चिन्भसो जगत्।

Just like the object-ness for the object, emptiness for emptiness-expanse of the sky, form-ness for the form, exist as inseparable from them, the world for the Chit-expanse exists as its inseparable nature.

इदं विद्धि चिदाभासं परमार्थघनं घनं इत्थं स्थितं स्वयं भातं द्रष्टृदृश्यदृग्गात्मकम्।

Know this 'shine of the Chit'(Jagat) to be dense with the Supreme nature only; and shines by itself and stays in this manner as the phenomenon of 'seer, seen and the seeing'.

(The Jagat is the dense state of Chit, and is inseparable from it.

Jagat seen as Jagat is ignorance; Jagat seen as Chit is Knowledge.)

वस्तुतस्तु द्वयाभावान्नाभासि न च भासनं किमपीदमनिर्देश्यं सद्वासद्वेति वेत्ति कः।

Actually, since there is no duality, there is nothing that shines and nothing that shines forth from it.

(That alone'!) Who can know whether it is real or unreal?

(There are no two things as Brahman at one point and a Jeeva at another point of existence with his discussions about Brahman.

These discussions and theories of Brahman are all, part of the dream-world called Jaagrat.

The words like 'ChinMaatram', 'shining forth', 'knowledge', 'world', 'mirage', 'real', 'unreal' etc are meaningless, and made of emptiness only. They are all just some words vogue in the dream world only.

These words do not exist in the real waking state of Turyaa.

There is only silence there; no 'one' nor 'two'. Who is there to say what is real or unreal?

The 'awake-person' will not talk about the reality or unreality of a dream anymore.

Dream and the dream-world theories are non-existent for him.

There is only reality in reality; but not the word 'reality'.)

रामोवाच

Rama spoke

एवं चेत्तद्वद ब्रह्मन्कार्यकारणतादिकः कथं भेदः किमायातः कथं सत्यत्वमागतः।

If this is how it is, then tell me hey Brahman, how the difference of cause and effect has come to prevail and how has it attained the state of reality?

(Why we always are in search of cause for everything?

Why did this concept rise in the mind at all, as a fixed reality?

Why so many theories have come to be prevalent explaining the cause of this world?)

वसिष्ठोवाच

Vasishta spoke

चित्प्रकाशो यथाभानं यदा भावयति स्वयं स्वात्मा तथा तदेवाशु पश्यसीत्यसि दृष्टवान्।

In whatever Vaasanaa-bound form (endowed with the action and desire identity), the 'luster of Chit' conceives itself by itself, at that moment, in that manner, you will see that only.

So you have observed.

(Chit-shine alone appears as all the ‘multifarious perception states’ like the sunlight which is pure and taintless spreading out as all the colours. When the sunlight passes through the various prisms of minds, various colours are seen, which do not differ from the white sunlight in essence. Each mind sees a coloured world as per its ignorance or knowledge capacity. The ‘Totality of all these colours rising from all prism-minds’ is considered as the world. Brahmaa or Aakaashaja is a huge prism made of countless tiny prisms and is like a fractal structure. This you must have understood already.)

चिद्व्योमैवायमाकारः स्वे व्योम्न्येव न मुह्यति स्वयमेव यथा स्वप्ने कोऽस्य पर्यनुयोगकृत्।

Chit-expanse itself is in this form of cause, effect etc. *(Delusion is the instrument in this.)* If it is established in its own knowledge, then it is not deluded, like a person is rid of the delusion of the Svapna, when he knows himself (or wakes up). Why should the Supreme get deluded? - if such a question is presented, then I ask, ‘who is there to place an objection like this?’

(Chit shines as the cause and effect phenomenon also.

Like the rules that govern the world like ‘fire burns, snow is cold, water is fluid etc’; ‘the cause produces an effect’ is also a part of the perceived world, the Niyati-factor connected to the ‘Kaala’ principle.

‘Niyati’ is part of the perceived that governs the changing patterns of the mind and the senses.

This world has the concept of cause and effect in-built in it as part of its structure.

You cannot apply the same rule to Chit and define it as a cause,

There is no cause for your own essence called Chit. It was not born out of element-combination, it was not something which was alone and produced a world with a purpose to amuse itself.

ChinMaatram is the world, and this world is a ‘rainbow seen by the minds dense with ignorance’.

Rainbow is an optical illusion. It is not ‘caused’; it exists as a part of your eye-sight.

Sunlight is not the cause of the ‘rainbow’. It is itself all the colours.

Chit is the world; and world has the cause and effect phenomenon to make it look stable.

If this cause and effect rule was not there to govern the world, then the world will exist as a mad-house where everything will be in chaos. A perceived world has to have rules to control it, even if it is illusory.

That is why it is the shine of ChinMaatram; and not a mad creation of an idiot creator who rules all like a dictator.)

भावात्भावान्तरप्राप्तौ मध्ये यत्संविदो वपुः तच्चिद्व्योम तदेवेदं सर्वं वस्त्विति नेतरत्।

In-between one object state to another (like the heap of clay to a pot, or the milk into curds etc,) that awareness-state which is Chit-expanse, that alone stays as real as all this; and nothing else.

(When the objects are perceived here, the laws of Physics, chemistry and biology alone govern and control all the perceptions properly. Clay is made into pots, clothes get weaved from cotton, wicked get punished, fire cooks, trees give fruits etc; all because of the laws and rules that govern the earth.

The ‘Causality factor’ is a very necessary phenomenon of this world, without which ‘Jagat cannot shine as this amazing Jagat’ at all. Without the causal factor to control the events, the world will present only a haphazard look like the dream-state, where no rules govern any experience.)

कार्यकारणभावादिदृशोऽवियाविजुम्भिकाः जगद्वत्कल्पयत्येष कोऽस्य पर्यनुयोगकृत्।

The concepts of cause, effect etc are just the extended form of Avidyaa (that shines as the Jagat-existence); and are conceived as part of the world-state. Who can raise an objection to one’s own nature?

(Cause and effect are valid only for this Jaagrata state of the world.

This world is a shine of Avidyaa. Cause and effect are also the shine of Avidyaa only, in that sense.

Mukti is not a state where the ‘Physics rules’ get broken.

Mukti is not a magic state where the ashes rain from the sky or the milk oozes from idols.

A JeevanMukta is not a magician who can produce miracles at a move of his finger tip; or float in the sky; or produce gold from his hands.

He also has to walk on the ground only, as a body-form pulled by the gravity.

If the rules of biology did not govern your body, you would not be a human being at all!

Perceptions are stabilized by the math-design of the world only; otherwise you cannot ever find the same home and family when you return from outside.

Nothing exists in the world that is not governed by the rules of cause and effect.

One has to know about them too. They are valid for your survival on earth.

One should also know that they are part of the perceived, which is an unreal shine of the mind. You may ask: Why should all this be there? Why cannot Brahman sit quietly at one place and refrain from shining as this world? Good question! But, how can Brahman not shine as this world? It is its very nature! There is no second one to question at all!

If you are rising an objection to this Brahman's shine, then it is proved that you are not real and your question is not valid; because Brahman is shining as 'you and your question also' which are also made of emptiness.

Cut your own brain into two halves; they both will argue against each other. That is the power of delusion which sees duality anywhere and everywhere. However, no one can exist as an entity standing outside of Brahman to question the cause of Brahman, because the very duality-state does not exist in the 'Reality'! 'Why all this?' If such a question is raised, again it is the dance of Kaali! A noise of her anklet-bell! Chit-state is just the silent Shiva dancing as Kaali.

Who can separate them both? Shiva is Kaali; Kaali is Shiva. Chit is Jagat; Jagat is Chit!)

द्रष्टा भोक्ताथ कर्ता वा कश्चित्स्यात्तदितरो यदि तत्कथं किमिदं दृश्यमिति युज्येत नान्यथा।

If there was a second one (as you perhaps, who believes that he is outside of Brahman) who is the seer or enjoyer, or doer that exists outside of Brahman and wants to 'know' Brahman, then you can question, how and why this 'perceived' is there; not otherwise.

(Since both you and your question rise from the Brahman itself, as the state of 'understanding' itself, how can you ask, 'why all this' 'where forth', 'what for' etc?)

How can a dweller of the mirage-city find the cause for the mirage-city? If he ever finds the source of this mirage, he will also dissolve off along with the mirage-city. No one will be left back to ask the question.)

यत्र स्वप्ने निराभासं चिद्व्योमैव विराजते शुद्धमेकमनेकात्म तत्र किं क्व विकल्प्यते।

In the Svapna state, the Chit-expanse alone shines in this wondrous manner.

It is pure, single and appears as many. In such a case what and which can be argued about?

(A dreamer dreams whatever his mind appears as. Who is there to raise an objection?)

The dream-world people cannot question why the dreamer is dreaming all this.

Their question is also part of the dream-world only. They are also unreal; their question is also unreal.

It is the emptiness itself probing the emptiness!

From Brahmaa to the tiny ant, the dream has spread like an infinite expanse of time and space.

Even tri-worlds which are like the dust motes floating in the sunlight, are part of the dream-existence only.

Wake up! The 'Dreamer, dream, dream-people, the laws governing the dream, all the doubts, questions, and arguments' vanish off instantly. Only the silence gets left back.)

आस्वयंभुव एवेयं चिन्मात्रे भाति सर्गभाः परिज्ञाता सती सा तु ब्रह्मैव भवति क्षणात्।

Starting from the state of SvayamBhu (Brahmaa) the delusions of the created worlds shine forth in the Chit-expanse. Once the correct understanding dawns, that instantly turns into Brahman only.

एषैव त्वपरिज्ञाता भ्रान्तिर्मायेति कथ्यते जगदित्युच्यतेऽविद्या दृश्यमित्युपवर्ण्यते।

This delusion alone, when not understood properly, is said to be 'Maayaa'; is said to be 'Jagat'; is described as 'Avidyaa'; and is known as the 'perceived'.

चिदाकाशप्रकाशेन चित्ता दृश्यपिशाचकः वेतालो बालकेनेव बुद्धोऽसन्नेव सन्निव।

'Chittaa', the thinking narrating faculty, which shines in the luster of Chit, understands the existence of the devil named perception (by staying as the 'another'), as if real, though it is unreal, like a child seeing a ghost. ('Chittaa' is the 'illusion producing gadget' made of Chit. It alone creates the ghost namely the world. It creates the idea of a second one; like a ghost in the gullible mind of a foolish child. World is a ghost that is seen only by the ignorant; not by the Knowers.)

जगतात्मन्यसत्यापि चिद्व्योम्नैवानुभूयते सत्येव साङ्गलेखेव स्वप्नेऽद्रिपुरता यथा।

Chit-expanse alone, experiences the state of the world in itself, though it is unreal; as if real, like the limbs drawn on oneself (in a dream-world) like the mountain and city in the Svapna.

अहमद्रिरहं रुद्रः समुद्रोऽहमहं विराट् चेत्यते खे चित्तैवेति स्वप्नेऽद्रिपुरता यथा।

'I am the mountain', 'I am Rudra', 'I am the ocean', 'I am Viraat'; all this is conceived by the Chit alone, like the mountain and city in the Svapna.

आकारि कारणाभावाज्जातं कार्यं न किञ्चन महाप्रलयचिद्व्योम्नि चित्स्थितेत्यमिदन्तया।

Since there is no form that could be defined as a cause, there is nothing called the effect.

In the empty expanse of Chit, which is the dissolved-state of everything, Chit stays like this, as all this that are perceived as forms.

अकारणकमेवेदं व्योम व्योम्नानुभूयते जगदित्येव शून्याङ्गं चिन्मात्रात्म चिदात्मनि।

Without any purpose or reason, this empty-expanse which is without any divisions as parts, is experienced by empty expanse, as the world; 'ChinMaatram' in 'Chit-Aatman'.(Chit-alone in Chit-essence)

सर्व एव जडा जीर्णा दर्पणा इव जन्तवः समीपगत एवान्तः कुर्वतस्तु विचारणम्।

All the beings are inert (non-thinking) and waste away like the old tainted mirrors that have no capacity to reflect anything properly; but, for a person who does proper reasoning within, the Supreme is attained as very close.

(All the people you see moving about as friends, relatives, strangers as a part of this huge world...; all of them are like inert mechanisms moving about motivated only by chemicals oozing inside their brain and bodies. They do not have the power to act independent at all. They are inert mechanisms identified with the inert bodies. However much they try, they cannot conquer diseases, old age, and death which will consume them anyhow; for they exist as the physical bodies only.

'Wealth, name, fame'- nothing of these can stop their deterioration.

They are like the tainted old mirrors. They have created the ideas of the world through their ignorance; and live as per those ideas only. They never analyze the validity or rationality of their ideas.

Their foolish beliefs are their knowledge.

Their mind-mirrors are impure with the dirt of desires, greed, envy, hatred, arrogance, rudeness, pride, self-conceit and what not. The world seen by them is also tainted by these things only.

'Why me, O God?' - cries every suffering man! He sees only the suffering in the world because of his own mind which is tainted by his own wrong understanding.

What you see as the world is what your impure mind produces as your private experience.

No god has any hand in it. No destiny has taken revenge on you.

All the ignorant people just waste away their precious lives as humans, by seeing and believing only the perceived objects which haunt their lives like ghosts. A man who reasons and cleans his mind-mirror, later on breaks the mirror to pieces, and shines as the Chit-alone.)

तत्तत्स्वरूपमुत्सृज्य बुद्ध्वा चिन्मात्रखं जगत् अश्मना चेतनेनैव स्थेयं नास्थेतरोत्तमा।

Therefore, one should remove the idea of reality based on the form as one's nature, and know the world as the empty expanse of ChinMaatram; and remain like a stone which is conscious.

Attachment to other things other than Chit is not right.

यथास्ते चलयद्देहं वार्यावर्तजगद्द्रवः चेततीति तथा चित्त्वं स्थिता चित्तजगद्दृशा।

Just like the water with its moving body, stays as the whirlpools etc in various forms of the liquid world, so also, the state of Chit also stays, as the cognizing one, seeing the perceived world of the mind.

यथा कल्पद्रुमोऽभीष्टं कुर्याच्चिन्तामणिर्यथा तथा यद्भावितं स्वान्तस्तत्पूरयति चित्क्षणात्।

Just like the Kalpa tree and Chintamani gem fulfills all the wishes, similarly whatever is conceived within oneself, gets fulfilled by Chit instantly. *(The world you experience, is your own private Creation.)*

चित्तिच्छिन्तामणिरिव कल्पद्रुम इवेप्सितं आशु संपादयत्यन्तरात्मनात्मनि खात्मिका।

Chiti, like the Chintamani and the Kalpa tree, immediately makes available the desired object, in itself, by itself, though it is of the nature of emptiness only.

देशादेशान्तरप्राप्तौ मध्यदेशे चित्तेर्वपुः यत्तन्मयमिदं दृश्यं कुतो द्वैतैक्यविभ्रमः।

That state which is in-between the cognition of two objects, that alone is this perceived.
Where forth is the delusion of duality and oneness?

चिच्छायैवं कचत्यच्छमनन्ता भास्वरोदया अङ्गरिक्तापि दृश्यान्तःशून्यता नीलतेव खे।

Chit-shade alone shines pure and endless rising as this shine though it is without limbs, and is empty of all the perceived; like the blueness seen in the empty sky.

विसदृशकार्यानुभवो न भवति सहकारिणाभावात्।सर्गादावत् आद्या चिदेव दृश्यं यथा स्वप्ने।

Because of the absence of concomitant causes, the experience of dissimilar actions do not happen (like the form rising from the formless). Therefore Chit alone, which is the source of all, is seen as the world, like in the Svapna.