

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 FOUR
(JAGAT IS CAUSED BY AVIDYAA)

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

वसिष्ठोवाच
Vasishta spoke

अचेत्यमिमं विश्वं विष्वगाभाति चिन्नभः अत्र चिच्चेतनं चेदं चेत्यमप्येवात्मकम्।

‘Chit expanse’ shines this Vishva (perceived pattern of the world) from all over (from all the sides called space and time), without itself perceiving anything as a ‘perceiver’.

In this conclusive statement, Chit, Chetana and Chetya (Awareness, its function as perceiving, and that which gets perceived) are of a single nature only.

(The tri-fold unit of ‘perceiver, perceiving and perceived’ actually is non-existent. It is just the mind-play. Chit-expanse itself appears divided as the three states, like a dreaming mind alone is the ‘perceiver, perceiving and perceived’ in a dream-world.

Chit-expanse is not some supernatural deity which sees the entire world as a separate thing from itself. Chit-expanse ‘is’ the world.

Therefore what happens if you know the truth completely and get branded as a JeevanMukta by the ignorant..? Nothing! Nothing happens at all!

When there is the state of understanding of nothingness of the perceived world, then that understanding state alone is said to be the state of Chit.

Of course, the world will not vanish from sight when you realize; nor will you turn into a supernatural person, who has a huge store-house of magic and miracles after knowing the truth.

You just wake up from a dream-network inside the dream itself, while still a show of Avidyaa is going on in a dream-world. The dream-world continues as a stage of some Vaasanaa as before, like an arrow already shot and still on the way to reach some end. (Shankara)

For a JeevanMukta, who is wide awake in a dream, the dream-identity is completely lost; and world looks like some meaningless show going on for nobody’s pleasure.

He is just ‘aware’ of the dream. He is not a ‘perceiver’ of a dream-world.

He is not a Vaasanaa-bound perceiver stuck to the perceived. He is Chit.)

अतो जीवन्नपि मृत इव सर्वोऽवतिष्ठते।

A person who has understood the essence of all as his true nature, will stay as if dead, though living.

(He is not bound by the body-identity. He looks as if he is living; but is unaffected by the events of the world.)

असावाहं च त्वं चेति जीवन्तोऽपि मृता इव काष्ठमौनमृता एव व्यावाहरगता अपि खगमा एव वा सर्वे भावाः

स्थावरजङ्गमाः।

Though these noble ones, do know the differences of ‘this one’, ‘I’, and ‘you’ (on the surface level) and act as if normal, they will be like the dead only, (unaffected by the world affairs); and will be silent like the wood; and dead to the world, though engaged in regular world affairs.

All the objects, non-moving and moving, will appear as just the empty expanse for them.

(Does that mean that a JeevanMukta has lost the sense of the world events? Will he recognize his friends and family as before? Of course he will! Why not!

He has not gone insane! Actually he is only sane person among the insane crowd around him who are prancing madly inside mirage waters! He will just act as before.

He also will see the mirage; but he has understood that there is no water at all there.

He is in a unique silent state. This silence is not the silence of the sound.

It is the silence that is experienced even when in the midst of all the noises.

This silence is the silence of the mind; silence of perceptions; silence of Avidyaa; the silence-state where the dancing Kaali has merged into the motion-less Shiva.

It is the silence where even Shiva is not there.

There exists only the sheer all-knowing emptiness, which does not ever know of the ignorant perceptions.)

आकाशकाचकच्यात्म यदिदं किञ्चिदाततं न किञ्चिदेव तद्विद्धि किञ्चिद्व्योम्नि कृतो भवेत्।

Whatever is spread out as the world is just like the apparent blueness of the sky.

Understand that nothing is there that happens in the empty expanse.

(Even when the ignorant are absorbed in world-events near and far, a Yogi who has understood his true essence, sees nothing as happening.

Every event is a story concocted by the mind; the ignorant believe it and suffer; the Yogi 'knows' it is untrue and yet acts as if he believes it; so has the freedom to change the dream as he wants; can walk out of it any time by renouncing all, like a Siddhartha or Shankara; or live whatever is there as life without bother as did a Bhaarati or a Janaka.)

केशोण्ड्रकनदीवाहधूमालीमौक्तिकादिवत्यत्खं कचति तत्रास्ति नानुभूतेऽपि वस्तुता।

In the emptiness which shines like the hair-ball, water stream, smoke line, pearl garland etc. there is no reality in the least, even when experienced like this.

तथैवास्मिञ्जगन्नाम्नि चिद्व्योम्नि कचने चिते अनुभूतेऽपि निःशून्ये कास्थास्थाभावकश्च कः।

In this apparent shine of the mind in the Chit-expanse named the world, which is completely empty even of emptiness, even if it gets experienced, what attraction is there and what interest can be there?

(What is there for the realized Yogi to avoid or accept?)

If a king realizes his essence as Chit, he need not run away to a forest renouncing his duties; even you need not run away from home!

Saffron-robe or ashram is not synonymous of the realized state.

Wherever you are, whatever you are, your life-story can continue as it is!

When everything is a lie concocted by the mind, a word like 'renunciation' also has no meaning for the Knower! (Chudaala story)

What is there to 'renounce' in this emptiness which does not even have emptiness as its nature, but is pure Knowledge alone?)

चिद्बालकल्पनाजाले शून्यात्मनि निरर्थके अवस्तुभूते पृथ्व्यादौ भ्रान्तिमात्राम्बरोदये।

किमास्था बालका ब्रूत ममेदमहमित्यलं आ ज्ञातं रमते बालसंकल्पे बाल एव च।

Hey you immature minds (children)!

Tell me, in this panorama of world imagined by the child called Chit, which is made of emptiness, which is meaningless and without the solid elements like earth etc, which rises out of the expansive sky of delusion only, what interest can be there, as 'mine', 'this is I' etc?

Ah! I understand now!

Only an idiot child will enjoy the playful imagination of another child!

(The entire show of the perceived is a meaningless play of Chit. How can you believe it to be real? Or the reason that you believe in the reality of the 'perceived' is because you lack the reasoning power, and are lost in this stupid child-play! What other reason can be there for your foolishness?)

पृथ्व्याद्यसद्विचारैर्वा व्यर्थं यास्यति जीवितं किञ्चिच्च न ज्ञास्यति भोराकाशक्षालनोद्यतः।

Hey all! Life ebbs away wastefully in the thoughts about unreal objects made of earth etc.

Nothing does any one understand, in their effort to dig the sky for gold and diamonds!

(What gold? What diamond? What property? What family?)

Do these inert diagrams drawn on empty space and coloured by the brain, have any quality called happiness?

They exist just as 'thought-ghosts' possessed by you or possessing you.

Understand the truth and stop hankering after the objects that are imagined in emptiness.)

सहकार्यादिपूर्वाणां कारणानामभावतः यदादावेव नोत्पन्नं तन्नामाद्य भवेत्कुतः।

How can it exist at all now, since it was not produced at all, because of the absence of concomitant causes?

(This solid world perceived by you was not produced as a reality by some super deity.

Since it was not produced at all, how can it exist as reality even now?)

Past-present-future, beginning-middle-end; are all words associated with the 'perceived-field' (Kshetra of Bhagavad-Gita). These words have no meaning as referring to Brahman or Chit.

A perceived-field is inbuilt with time and space concepts; and is as meaningless as a Svapna-state.)

अजातेनासतार्थेन खेन व्यवहरन्ति ये मूढा मृतमजातं वा तनयं पालयन्ति ते।

Those who are engaged in the affairs of the objects made of earth etc, which were never produced, and which do not exist, they are idiots indeed, for they are caring for the son who is dead or unborn.

(The world is as non-existent as a son born to a barren woman.

A barren woman can never get a child. The word- 'barren-woman's son' is a meaningless phrase, as it is contradictory to the definition of the word 'barren'; like calling light as darkness. You can only imagine a story of a barren-woman's son; but it can never happen in reality. The ignorant men, who are attached to the non-existent objects of the world are like people pampering a barren-woman's son. They can be called only as insane fools!)

कृतः पृथ्व्यादयः केन के नाम कथमुत्थिताः चिद्योमेत्थमिदं शान्तं प्रकचत्यामनि।

Where are the elements like earth etc, or the objects made out of them?

How did they get produced at all? Chit-expanse alone shines like this in its own tranquil state.

(Do you believe that the objects are made of elements?

Any element is also a part of the perceived only, and is a conception of the idiot-mind.

Anything and everything does not become real because the mind defines it so!

A mind can see anything, even a palace in the empty sky! Do not trust it ever.

The very world that is around you is seen as stable and solid because the mind conceives it so! Each mind sees the world differently; yet everyone believes that they all live in the same solid world kept secure inside absolute time and space!)

कार्यकारणकालादिकल्पनाकुलचेतसां एवं पृथ्व्यादयः सन्ति तैर्बालैरलमस्तु नः।

These objects made of elements exist for those who have the beliefs (imagination) in cause, effect, time etc. We do not have anything to do with those immature minds (idiot children).

(A person even if he does not know anything also, can be made to understand the unreality of the world; but how can you convince the intellectual fools who are stuck in cause and effect phenomenon? For these learned fools, everything has to have a cause; so the world has to have a cause and beginning as a necessity. Upanishads proclaim- 'Those who think they know are in more darkness than those who think they do not know'.

The perception at every moment appears as 'a world with past and present inbuilt'. It has no beginning or end. It exists as an expression of Avidyaa only. It has no other cause for its existence except Avidyaa.)

अपृथ्व्यादि जगन्नाम अपृथ्व्यादि च खात्मकं कचतीत्थं नभोरूपं स्वप्नादिष्विव चिन्मणिः।

The thing called Jagat is not made of elements at all. It shines like this as empty expanse only, not made of elements; and of the nature of emptiness, like the Chit-gem shines in the Svapna, (Jaagrat) etc.

अङ्गं यदेतस्य चिदम्बरस्य निराकृति स्वानुभवानुमानम्।

तदेतदाभाति महीतलादिरूपेण वेद्येतिकृताभिधानम्।

The limb of this Chit-expanse (The Jagat) is form-less, and just inferred by one's own experience. That alone shines as this space filled with lands etc, termed as the perceived phenomenon that is 'understood'.

(What is this world but one's own experience, and thoughts based on those varieties of experiences?

Every sensed object produces a different emotion in every other mind.

The inert objects do not have any quality as innate to them. They are just the touch, image, smell, taste, sound sensations produced in the mind of the perceiver.

There are no objects at all; there are no people also; there are only sense-experiences.

Mind adds the ideas of likes and dislikes to these inert sensations; and suffers as a consequence.

Knowledge alone shines as the world; and there exists no absolute solid world as such.)