

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER EIGHTY EIGHT
(STORY OF VIPASHCIT-14)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -2]
[MIND AND PRAANA RELATION]

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

मनः प्राणवशादेव मनुते किं महामुने स्वरूपं मनसो नास्ति तस्मात्तत्केवलं च किम्।

Hey MahaaMuni! Why does the mind have its thought processes functioning, because of the Praana alone? The mind has no form of its own. Therefore what can be left back, when Praana is withdrawn?

[It is that Praana alone vibrates as the mind or the thought processes.
Praana and Mind are always interconnected, so they say.
Actually mind is not an organ; and has no form. It is just a term denoting some function.
It exists because of the Praana-vibration.
Mind is a secondary principle dependent on Praana for its existence.
When Praana is withdrawn and absorbed in its essence, then what is left back as it were?
How can even the experience of a dream occur?]

वसिष्ठोवाच
Vasishta spoke

देह एवेह नास्त्येव स्वानुभूतोऽप्ययं निजः मनसः कल्पनात्मदं वपुः स्वप्ने गिरिर्यथा।

तच्चित्तमपि नास्त्येव चेत्यार्थाभावयोगतः सर्गादौ कारणाभावाद्दृश्यानुत्पत्तिहेतुतः।

The body itself is not there here, though experienced as belonging to one; and it is just a conception formed in the mind, like a mountain is conceived in the Svapna.

Chitta (mind faculty which conceives the body) is also not there at all since there is the absence of objects that are to be perceived; and because of the absence of causes, there is no world also, and the perceived cannot rise at all.

[Rama! 'Body' is itself a sense-concocted experience and so not real. It is just a perceived object like a huge solid mountain seen in a dream. It is made of emptiness alone.

There is no difference between Jaagrata and Svapna states; so whether you see a body here or there, both are just pictures drawn by the mind.

Mind? Mind, as you already know, is not an existing thing. It itself is an imagination rising forth because of lack of knowledge. When 'imagination' imagines anything, how can anything be real? Where is the world?]

अतः सर्वमिदं ब्रह्म तच्च सर्वात्मकं यदा तदा विश्वमिदं विष्वगस्त्येव च यथास्थितम्।

Therefore, since what is there is Brahman only, and is the essence of all, this Vishva is all around as it is (as Brahman).

(There is no mind, no Praana, no world, no Svapna, no Jaagrata, no Sushupti; but Brahman alone is!)

अस्ति चित्तादि देहादि तद्ब्रह्मैव च तद्विदां यादृक्तद्विदामेतदस्माकं विषये न तत्।

For the 'Knowers of Brahman', Chitta, body etc are Brahman only!

What ideas the 'non-knowers of Brahman' hold about all these, is not so with us (the Knowers).

[The ignorant have countless terminologies and explanations of how the world gets produced. For them, everything is there as a separate thing produced out of some cause.

We have nothing to say about those theories.

We see nothing but one single undivided Brahman shining as all.

They can call it Mind, or Praana, or Jaagrata or Svapna; or even invent more terms to ornament their theories.

We do not have anything to do with them.]

यथेदं त्रिजगद्ब्रह्म यथेति विविधात्मकं अत्रेयं राजपुत्र त्वं वर्ण्यमानं क्रमं शृणु।

Hey Prince of Ayodhya! Listen to the method in which this (single undivided state of) 'Tri-Jagat-Brahman' becomes divided as many.

अस्ति चिन्मात्रममलमनन्ताकाशरूपि यत्सर्वदा सर्वरूपात्म न जगन्न च दृश्यता।

There is this ChinMaatram (just the understanding consciousness of Self-awareness) alone, which is taintless, endless and is of the nature of empty expanse. It shines as all the forms.

There is no Jagat; no perception. (*These terms are just 'sound-modifications with meanings'*).

सर्ववित्वात्तु तेनेदं मनस्त्वं चेतितं स्वतः रूपमत्यजता शुद्धं बुद्धमाधिविवर्जितम्।

As Brahman knows everything that is there, it perceives the state of the mind, without discarding its nature of purity and knowledge, which is free of all defects.

[The simplest explanation is this-

Brahman is a state that has knowledge as its essence.

It knows all; this 'knowing all' state is the Jagat.

This 'Knowing all' state is seen as 'divided all'; since division is also part of the Knowledge.

The seeing of 'divided all' is termed by the ignorant as the 'mind.'

This mind is not a projected limb out of Brahman; but is just the knowledge of divisions.

Mind is nothing but Brahman which knows divisions.]

मनसा कल्पितं तेन यद्वै सरणमात्मनः तदेतत्प्राणपवनं विद्धि वेद्यविदां वर।

Understand this, hey best of Knowers!

Through the mind, 'movement' was conceived by it (Brahman).

Know this to be the moving Praana.

[Knowledge of conception brings about the existence of the mind as it were, which in turn conceives movement as it were.

This 'state of the knowledge of divisions' 'knew' the Aakaasha (revelation state) as the support of all divisions. It knew 'movement' also as the part of Aakaasha.

This 'movement' is termed as 'Praana' by the ignorant.)

प्राणतैषा यथा तेन कल्पितेवानुभूयते तथैवेन्द्रियदेहादि दिक्कालकलनादि च।

This Praana-state is experienced by it as it gets conceived itself; so also, the senses and the bodies, the phenomena of directions and time also.

[Actually, Mind is the main principle which imagines Praana as the moving principle.

This Praana is not the air or breath; but is the very formless principle that produces movement as it were, in the tranquil state of Brahman. It is the 'Naada' or 'Shabda'.

Mind which is the principle of division has to conceive 'movement' as connecting these divisions. Mind alone conceives Praana as the secondary principle.

Senses, body, directions all get conceived and experienced instantly.]

इति विश्वमिदं विष्वक् चित्तमात्रमखण्डितं चितं तु चित्परं ब्रह्म तस्माद्ब्रह्मेदमाततम्।

In this manner, this Vishva is the unbroken state of Chitta alone, in all manners.

Chitta is Chit, the Supreme Brahman. Therefore all this is Brahman alone spread out as all this.

[The Vishva, the changing pattern perceived all around is nothing but Chitta, the Chit with its conceiving power. 'Mind' is just a term invented for the conceiving process.

Chit alone is Chitta shining as Vishva.]

(*There is no equivalent English word for Chitta, which is usually translated as mental faculty. Chitta is actually the conceiving power of Brahman.*)

अनाकारमनाद्यन्तमनाभासमनामयं शान्तं चिन्मात्रसन्मात्रं ब्रह्मैवेदं जगद्गुः।

This form of the world is Brahman alone, the tranquil state of existence of pure consciousness; actually without form, without beginning and end, without any superimposition, and without afflictions.

सर्वशक्ति परं ब्रह्म मनःशक्त्या यथा स्थितं यत्र तत्र तथा रूपं स्वमेवानुभवत्यलम्।

This Supreme Brahman is omnipotent. Through the power of the mind, it experiences by itself, the world in the states of Svapna and Jaagrat as if the world was already pre-existent.

[Svapna or Jaagrat, both arrive with a preexisting world as it were, with past and future tagging along with the experience. Mind alone conceives the past and future, the beginning and end of all objects and also the world. Mind alone conceives the causes and effects.

Jagat (in Svapna or Jaagrat) which is another name for Brahman, has no cause; is not created in time methodically; is not the effect of some cause; is not made of elements also.]

संकल्पात्म मनो ब्रह्म संकल्पयति यद्यथा तत्तथैवानुभवति सिद्धमाबालमीदृशम्।

Mind is of the nature of conceiving is, Brahman alone. Whatever it conceives, that alone it experiences; this is a fact proved by the experiences even that of a child.

[World is experienced by each and everyone according to their mind-structure only.

For a religious person, a stone is seen as a deity; not so for the non-religious one.

A man holding a torch sees a rope and walks without fear; a man with no torch, sees a snake and is afraid. He will see the snake with all its present and past also; and will imagine the logic also of how it arrived there. World is a snake seen in the rope of Brahman.]

प्राणीकृतः स्वयमयं ननु चेतनात्मा देहीकृतस्त्रिभुवनीकृत एव नाद्यः।

देहीकृतः स्ववपुरेव गिरीकृतश्च स्वप्नेषु कल्पितपुरीष्वनुभूतमेतत्।

Has not the mind first made the body filled with Praana; made it conscious, and made the three worlds also accordingly? This has been experienced by all in the cities conceived in dreams, that one's own mind becomes a body and also the mountain etc!

[Mind conceives Praana and a body functioning by the support of Praana; and a world all around it as experienced real. Body acts conscious and full of life, because of the power of Praana behind it.

Mind conceives Praana and conceives that the Jeeva is supported by this Praana.

It also conceives that it is itself is functioning because of Praana.

So it becomes a secondary principle to Praana itself. How? Vasishtha explains.]

चित्तमेव जगत्कर्तृ संकल्पयति यद्यथा असत्सदसच्चैव तत्तथा तस्य तिष्ठति।

Chitta alone is the Jagat-maker. Whatever it conceives, namely, the unreal beliefs (Asat), the practical world reality (Sat) or the superimposition-states (SatAsat) (like wife, son etc), that stays for it as that thing.

[What world a Jeeva sees is a world made up of its own beliefs, learning, environment, desires, ambitions, wounds, selfishness, unselfishness, attachment, systems, traditions and what not.

What you see as the world is your own making; no destiny or fate brought you this world as a gift. Your mind is the magician which produces the illusion of the world around you.

Your mind is what makes you think you are bound.

Chitta alone is the world seen by the ignorant mind.]

तेन संकल्पितः प्राणः प्राणो मे गतिरित्यपि न भवामि विनानेन तेन तत्तत्परायणम्।

अहं कतिपयं कालं ननु प्राणविनाकृतः न भवामि पुनर्नूनं भवाम्येवेति कल्पितम्।

यत्र तेनाङ्ग तत्रैतत्प्राणेनाशु क्षणाद्वपुः उदितं पश्यति मनो मायापुरमिवाततम्।

न भवाम्येव भूयोऽहं प्राणदेहविनाकृतः दृढनिश्चयभागित्थं चितो भवति नो पुनः।

This mind conceived the Praana.

It also conceived that 'Praana should be the support of all my actions'.

It conceived that - without Praana, it cannot exist. So it is dependent on it.

'I will not exist for any time bereft of this Praana'; 'yes I will';

Because of such oscillation, it conceived differently (two states).

[Mind, the principle of divisions, conceived Praana as the movement connecting divisions. Then it conceived that it cannot exist without Praana (like a child imagining a ghost and imagining that the ghost is controlling it.) Since it cannot have one single state and oscillates between dual thought-states always, it conceived the other state also that it can exist without Praana.

That is why Rama, that it so happens that, the mind sees the body with Praana appearing in a second, like a magical city all around.

Mind conceives that I am an embodied Jeeva supported by Praana; and the body is there functioning by the power of Praana instantly. 'I will not be there without the Praana' with such an ascertained conviction, it becomes the (embodied) Jeeva of the essence of Chit.

Mind conceives also that it is not supported by Praana; and reverts back to its Chit-state.

But this ascertainment is just an oscillating state of its duality and not a realized truth gained through Viveka.

That is why we see people talking about the transitory nature of the body; yet clinging on to it as their life.

Praana occupies the main position; and a Jeeva is fully into the belief that he exists because of this Praana. Every living being holds on to this Praana as his true essence.]

दोलायितं तु संदेहाद्दुःखमास्ते कुनिश्चयं विकल्पेनैवमस्यैतज्ज्ञानान्नाल्पेन यास्यति।

Oscillating between such states doubtfully, it suffers because of incorrect ascertainment.

This delusory knowledge does not allow the correct knowledge to rise up.

यस्याहमित्यस्ति तस्य तन्नोपशाम्यति वर्जयित्वात्मविज्ञानं केनचिन्नाम हेतुना।

नान्यत्र प्रथते ज्ञानं मोक्षोपायविचारणात् ऋते तस्मात्प्रयत्नेन मोक्षोपायो विचार्यताम्।

For one whom this Praana stays as the 'I' (self-built ego entity with a body), this delusion does not go off through any other means except by developing the Self-knowledge.

This Knowledge does not rise up without the search for liberation.

Therefore, one should make effort and analyse the path to liberation.

किलाहमिदमित्येव नाविद्या विद्यते क्वचित्मोक्षोपायादृते नैतत्कुतश्चिदयतेऽन्यतः।

Avidyaa which is of the form of 'I' (perceiving ego) and 'this' (world) does not cease to exist ever, except through the knowledge that leads to liberation. In no other way can it get be rid off.

एवं यन्मनसाभ्यस्तमुपलब्धं तथैव तत्तेन मे जीवितं प्राणा इति प्राणे मनः स्थितम्।

In this manner, what is habituated to the mind, that alone gets experienced.

Therefore, conceiving 'my life is there because of Praana', mind stays established in Praana.

(Mind made the Praana and puts itself under its control; like a man ruled by a machine built by him.)

देहे सौम्ये स्थिते प्राणे मनो मननवद्भवेत्क्षुब्धे प्राणगतं क्षोभं पश्यन्नान्यत्प्रपश्यति।

If the Praana stays balanced in the body, then the mind exists with its thought-flows.

If the Praana is troubled, (imbalance in functions) it assigns the cause to the Praana (and suffers); and does not see the truth which is otherwise (that Aatman is not supported by Praana.)

यदा स्वकर्मणि स्पन्दे व्यग्रः प्राणो भृशं भवेत्तदा तदीहितव्यग्रः प्राणो नात्मोद्यमी भवेत्।

(Why the supreme truth is not realized by a Jeeva?)

When engaged in the vibration of regular actions, the Praana is overly active.

This Praana-force engaged in fulfilling the desired actions will not give way to the knowledge of the Self.

[Jeeva, namely 'the identity with a body filled with Praana' is completely absorbed in the affairs of the world through the mind. He cannot think otherwise at all. Mind is also constantly active as a servant of Praana.]

एते हि प्राणमनसी त्वन्योन्यं रथसारथी के नाम नानुवर्तन्ते रथासारथिनौ मिथः।

These two- the Praana and the Mind - are always together like the chariot and the charioteer.

Where has it happened that the chariot and charioteer do not act with togetherness?

[The Charioteer (Mind) thinks that he cannot exist without the chariot (Praana). He does dare climb out of the chariot at all. He keeps on driving it without a break through the worlds in Svapna and Jaagrat; sometimes he rests exhausted inside the chariot itself (asleep).]

इत्यादिसर्गे स्वात्मैव चेतितः परमात्मना तेनैषाद्यापि नियतिर्नाबुधानां निवर्तते।

In this manner, the Supreme Self is conscious of perceptions by itself. Therefore, even today, the ignorant are bound by such a rule.

देशकालक्रियाद्रव्यैर्मनःप्राणशरीरिणां प्रयान्त्यधिगता देहेष्वरूढानां परे पदे।

For those who are not established in the Supreme state, for those who are bound by the mind and Praana bodies, and the connected activities limited by place, time and actions, the objects (inert and living both) exist always as real and as a part of their life-existence.

[As previously mentioned elsewhere, these dream-characters in the Jagat-dream do not have any existence other than in dreams. They never wake up. They pass from dream to dream wandering endlessly like Vipashcit. Because of conceiving its dependence on Praana, the mind is forced to go through the states of dream etc uncontrollably.

When with the Praana-functions, it enjoys the Jaagrat world.

When Praana is withdrawn into the quiet state, it enjoys the Svapna world.

When mind also is quiet, then the deep sleep state prevails.)

स्वं प्राणमनसी साम्यात्कुर्वती कर्म तिष्ठतः वैषम्याद्विषमं चैकं शान्ते शान्ता सुषुप्ता।

As long as the mind and Praana are balanced equally, and function properly, then the world of Jaagrat comes to prevail. If Praana remains withdrawn, then the dream state prevails where the mind alone is active. When both are withdrawn, the deep sleep state prevails.

यदाहारादिरूद्धासु नाडीषु क्वापि पिण्डितः शान्तमास्ते जडः प्राणस्तदोदेति सुषुप्ता।

When the food and other ingredients pass through the Naadis, the Praana becomes slightly slow and dense; then the mind also becomes quiet, and the deep sleep state prevails.

नाडीष्वन्नावपूर्णासु तथा क्षीणासु वा क्लमात् निःस्पन्दस्तिष्ठति प्राणस्तदोदेति सुषुप्ता।

If the Naadis are not filled with food-juices, or are weakened by fatigue, then also, Praana stays without movement, and the deep sleep state prevails at that time.

नाडीनां मृदुरूपत्वात्पूर्णत्वाद्वा व्रणोदरे क्वापि प्राणे स्थिते लीने निःस्पन्दास्ते सुषुप्ता।

If the Naadis are softened (by getting beaten up) or overflowing with blood because of some wounds, then, the Praana stays dissolved and there is no movement; and the deep sleep (faint state) prevails.