

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND FOURTEEN
(FINAL INSTRUCTIONS-2)
[WHAT ARE THE JEEVAS?]

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.

WHAT ARE THE JEEVAS? ARE THEY DIFFERENT FROM BRAHMAN?

[The term 'Jeeva' means the one who lives!

One who lives is the one who acts and reacts to the outer patterns.

One who acts and reacts to the outside patterns has access to only limited information, and exists only as that information-set.

Each Jeeva is an atom containing an entire world within.

A Jeeva is the world he experiences as information.

A Jeeva is not inside a world;but is the very world he experiences.

His world is his dream-experience.

Each world of a Jeeva is made of more Jeevas.

Each of that Jeeva also is a Jeeva-atom that contains an entire world.

So it goes on and on, without a limit.

Each Jeeva is endowed with the magic wand of Creation.

Each Jeeva is empowered by Chit to create a world he fancies.

Each Jeeva fancies a world and that fancy binds him to that world only.

Each Jeeva creates a world based on his intellectual purity.

Purity is defined as non-attachment, dispassion, the hunger for truth, and discretion.

Mukti is a state achieved by the excellent state of the intellect and is stabilized firmly in the vision of Truth.

Mukti is the state where the Jeeva does not exist anymore as a Jeeva.

Mukti is the dissolved state of the Jeeva.]

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सहस्रशीर्षाः सहस्राक्षः सहस्रपात् स भूमिं विश्वतो वृत्त्वाऽत्यतिष्ठद्दशाङ्गुलम्।

'That he' who is the 'Purusha'

(always shining as the embodied Jeeva with his experience-field) (as all the species that ever can be)
is endowed with thousand heads (countless intellects of countless Jeevas);

is endowed with thousand eyes (countless varieties of sense-perception through the senses),

is endowed with thousands of feet (since the space appears newly wherever he moves as the mind);

and he covers the Bhoomi (field of experience/Kshetra) all around
(as the single common essence of existence-awareness as the Aatman);

and transcends all that is there, by the measure of ten inches
(transcends the reach of the ten senses (empowered by the mind).

- PurushaSooktam

ॐ

HEY 'THAT ALONE'!

'That alone' sees, smells, tastes, hears, touches, understands 'as all the many Jeeva-forms'.

'That alone' thinks. 'That alone' understands. 'That alone' dreams.

'That alone' sees itself as the Jagat. 'That alone' is me, you, and all!

Hey 'That alone'! 'Be' 'That alone'!

Hey 'That alone'! See always 'That alone' covered by the screen of sense-patterns.

Hey 'That alone'! See always beyond the screen of sense-patterns.

Hey 'That alone'! See Thyself as all! Be thyself as all!

वसिष्ठोवाच
Vasishta spoke

जीवाणवो जगत्यन्तश्चिदादित्यांशुमण्डले यत्र तेऽवयवास्तुल्यास्तेनानवयवात्मता।

The Jeeva-atoms in the world, shining in the lustrous disc of Chit-sun emanating rays, (are of the same nature as the Sun only). They are the limbs of the Sun (not different from the Sun, yet act as if different); and are equal in all ways to the Chit which is without limbs.
(Even if they are the limbs, they do not differ from the Sun.)

WHY THE JEEVAS ARE BOUND THEN?

सर्वं प्राप्य परं बोधं वस्तु स्वं रूपमुञ्जति पुनस्तदेकवाक्यत्वान्न किञ्चिद्वापरं भवेत्।

The Supreme Reality discards off its original nature (of undivided quiescent state) by attaining the awareness of many (like looking at the image seen on the mirror as another).
(The pure awareness aware of all probable states is the Jeeva-state.)

Again according to the statement of the Upanishads which talk about the oneness of Brahman and Aatman, it does not become another.

(You do not become another by looking at your image as another.)
Just a correction of knowledge is required.)

DO JEEVAS DIFFER FROM BRAHMAN BECAUSE OF IGNORANCE?

सर्वास्वेवास्ववस्थासु तत्त्वज्ञविषयं तु तत्परमेवामलं ब्रह्म नान्यत्किञ्चनकदाचन।

That which is the subject of all Knowledge (of all Knowers, and all Vedaanta texts) is the supreme taintless Brahman; and not anything else ever, in all the states of ignorance and knowledge.

[Brahman is the one explained in all Upanishads; and they state that there is only Brahman; and nothing else. Therefore, there is no 'I', no 'you' and no 'Jeeva'.

The ignorant do not know of Brahman and so believe in 'I' 'you' etc.

They think that they are the Jeevas bound by destiny and therefore aspire for Moksha.

So we have explained that Jeeva are like the shining rays of the Sun (Brahman) and do not differ from the sun (Brahman).

Again they ask – 'Why are we Jeevas bound, and why Brahman is free?'

So the answer is, Brahman had left back his original nature; and so he shines like the Jeevas. But this answer is not the exact truth. Brahman does not leave his true nature ever.

There is no Jeeva at all. There is no ignorance at all. No one is bound.

We base our statement on the Upanishads which state that there is only Brahman and nothing else. If the ignorant still have many unanswered questions about Jeevas and Moksha, we have nothing to say. We cannot talk about matters which do not get mentioned in the Upanishads.]

यच्चातत्त्वज्ञविषयं तज्जानाति स एव तत्, वयं तु विद्मो नाहं त्वं नातत्त्वज्ञं न वस्तु तत्।

The ignorant one does not know of 'That' which is the subject of 'Knowledge Scriptures'; he alone can know what his state is like. We have no knowledge of the 'I' and the 'you', and do not also know the one who is ignorant of 'That', since it is not something real that we have to bother about.

[We do not know or do not connect with the ignorant, who exist as dream-characters in their own self-created dreams and exist fully satisfied in their ignorant state. We, the Knowers who have transcended the duality of 'I' and 'you' exist only as the awareness of the undivided Self. We have nothing to say or explain to the ignorant, who are 'self-created hallucinations' and are truly non-existent.]

अयं सोहमयं चाज्ञः सत्योयमिति बुद्धयः संभवन्ति न तत्त्वज्ञे, क्व मेरौ मृगतृष्णिका।

'I am so and so'; 'I am ignorant'; 'this is the truth' (and 'I' should get liberation); such idiotic ideas do not occur in the Knower of 'That' (since there is no one to attain the liberation).

How can a mirage-river exist in the Meru Mountain (which is cool with its forests and waterfalls)?

यथैकद्रव्यनिष्ठे हि चित्तेऽन्यद्रव्यसंविदः न भवन्ति परे तद्वन्नान्यास्तिष्ठन्ति संविदः।

When one is seeing one object only, there is no seeing of another object in his mind. Similarly, when one is ascertained in the one single reality of the Supreme, the idea of 'others' does not exist at all.

इदं नासीन्न चोत्पन्नं न चास्ति न भविष्यति जगद्ब्रह्मैव सद्रूपमिदमित्थमवस्थितम्।

This 'perceived' was not there ever; was not produced; is not there also; and will not be also.. Jagat is Brahman alone. The reality of Chit alone stays like this in this manner.

चिन्नभः काचकच्यं च स्वात्मन्येवावतिष्ठते जगदिद्येव तत्र तज्ज्ञानेनैव चेत्यते।

Chit-expanse and its shine exist in itself as the Jagat; and seen by the Knowers through that knowledge only.

स्वप्नेषु कल्पनपुरेषु यथान्यदस्ति चिन्मात्रमच्छगगनं ननु वर्जयित्वा

नो किंचनापि न च रूपमरूपकेषु रूपं तथा जगति सांप्रति जाग्रदाख्ये।

There is nothing else but the pure Chit-expanse alone in the Svapnas and imagination-cities; and no forms at all in the formless ones, and nothing at all. So it is in the Jagat seen in Jaagrat.

पूर्वं किलोद्भवति किंचन नाम नेदं तच्चावभाति तदनादि खमेव चित्त्वात्

नो कारणं न सहकारि किलास्ति यत्र तस्मात्स्वयं भवति वस्त्विति केयमुक्तिः।

Nothing as 'this' is produced before (as with a beginning at the past).

That expanse of emptiness which is beginningless shines as known by itself.

There is no cause whatsoever of any sort, or concomitant causes also.

What meaning is there in saying that the Reality 'becomes' this (perceived) this (Jagat) by itself, (like the clay 'becoming' the pot)? *(There does not exist any Jagat at all!)*

तस्मात्स्वयं भवति नेह हि कश्चिदादौ ब्रह्मादयोऽज्ञविदिता न च नाम सन्ति।

व्योमेदमाततमयं स इतः स्वयंभूरित्यादि चिद्रगनमेव चित्ता विभाति।

Therefore, nothing 'becomes' like 'this' by itself; there is no Brahmaa or any such thing in the beginning (that creates the world, or causes the world to come into existence). The emptiness alone is spread out (without any beginning or end). This here (as the Jagat), and the Self-born (as its Creator) etc are just the expanse of Chit alone; and shine forth from the Chit.

[If you see the Jagat as real, then there is the need for the Brahmaa who produced it.

When there is no Jagat at all, who can produce it? Brahmaa also is an imagined concept only!]