

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND FORTY THREE

('THAT' ALONE EXISTS)

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

बुद्धमेतन्मया ब्रह्मन्प्रकृतं तदुदाहर वचो मदवबोधार्थं यदुदाहृतवानसि।

किं तस्मिंश्चेतितेऽहंत्वे पदे संपद्यते परे, बुद्धवानसि शुश्रूषुर्नाहं तृप्तिमुपैमि हि।

Brahman! I understand it; yet explain the something which you were talking about, for my better understanding. If that state of 'I' ness (of Brahman-state) is perceived as all, then what gets attained? You know it all. I am at your service. I do not feel enough of your instructions.

वसिष्ठोवाच  
Vasishta spoke

अहंत्वे सत्यथैतस्मिन्व्योमसत्ता प्रवर्तते।

When the 'I' ness rises, there rises instantly the reality of space, the never-ending emptiness, which can be always filled up.

[As previously mentioned;

The state of extreme purity exists as the Knowledge essence as all.

It is the Reality that exists as the unreal; like a rope looking like a snake, gold looking like a bracelet, heat of the desert looking like a river.

It is unconscious; unintelligent; bereft of thoughts and words.

It just 'is' without the knowledge that it exists; but our intellect-shine 'knows' it as 'self-awareness'.

It shines as the Knowledge of something or the other. It shines as all this as its very nature.

Knowing is its nature. Knowing is its essence. It knows itself; that is the 'I' ness.

'I know it all' is the 'Aakaashaja-state'.

'Aakaashaja state' is all that exists as all the Brahmaas and their creations.

Reality exists as the Aakaashaja; Aakaashaja exists as the Jagat made of manifold Brahmaas and their creations that are made of countless mind-levels.

From the one single space-concept of Aakaasha; all the space measures of all sorts instantly exist as all the worlds, at once, like an ocean existing with all its waves and whirlpools of varied shapes, all at once, as its very nature, not differing from them.]

['Space concept' alone exists as the time-concept also. Space and time are interconnected.

Space and time exist together as the binding threads for all the 'Mithyaa Purushas' from the imagined levels of Aakaashaja to the inert stone-piece, anywhere and everywhere.]

दिक्सत्ता कालसत्ता च भेदसत्ताभ्युदेति हि।

Reality of the directions and time rise up; because of the 'awareness of divisions'.

[On the 'space canvas', there appear countless lines of divisions (like the lines seen on a rock); filling the space with various shapes; then, the qualities add up; differentiations rise up; sounds rise up; names rise up; and the 'perceived' is there in all its grandeur like a feat performed by an excellent sorcerer. All the chaos of delusion bursts out instantly, like the ocean bursting forth with turbulent waves.

No such methodical process is involved actually, as every step appearing one after the other.

Brahman exists as it is! There is no 'perceived' actually. Yet for those who see the perceived, this methodical creation is explained as if there is a step by step process.

The 'space canvas' is alive instantly with all the 'I's screaming aloud all over (as the Rudra and Kaali dancing as one). Some scream aloud; some scream silently!

Some shapes imagine that they are moving; some do not move at all.

Some particular shapes start saying 'I am conscious'; and call the silent shapes as inert.

What is the feeling of this 'I' ness?

There rises a mind-agitation which chooses some shape as 'I am this' and rejects all other shapes as 'I am not these'.

This agitation of the 'I' as fixed to a point in space, divides the indivisible space as the 'I' and the 'Jagat', as inside and outside, like a pot-space dividing the space as the 'pot-I' and the 'outside-I'.

'I' comes with the misconception of 'I' and 'not-I'. There are 'two things' as it were now; the little 'I'; and the huge world teeming with other shapes which are not the 'I'.

There is not just one single 'I'; but countless 'I's pop up at once; some making the sound of 'I'; some not making the sound of 'I'.]

यदा किलेहाहमिति तदा नात्राहमित्यपि भातीत्युदेति नाना खे स्वात्मैव द्वैतक्रमम्।

Along with the idea of 'I am here', there rises also the feeling of 'I am not here'.

*(Mind limits itself to the sensing tools; and identifies with the physical object (body) that is closest to it.)*

The undivided emptiness shines forth as the many, as the process of duality, made of emptiness only.

[There is not much difference between the inert and living bodies.

Consciousness of the bodies also is just some physical phenomenon only; and not anything special!

Each one exists as limited by a structure as the 'I', be it inert or conscious.

The conscious 'I' is just a sound emanating from some moving inert entities (beings), without any actual knowledge of the 'I'. Inert things remain silent; that is all!

Give them all, some brains and sound-making systems; they will also start screaming the 'I' aloud!]

व्योमात्मिकानामेतासां सत्तानामभिधानधीः भविष्यत्युत्तरं कालं तदा त्वाकाशमेव तत्।

For these existing things of the nature of emptiness, there rise the ideas of names; and the future (bound to past and present) rises as the emptiness only.

[There is actually no 'past' or 'future'.

There is only the 'present' always as a changeless state.

'Past' is just the empty state of memories maintained by the mind; so as to connect the succession of perceptions as one continuous garland of pearls called the life.

'Memory' is the thread that holds the life from not shattering to pieces of nothingness.

'Future' is also non-existent. It is just made of your wanting something to happen.

It is also made of ideas only which are just empty mind-agitations.

What is real is the 'present' only, where some awareness is there of something as new.

This 'mini-moment of perception of the present' is so powerful that it creates a huge beginningless endless world in an instant as real and absolute.

Animals usually live in the 'mini-moment of the present' only always. They never worry about the past or the future. Their memory is physical only; just for the sake of survival.

They have no 'I'; yet have a mechanical non-expressed 'I'.

Inert objects do not have a mind at all. They do not have the conscious 'I' or the instinctive 'I'; but just have the non-expressed state of 'I' as some qualities particular to them only.]

एतस्मिन्परिसंपन्ने दिक्कालकलनात्मनि अहंभावे निराकारे व्योम तन्मात्रवेदिनि।

इदमाभाति भारूपं वेदनं दृश्यनाम यत् भूत्वा ब्रह्मैव निर्बाधमब्रह्मेव विराजते।

When this happens as the divisions of space and time, as the 'I' ness in the formless expanse of emptiness, 'it' knows itself as pure awareness only (with no perception of another) (as the pure state in between the cognition states). Then there rises the awareness of something; and Brahman alone becomes that which is known as the 'perceived', and shines as the grandeur of all this as the non-Brahman.

[Many times Vasishtha has repeated this verse in his discourses, 'between two cognition points, that which stays without seeing anything is the state of Chit'.

Chit shines as the Knowledge of itself. This is the pure state of 'I' without the word called 'I'.

It is in no way comparable to the imagined ego-state of a Jeeva.

Chit is the just the awareness of oneself; that which the Yogis experience when absorbed in oneself. It is just the silent bliss state of oneself, where nothing else is perceived.

There is no mind, no intellect, no thoughts, no objects, no form, but just the 'awareness pristine'.

This 'awareness state which can be experienced only by a Yogi of the highest sort' instantly is aware of all the perceived in all the modes of time and space.

This 'state of pure awareness' instantly is all the 'perceiver-states with their perceived'.  
 It shines forth as the intelligence which knows the existence of a world as another.  
 It shines forth as the mind which thinks about the world and keeps it real.  
 It shines forth as the senses which paint the qualities of the objects.  
 It shines forth as the objects also as endowed with qualities of various kinds.  
 All this, all at once, simultaneously exist in the awareness, as 'just that'!  
 This awareness can never exist bereft of perceptions. It is what the world is.  
 Only a Yogi with the highest form of stabilized intellect can absorb himself into this awareness state and experience the state of bliss. Chit itself cannot exist as a state of bliss.  
 Chit-state in its purest form knows not of bliss or non-bliss; Brahman or non-Brahman; existence or non-existence; conscious or inert. It just 'is'.  
 We the intelligent weeds of Chit-state concoct a theory as to how the 'I' came to be there from the Chit-state.  
 This is our intellect-made theory; and another expression of Chit as intelligence.  
 Chit is unaware of all these theories and explanations! It has no intellect to corrupt its state of purity.]

ब्रह्मैव शान्तमजमेकमनादिमध्यं व्योमैव जीवकलनामिव भावयित्वा

व्योमन्येव पश्यति निरावरणे विसारिदृश्यं स्वरूपमपि चान्यदिवाऽऽत्मवित्त्वात्।

Brahman alone which is tranquil, unborn, one, without the beginning and middle, conceives emptiness itself as the faulty state of the Jeeva-ness; sees the 'perceived' and 'oneself as another' by the knowledge of itself; in the spread out expanse of the emptiness which is without form.