

आदिकविश्रीमद्ब्रह्मसंहिताप्रणीतबृहत्संहितावाशिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SEVENTY

[LAVANOPANISHAT (13)]

{‘GOLD AND THE RING’ DISCOURSE}

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

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**DEDICATED**

**TO**

**ALL THE SEEKERS OF TRUTH**

**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 in 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

ऊर्मिकासंविदा हेम यथा विस्मृत्य हेमतां विरौति नाहं हेमेति तथात्माहंतयानया। (119.01)

Like the gold forgets its gold-ness and sees itself as a limited form of a ring and cries saying 'I am not the gold'; so does the individual Jeeva suffer by the conception of the limited ego (as oneself).

रामोवाच  
Rama spoke

ऊर्मिकासंविदुदयः कथं हेम्नो यथा मुने अहंता चात्मन इति यथावद्ब्रूहि मे प्रभो। (119.02)

How does the 'idea of the ring' rise up in the gold?  
How the 'I'ness' rises in the Aatman? Explain Hey Muni.

वसिष्ठोवाच  
Vasishta spoke

सत एवागमापायौ प्रष्टव्यौ नासतः सता अहंत्वमूर्मिकात्वं च सती तु न कदाचन। (119.03)

You should question about the appearance and disappearance of the real, not the reality of the unreal!  
The 'I' ness and the ring-ness never are there at all!

हेमं हेम्यूर्मिकां च त्वं गृहाणेत्युदितो यदि यद्दीयते सोर्मिकेण तत्तदस्ति न संशयः। (119.04)

When you tell anyone to accept the gold which is shaped as the ring, the value assessed by the buyer is for the gold only (and not for its shape).

रामोवाच  
Rama spoke

एवं चेतत्प्रभो किं स्यादूर्मिकात्वं तु कीदृशं अनयैवार्थनिश्चित्या ज्ञास्यामि ब्रह्मणो वपुः। (119.05)

If it is so, then how and what is this ring-idea?

I will know then the nature of Brahman by understanding this.

*(If the world (co-joined to the ego) is unreal and non-existent, then how does it gets seen?)*

*If we know why we see the world, then we can cure ourselves. Why does the ring gets seen in the gold?)*

वसिष्ठोवाच  
Vasishta spoke

*(You are asking me to explain the ring which is not real at all, except as imagined by some stupid mind.  
How can I prove the non-existence of something which does not exist at all?)*

रूपं राघव नीरूपमसतश्चेन्निरूप्यते तद्वन्ध्यातनयाकारगुणांस्त्वं समुदाहर। (119.06)

Raaghava! If the form of the unreality has to be proved formless, then illustrate well the qualities of the barren woman's son. *(A barren woman can never have a son. Can you describe her son's qualities?)*

*(Some circular shape in the gold is understood as a ring, by a person who wants to wear it.  
A goldsmith sees no ring; but values the gold only. For him, any shape of the gold is meaningless.)*

ऊर्मिकात्वं मुधा भ्रान्तिर्मायैषा सत्स्वरूपिणी रूपं तदेतदेवास्याः प्रेक्षिता यन्न दृश्यते। (119.07)

The ring-ness is a worthless delusion. Because of Maayaa, the delusory power, the world appears real (like the ring alone looks real for the fool). Her form is not seen at all, when observed carefully.

*(Do Vichaara; Maayaa vanishes along with her delusion. One who sees the gold is not bound by the ring-idea.)*

मृगतृष्णाम्भसि द्वीन्दावहम्तारूपकादिषु एतावदेव रूपं यत्प्रेक्ष्यमाणं न लभ्यते। (119.08)  
The waters of the mirage, the double-moon vision, 'I' ness, all these have the same nature; they cease to be seen when properly observed.

यः शुक्तौ रजताकारं प्रेक्षते रजतस्य सः न संप्राप्नोत्यणुमपि कणं क्षणमपि क्वचित्। (119.09)  
He who sees the silver in the conch-shell can never ever obtain even a tiny bit of it; not even for a second! (*Seeing is not the proof of any silver shining on the beach-sand. What is there is the conch shell only. Just because 'you' 'see' the world-scene as real, it cannot be proved as some absolute reality.*)

अपर्यालोकनेनैव सदिवासद्विराजते यथा शुक्तौ रजतता जलं मरुमरीचिषु। (119.10)  
When not observed (understood) only, does the unreal shine as the real, like the waters in the mirage or the silver in the conch shell.

यन्नास्ति तस्य नास्तित्वं प्रेक्ष्यमाणं प्रकाशते अप्रेक्ष्यमाणं स्फुरति मृगतृष्णास्विवाम्बुधीः। (119.11)  
That which is not there, its 'unreality' shines forth when observed (analyzed) properly. When not observed (through reason), the water alone is seen in the mirage.

असदेव च सत्कार्यकरं भवति च स्थिरं बालानां मरणायैव वेतालभ्रान्तिसंभ्रमः। (119.12)  
The 'unreal' alone affects as if it is 'real', and remains firm like the imagined ghost frightening the children to death, by making them scream and cry. (*Where did the ghost come from? It is just the imagination rising out of fear in the mind. Remove the fear and analyze, then the ghost is not there at all, because it was never there at all.*)

हेमतां वर्जयित्वैकां विद्यते हेम्नि नेतरत् ऊर्मिकाकटकादित्वं तैलादि सिकतास्विव। (119.13)  
Apart from the gold-ness nothing else exists in the gold. The ring and bracelets are in it like the oil in the sand (and are non-existent).

नेहास्ति सत्यं नो मिथ्या यद्यथा प्रतिभासते तत्तथार्थक्रियाकारि बालयक्षविकारवत्। (119.14)  
There is nothing called 'real'; nothing called 'false'! Whatever is conceived as whatever, that that acts like that that way, like the ghost imagined by a child. (*There exists the Reality-state only, nameless and formless, without a second one. All other explanations about it also are false because they are sourced from the mind.*)

सद्वा भवत्वसद्वापि सुरुढं हृदये हि यत् तत्तदर्थक्रियाकारि विषस्येवामृतक्रिया। (119.15)  
Real or unreal, whatever idea is well-established in the mind; that alone affects, like the poison acting like the nectar. (*Mind conceives and exists also as the perceived for that mind.*)

परमैषैव सा विद्या मायैषा संसृतिर्ह्यसौ असतो निष्प्रतिष्ठस्य यदहन्त्वस्य भावनम्। (119.16)  
She is herself Vidyaa (knowledge) the supreme. She is Maayaa, the deluding power also, as this world-phenomenon. The 'I' feeling is based on the unstable unreal appearances only. (*Ego is also part of the perceived only, and is non-existent like the ring.*)

हेम्यस्ति नोर्मिकादित्वमहान्ताद्यस्ति नात्मनि अहन्ताऽभाववस्त्वेमं स्वच्छे शान्ते सिते परे। (119.17)  
In the gold there exists not the ring. In the Aatman there exists not the 'I' ness. In this quiescent pure taintless Supreme state, the 'I' ness is a non-existing phenomenon.

न सनातनता काचिन्न च काचिद्विरिञ्चिता न च ब्रह्माण्डता काचिन्न च काचित्सुतादिता। (119.18)

न लोकान्तरता काचिन्न स्वर्गादिता क्वचित् न मेरुता नासुरता न मनस्त्वं न देहता। (119.19)

न महाभूतता काचिन्न न कारणता क्वचित् न च त्रिकालकलना न भावाभाववस्तुता। (119.20)

त्वत्ताहन्तात्मता तत्ता सत्ताऽसत्ता न काचन न क्वचिद्भेदकलना न भावो न च रञ्जना। (119.21)

There is nothing called 'ancient-ness'; there is nothing called 'Brahmaa-ness';  
there is nothing called 'cosmic egg-ness'; there is nothing called the 'sons of the Creator';  
there are no universes of various natures; there is no heaven or hell; there is no 'Meru-ness';  
there is no 'Sura-ness' there is no 'mind-ness'; there is no 'body-ness'; there is no 'element-ness';  
there is no 'cause-ness'; there is no network of three time phases of past, present and future;  
there is no existence or non-existence of objects; there is no 'you'-ness, 'I'-ness, 'self'-ness, 'that'-ness;  
there is no 'existence' or 'non-existence'; there is no classification or division;  
there is no occurrence; there is no colouring (as perception)!

[Since there is no way to refer to the Reality through any word with meaning; we have to refer to it as 'TAT' (That) only.

'That' is not seen because of 'This' namely the 'world appearance that is created by the senses'.

'Sense-produced information' of image etc, is the 'ring idea' that blocks the 'gold of Brahman'.

Practise seeing beyond the sense perceptions, with the third-eye of knowledge.)

सर्वं शान्तं निरालम्बं जगत्त्वं शाश्वतं शिवं अनामयमनाभासमनामकमकारणं

न सन्नासन्न मध्यान्तं न सर्वं सर्वमेव च मनोवचोभिरग्राह्यं शून्याच्छून्यं सुखात्सुखम्। (119.23)

There is only 'That' which is -

everything; quiescent; unsupported; world-ness; eternal; auspicious; bereft of afflictions; unchanging;  
nameless; causeless;

'That' which 'not produced and perishing'; 'not staying and getting destroyed'; 'not perishing in the  
middle'; 'not everything' and 'everything';

That' which is beyond the grasp of mind and words; emptier than emptiness; more blissful than bliss!

रामोवाच

Rama spoke

अवबुद्धं समं ब्रह्म सर्वमेव मयाधुना तथापि भूयः कथय सर्गः किमिव लोक्यते। (119.24)

Yes! Now I understand that there is only the state of Brahman and nothing else!

However, explain to me how this Creation gets perceived as such?

वसिष्ठोवाच

Vasishta spoke

[That Reality which we refer to with terms like Aatman, Brahman, Chiti, Chit, Param, is actually nameless.

We can never know of it through our intellect or mind or senses.

We call it as 'Param' (Beyond) because we surmise that something is there that is beyond the screen of sense-perceptions.

This world which we experience is there because 'that unknown Reality' is there as its support.

This world-appearance which is a product of Avidyaa does not exist at all as real when analyzed.

'This world-appearance' is the very nature of that 'That' something called 'Param', like the water is the nature of the Ocean.

But the water quivers because of its fluidity, the 'Param' does not quiver like that.

The world-appearance shines because of 'That'; but 'That' does not shine like some light or luster or even darkness.

Nothing as the perceived exists in 'That'; but everything as the perceived is there because of 'That'.]

*(We are stuck here as perceivers only, like trapped inside a cage of sense-information with no escape.*

*We somehow try to analyze the (unknown) Reality behind this screen of perceptions and name it as 'Param' – something that is beyond this screen that is stuck to us always.)*

परे शान्ते परं नाम स्थितमित्थमिदंतया

The term 'Supreme' (Param) refers to that 'transcendental quiescent state' because of what gets seen in this manner, like this.

*(What gets seen as the world is actually non-existent, and the ParaBrahman does not shine like this at all, as this perceived world-appearance. The Creation does not exist at all, though experienced by us.)*

नेह सर्गो न सर्गाख्या काचिदस्ति कदाचन। (119.25)

There actually is no Creation! Something termed 'Creation' is never there.

महार्णवाम्भसीवाम्बु संस्थिता परमेश्वरे, जलं द्रवत्वात्स्पन्दीव निस्पन्दं परमं पदम्। (119.26)

'All this' is in the 'Supreme Lord (Parameshvara)' like the water in the huge ocean (as its very nature).

However, the water moves because of its fluidity; but the Supreme state (ParamaPadam) is bereft of any movement.

[Brahman-state is the 'Lord' (Paramshvara) since it is the essence of all that is perceived. 'That state' is still and motionless as compared to this perceived state which is made only of continuously changing sense-patterns.]

भाः स्वात्मनीव कचति न कचत्येव तत्पदं

The light shines because of its own innate nature (as a part of the sight).

'That state' does not shine like the light. *(You cannot see it like some lustrous light.)*

*(It is not something that shines with luster. It is not darkness also.*

*It is the awareness that exists 'without any perceived to be aware of'.)*

भासां तत्त्वं हि कचनं पदं त्वकचनं विदुः। (119.27)

The principle of light is to 'shine' (as opposed to darkness).

(However), 'That state' is non-shining (and is not the light as opposed to darkness).

*(The principle of light is to reveal the images of the objects to the eyes, so as to enable the formation of images and colours. Objects appear because of the Vaasanaa-contents.*

*The Supreme state is beyond the reach of such illuminating sources like the sun or the moon or fire, and is bereft of all the objects and their image-realities.*

*Is it darkness than? No, 'Darkness' is just the absence of light; the Supreme is neither lustre nor darkness.)*

अध ऊर्ध्वं वर्जयित्वा यथाब्धेरुदरे पयः स्फुरत्येवं परे चित्त्वादिदं नानेव तत्परम्। (119.28)

The waters are said to rise in the central part of the ocean leaving out the bottom and surface.

All these multifarious things also are said to rise from the Supreme (the central essence of all) *(though the Supreme has no above, below or central portions in it, and is not contained in space).*

[How to describe 'that' which cannot be described at all?]

ईषद्विदः स्वयं चित्त्वाचेत्यतामिव गच्छति बुद्ध्यते सर्ग इत्येव समास्थास्यति शाश्वतम्। (119.29)

(Rama!) You are still not in the 'full state of Knowledge-realization'.

You are only aware of sense-perception and that is understood by you as the world (that is solid and real).

Once the truth is realized as an experience, you will see everything as Reality state only; (and see each and every sense-perception including the ego as rising from emptiness only; and then only you will be established in the quiescent state).

सर्गस्तु परमार्थस्य संज्ञेत्येव विनिश्चयः,

'Creation' is a term denoting the Supreme; this is an ascertained fact.

*('That' alone is 'This'! We, because of 'Avidyaa' are seeing 'That' as 'This'. Therefore 'This' is 'That' only!)*

नानास्ति नायमत्यन्तमंबरस्य यथाम्बरम्। (119.30)

There does not exist at all the division of many (as seen by the ignorant), like a sky cannot be covered by another sky. *(Blue sky above us is not covered by the dark sky beyond; both are the same, and are undivided. )*

[A 'man without the vision of truth' is a 'shape-seer' only, in essence. He sees himself as a divided shape seeing the divided shapes; and is only a false entity receiving false knowledge.]

The coloured sky above is just the empty expanse; it cannot have another empty expanse to contain it.

Divisions are just mind-made; Reality is not mind-made. Therefore, the world is nothing but Brahman alone; rather, the world is not there at all in actuality.

What you are aware of as sense perceptions (world), is just the knowledge-essence named Brahman. 'That' is just pure awareness, or Self-awareness. 'This' is what 'That' is aware of as itself.]

चिन्तात्सर्गसमापत्तिरचिन्तात्सर्गसंक्षयः परे परमसंशान्ते हेम्नीव कटकभ्रमः। (119.31)

Because of the mind, there occurs the delusion of the world.

By the absence of the mind, the (reality felt about the) world vanishes in the state of the 'Supreme Quiescence', like the delusion of the ring vanishing when the gold alone is understood.

*(The world does not vanish off like a dream, if Brahman-state is realized.)*

सन्नेव सर्गो सत्यत्वमेति चित्तशमोदये असत्सत्तामवाप्नोति स्वतः संवेदनोदये। (119.32)

Even as the world-scenes continue to be seen (the same way as before), they are seen as the Reality-state only, when the mind is kept quiet (without conceiving false interpretations).

When the mind perceives, the unreal is seen as what it is, as the Reality state alone.

*(It is a wonderful experience of the truth, where everything including the perceiving-ego is seen as an expression of Brahman-state; a 'unique uniform oneness' prevails even as the world scenes go on with their chaotic noises; but the silent-state prevails as one's true essence.)*

संवेदनमहंतावत्सर्गसंभ्रमसंभ्रमः असंवेदनमाशान्तं परं विद्धि न तज्जडम्। (119.33)

The turbulent state of the world is actually the 'I' state experiencing the mind-fields.

When the I and the mind-fields are removed, there is left back the 'pure awareness state of Reality' alone as 'all', where the 'false knowledge of the world' is ignored (like a mirage-river) and there is a state of wonderful quietness; and the world is seen, not as inert but as sizzling with awareness (like the vision of the completeness of ocean without divisions; an all encompassing vision, where there gets experienced the complete silence of all the sense-perceptions amidst the noise of sense perceptions).

नानेव सर्गो नानायं जस्यैकात्मशिवात्मकः

The 'world' appears as if divided as many (for the ignorant mind); for the Knower, it is the 'single complete essence of the auspicious state'.

पुंस्त्वकर्मक्रिया सेना मृन्मयी शिल्पिनां यथा। (119.34)

The sculptor makes the complete army containing various shapes (of soldiers, elephants, horses etc) in various manners using his excellent skill, which look so real and as divided; but in reality the whole thing is 'clay' only in essence. *(An immature child may see the various shapes of the clay-army as different objects; but the mature adult knows it all as clay. Suppose you see a heap of gold objects of various shapes and designs; you will see it as only the gold and will ignore the divided shapes. The heap is a 'complete heap of gold' only; and divisions are meaningless.)*

[It is always a fulfilled state.]

इदं पूर्णमनारम्भमनन्तमनघोदरं पूर्णं पूर्णपरापरैः पूर्णमेवावशिष्टते। (119.35)

This world is a complete-state (without divisions). It never began at any time (as produced by any divine entity or as any random occurrence). It has no end also (since it has no beginning).

It is taintless essence (without the corrupted state of perceptions). *(How can truth be with the untruth?)*

In the 'whole (completeness)', 'whole' alone exists, filling it completely with 'whole'

यदयं लक्ष्यते सर्गस्तद्ब्रह्म ब्रह्मणि स्थितं नभो नभसि विश्रान्तं शान्तं शान्ते शिवे शिवम्। (119.36)

What is seen as 'the world' is the 'undivided state of Brahman' alone, and exists in Brahman itself.

The sky rests in the sky; the quiescence in the quiescence; the auspiciousness in auspiciousness.

मुकुरप्रतिबिम्बस्थे नगरे नवयोजने यथा दूरमदूरं च तथेशे तदतत्क्रमः। (119.37)

When a city is reflected in the mirror, the nine Yojanas reflected in the mirror is a short distance;

but is very long when seen just in front of you; so is the world that looks so big; yet is just an idea inside the mind.



असदभ्युदितं विश्वं सदभ्युदितं सदा

The world has risen as the 'unreal' (as a mind-construe); the Supreme is always in the risen state (without setting). (*When is self-awareness lost in you?*)

प्रतिभासात्सदाभासमवस्तुत्वादसन्मयम्। (119.38)

The unreal (the world-appearance) shines as real because of the differentiations seen; but as it does not exist (except as mind- construes), it is unreal.

आदर्शनगराकारे मृगतृष्णाम्बुभास्वरे द्विचन्द्रविभ्रमाभासे सर्गेऽस्मिन्कैव सत्यता। (119.39)

What truth can be seen in this world-phenomenon, which is like a city reflected in the mirror; which shines forth like the mirage water; which is seen as the double-moon illusion?

मायाचूर्णपरिक्षेपाद्यथा व्योम्नि पुरभ्रमः तथा संविदि संसारः सारोऽसारश्च भासते। (119.40)

When the magician scatters his magical powder, the on-lookers get deluded into seeing a city in the sky. Likewise, the worldly-existence appears in the consciousness as real (and meaningful) yet is essence-less.

यावद्विचारदहनेन समूलदाहं दग्धा न जर्जरलतेव बलादविद्या

शाखाप्रतानगहनानि बहूनि तावन्नानाविधानि सुखदुःखवनानि सूते। (119.41)

As long as the 'old creeper of ignorance' is not forcefully burnt away by the 'fire of proper enquiry' along with its roots, it will keep on producing 'multifarious forests of pains and pleasures' that are dense with the thick branches enveloping everything.