

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SEVENTY THREE

[LAVANOPANISHAT (16)]

{INSTRUCTION TO RAMA}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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

ASCENDING THROUGH THE SEVEN LEVELS OF YOGA-BHOOMI

प्रथमं जातमात्रेण पुंसा किंचिद्विकसितबुद्धिनैवं सत्संगमपरेण भवितव्यम्। (122.01)

At first, as soon as one is born, a person who has purified his mind (through the practice of Shama, Dama etc) should keep oneself in the company of the noble ones.

अनवरतप्रवाहपतितोऽयमविद्यानदीनिवहः शास्त्रसज्जनसंपर्कादृते न तरितुं शक्यते। (122.02)

(Because) He is getting carried away by the River of Avidyaa, having fallen into its incessantly flowing flood-waters, and cannot cross over it without the company of the noble ones and the study of scriptures. (What happens by the company of the noble Knowers and study of scriptures?)

तेन विवेकतः पुरुषस्य हेयोपादेयविचार उपजायते। (122.03)

Because of that, the analysis of what is to be sought (Brahman) and what is to be rejected (desires and attachment to objects and people) rises for an embodied Jeeva (Purusha) through Viveka (discrimination).

तदासौ शुभेच्छाभिधां विवेकभुवमवतीर्णो भवति। (122.04)

Then he steps into the 'first level of Yoga Bhoomi' known as 'Shubecchaa' (the longing for the auspicious state of knowledge), which is the stabilized ground of Viveka.

ततो विवेकवशतो विचारणायाम्। (122.05)

Then through the practice of discrimination, he gets into the state of 'Vichaara' ('Enquiry' or 'reasoning about the truth').

संयग्ज्ञानेनासंयग्वासनां त्यजतः संसारभावनातो मनस्तनुतामेति। (122.06)

तेन तनुमानसां नाम विवेकभूमिमवतीर्णो भवति। (122.07)

By the 'proper understanding of the truth (about the unreal nature of the perceived)', one discards the 'improper Vaasanaas of the world (desires and attachment to the worldly things)'; and the mind becomes lighter (because of silenced thoughts, no anxiety, no apprehension, no desires, no attachment... so on). Because of that, he now steps into the 'level of discrimination' which is known as 'Light Mind'- TanuMaanasa.

यदैव योगिनः संयग्ज्ञानोदयस्तदैव सत्त्वापत्तिः। (122.08)

When the 'correct understanding' rises, then alone the 'absorption in the Reality essence' becomes possible.

तद्वशाद्वासना तनुतां गता यदा तदैवासावसंसक्त इत्युच्यते कर्मफलेन न बध्यत इति। (122.09)

Because of that, the Vaasanaas slowly decrease and that level is known as 'No-attachment'- 'Asamsakta'. In this level, one is no more bound to the results of his actions (since he does not perform any action with attachment to the results).

अथ तानववशादसत्ये भावनातानवमभ्यस्यति। (122.10)

Because of the decreased Vaasanaas, one then practices the lessening of thoughts (controlling the flood of thoughts).

यावन्न कुर्वन्नपि व्यवहरन्नप्यसत्येषु संसारवस्तुषु स्थितोऽपि स्वात्मन्यवक्षीणमनस्त्वादभ्यासवशाद्बाह्यं वस्तु कुर्वन्नपि न पश्यति नालंबनेन सेवते नाभिध्यायति तनुवासनत्वाच्च केवलं मूढः सुप्तप्रबुद्ध इव कर्तव्यं करोति। (122.11)

He performs actions; goes through his day-to-day life; lives in the midst of all the objects that exist in the world; yet his mind does not ever swerve from the state of the Self (-enquiry); and because of the constant sincere practice, though engaged in external actions he does not see them as real; he does not chase them madly; does not brood about them. He no more is under the control of Vaasanaas. He now performs his actions like an inert machine ('Moodha') (unaffected by anything), or as 'asleep while awake'.

(He performs his duties like an actor on stage, unaffected by the scenes that go around him, and is like a person is moving his limbs in sleep or like a machine which is perfect in its actions, but is unaffected by the surroundings.)

तनुभावितमनस्कस्तेन योगभूमिकामभावनामधिरूढः। (122.12)

With a mind free of conceptions, he now ascends the level of ‘non-conception of perceptions’- ‘Padaartha Abhaavanaa’.

(He is able to understand that the objects are nothing but sense-perceptions and do not exist independent of his perception.)

इत्यन्तर्लीनचित्तः कतिचित्संवत्सरानभ्यस्य सर्वथैव कुर्वन्नपि बाह्यपदार्थान्भावनां त्यजति तुर्यात्मा भवति ततो जीवन्मुक्त इत्युच्यते। (122.13)

Thus his mind absorbed in the Self-enquiry; after practising for a few years (or for few months, or few days, or few minutes, or few seconds, or instantly also); though performing actions of all sorts (without the attachment to the results); he renounces the conception of outside objects (as real).

He then transcends the three states of the mind (remaining only as the witness-state) - ‘waking, dream and deep sleep’ (and understands that all these are state of ignorance only, and are based on the belief in the reality of the world). Then he is known as a JeevanMukta.

नाभिनन्दति संप्राप्तं नाप्राप्तमभिषोचति केवलं विगताशङ्कं संप्राप्तमनुवर्तते। (122.14)

He does not get excited about what is attained. He does not worry about that which is not obtained. Without entertaining any anxiety, he just acts properly towards whatever is attained.

RAMA’S STATE OF DISCRIMINATION

त्वयापि राघव ज्ञातं ज्ञातव्यमखिलान्तरं ननु ते सर्वकार्येभ्यो वासना तनुतां गता। (122.15)

Raaghava! You also have understood whatever needs to be understood fully.

Haven’t your Vaasanaas about all actions diminished already!

शरीरातीतवृत्तिस्त्वं शरीरस्थोऽथवा भव मागाः शोकं च हर्षं च त्वमात्मा विगतामयः। (122.16)

You have already crossed over the idea of bodily actions. Do not bother whether you have a body or not. Do not feel depressed, or overly excited about anything.

You are the ‘Reality-essence without any sort of afflictions’.

त्वय्यात्मनि सिते स्वच्छे सर्वगे सर्वदोदिते कुतो दुःखसुखे राम कुतो मरणजन्मनी। (122.17)

When ‘you’ are the *self-shining* (independent of the perceived), *pure* (without the uncontrolled overflow of thoughts), *all pervading* (as the common-essence of all), *always existing* ‘Reality state’, (and not a Jeeva at all); where is the question of pain and pleasure, or birth and death!

WHEN RELATIVES DIE...WHEN YOU FEAR DEATH...

अबन्धुरपि कस्मात्त्वं बन्धुदुःखानि शोचसि अद्वितीये स्थिते ह्यस्मिन्बान्धवाः क इवात्मनि। (122.18)

Though you have no relatives (since you are second-less), why are you lamenting about the death of your relatives? When the ‘Aatman’ is the non-dual principle (without a second), what relatives can be there as such!

दृश्यते केवले देहे परमाणुचयः परं देशकालान्यतापत्तेर्नात्मोदेति न लीयते। (122.19)

The body that is burnt is just a ‘collection of subtle atoms of the Supreme state itself that is seen as if limited by place and time’. The essence of Reality never rises or sets.

अविनाशोऽपि कस्मात्त्वं विनश्यामीति शोचसि अमृत्युवसतौ स्वच्छे विनाशः क इव आत्मनि। (20)

Even though you are imperishable (as the Reality essence), why are you worried that you will also perish (because of identifying with a perceived body-image)?

How can the Aatman which is pure and deathless ever perish?

घटे कपालतां याते घटाकाशो न नश्यति यथा तथा शरीरेऽस्मिन्नष्टेऽपि न विनश्यति। (122.21)

If the pot is broken, the space inside the pot does not perish.

Similarly, even if the body dies, you as the ‘Reality essence’ will not perish.

मृगतृष्णातरङ्गिण्यां क्षीणायामातपो यथा न नश्यति, तथा देहे नष्टे नात्मा विनश्यति। (122.22)

If the ‘mirage water-waves’ disappear, the heat does not perish; so also, if the body perishes, the ‘essence of Reality which is the real you’, does not perish.

वाञ्छैवोदेति ते कस्माद्भ्रान्तिरन्तर्निरर्थिका, अद्वितीयो द्वितीयं किं यद्वस्त्वात्माभिवाञ्छतु। (122.23)

What for does the desire rise in you, which is a worthless delusion only?

How can a second-less Aatmaa desire for a second one as another object? (*Is it not a delusion for sure?*)

AATMAN AND MAAYAA

(Aatman is the Reality-state that is aware of some disturbance named sense-knowledge.

It itself stays as the object of knowledge, like the gold itself stays as the bracelet.)

श्रुत्यं स्पृश्यं तथा दृश्यं रस्यं घ्रेयं च राघव न किञ्चिदस्ति जगति व्यतिरिक्तं यदात्मनः। (122.24)

Raaghava! There is nothing that is heard, seen, tasted, smelt in this world that is different from the Aatman.

(Is the delusion-power the quality of Brahman?)

सर्वशक्ताविमास्तस्मिन्नात्मन्येवाखिलाः स्थिताः, शक्तयो वितते व्यक्ते आकाश इव शून्यता। (122.25)

All the powers are in the 'Reality essence' alone as 'itself'; the powers are spread out as the 'perceived', like the emptiness of the sky. (*Sky is another name for the emptiness; and is not the quality of the sky.*)

(What is the seed for this non-existent world?)

चिताद्राघव रूढेयं त्रिलोकीललनोदिता त्रिविधेन क्रमेणेह जन्मना जनितप्रभा। (122.26)

This 'lady named tri-world' rises from the mind alone, hey Raaghava with her three levels of Sattva etc; and deludes from the time of her birth itself.

(This 'seeing of the tri-world as the real' is the delusion-power called Maayaa, which hides the real and makes it look like something completely contradictory; like the 'heat' gets seen as the 'cool waters' in the desert.)

(How does Maayaa get destroyed?)

मनःप्रशमने सिद्धे वासनाक्षयनामनि कर्मक्षयाभिधानैव मायेयं प्रविनश्यति। (122.27)

If the 'subduing of the mind' is achieved (and the unreal nature of the world is realized), the Vaasanaas perish; the actions and their results perish; Maayaa, the power of delusion also perishes.

(Sincere effort never fails.)

सम्सारोग्रारघट्टेऽस्मिन्या दृढा यन्त्रवाहिनी रज्जुस्तां वासनामेतां छिन्दि राघव यत्नतः। (122.28)

In this 'terrifying water-well of worldly-existence', Vaasanaa acts as the 'thick rope moving the wheel' (pushing Jeevas up and down to various good and bad levels). Hey Raaghava! Slice it off with extreme effort.

अपरिज्ञायमानैषा महामोहप्रदायिनी परिज्ञाता त्वनन्ताख्या सुखदा ब्रह्मदायिनी। (122.29)

आगता ब्रह्मणो भुक्त्वा संसारमिह लीलया पुनर्ब्रह्मैव संस्मृत्य ब्रह्मण्येव विलीयते। (122.30)

When not understood she gives the greatest delusion.

When understood, she is known as the 'Endless', and bestows the ever-blissful state of Brahman!

Coming out of Brahman, and playfully enjoying the 'worldly appearance' here, and remembering Brahman again, she dissolves off into Brahman again.

(Maayaa rises from Brahman, stays as the world, and dissolves into Brahman.

You as the deluded personality are the expression of Maayaa herself.

You as the 'unreal entity' rose from Brahman and will dissolve into it again, like a wave, by remembering Brahman, your essence.)

शिवाद्राघव नीरूपादप्रमेयान्निरामयात् सर्वभूतानि जातानि प्रकाशा इव तेजसः। (122.31)

Hey Raaghava, like the light from the fire, all the objects rise out of the 'Supreme state of auspiciousness' (Shivam), which has no form, which is unfathomable, which is without afflictions.

रेखावृन्दं यथा पर्णे, वीचिजालं यथा जले, कटकादि यथा हेम्नि, तथोष्णदि यथाऽनले

तथेतद्भावनारूपे तथेदं भुवनत्रयं तस्मिन्नेव स्थितं जातं तस्मादेव तदेव च। (122.33)

Like the lines on the leaf (are leaf alone), like the waves in the water (are water alone), like the ornaments in the gold (are gold alone), like the heat in the fire (is fire alone),

the tri-world of the form of ideas (conceptions) stays in that Reality alone;

is produced from that alone; and is that alone (and not different).

स एव सर्व भूतानामात्मा ब्रह्मेति कथ्यते तस्मिञ्जाते जगज्जातं स ज्ञाता भुवनत्रये। (122.34)

'That' alone is the essence of all beings.

‘That’ is known by the name of ‘Brahman’ (the Reality that swells up as the perceived world).

If ‘That’ is known, the world becomes known.

In all the three worlds ‘That’ alone is the ‘knower (of all)’.

[All that you understand as the world and family and objects, that which is reading these very words is not the inert body, but the Reality itself existing as the ‘reading you’, the ‘reading process’ and ‘the read book’.

Where is Brahman? Here - now - as you the perceiving entity!

What is blocking the knowledge of yourself as Brahman? The idea of you being a form with name!

Get rid of the false knowledge. True knowledge will shine as it is!]

शास्त्रसंव्यवहारार्थं तस्यास्य वितताकृतेः चिद्ब्रह्मात्मेति नामानि कल्पितानि कृतात्मभिः। (122.35)

Those who have realized the truth have invented names like Chit, Brahman, and Aatman for that ‘nameless formless expanse of awareness’, for explaining the truth through the scriptures.

(It is just there in every experience of yours. Find it.)

विषयेन्द्रियसंयोगे हर्षामर्षविवर्जिता सैषा शुद्धानुभूतिर्हि सोऽयमात्मा चिदव्ययः। (122.36)

When the senses open up an object as some image or sound or touch or smell or taste, if you can stay in that pure perceiving state (without recognizing the name and form of the object, but as the ‘silent witness- awareness’) without any joy or irritation (even before the mind pops up with some explanation of the object); that ‘pure state of awareness’ is this ‘Aatmaa the changeless state of knowing’.

आकाशातिराच्छाच्छ इदं तस्मिंश्चिदात्मनि स्वाभोग एव हि जगत्पृथग्वत्प्रतिबिम्बति। (122.37)

This state is extremely pure and taintless, purer and subtler than the space itself.

In this essence of Reality, the world stays like a reflection within itself as if separate (though the reflection is not actually separate from it).

बुद्धिस्तदव्यतिरेकेण लोभमोहादयो हि तान्पात्यसदव्यतिरेकेण ते च तस्मिंस्तदेव च। (122.38)

Due to the ignorance that is deep-rooted in the intellect, there is the experience of greed and delusion; because of seeing reality in the unreal, the world of divisions exists in that state as itself (as not different from it).

अदेहस्यैव ते राम निर्विकल्पचिदाकृतेः लज्जाभयविषादेभ्यः कुतो मोहः समुत्थितः। (122.39)

Rama! You are not a physical body and are formless (like a ‘thinking point of emptiness’).

You are of the nature of pure awareness without any disturbances of the perceived.

How can you be deluded into having shame, fear, sadness etc?

अदेहो देहजैरेभिर्लज्जादिभिरसन्मयैः किंमूर्ख इव दुर्बुद्धिर्विकल्पैरभिभूयसे। (122.40)

You are not a physical body, and you are formless (like a thinking point of emptiness).

All these ideas of shame etc are not real and are connected to the body only.

Identifying with the body, and acting as the body, why are you tormenting yourself like a fool imagining all these things?

अखण्डचित्तिरूपस्य देहे खण्डनमागते असम्यग्दर्शिनोऽप्यस्ति न नाशः किमु सन्मतेः। (122.41)

You are of the form of unbroken awareness (that appears as the divided entities).

If the body falls dead, even the ignorant do not die (but continue to exist in other Vaasanaa-created worlds); how can a Knower of the truth, who stays as the Reality-essence, ever die?

आपतेदर्कमार्गोऽपि न निरुद्धगमागमं चित्तं नाम स विज्ञेयः पुरुषो न शरीरकम्। (122.42)

The sun is never blocked in its path; and the sunlight falls everywhere without obstruction.

Chitta is also unobstructed in its path and falls everywhere and stays as the perceived.

This Chitta which sleeps in the ‘city made of nine holes’ is the ‘Purusha who perceives’, and not the body (which is inert).

शरीरे सत्यसति वा पुमानेव जगत्त्रये ज्ञोऽप्यज्ञोऽपि स्थितो राम नष्टे देहे न नश्यति। (122.43)

Since the body (Sharira - that which deteriorates) is actually non-existent (since it is part of the perceived only), this Pumaan (the self-awareness which is shining through a mind) stays as the Knower and the ignorant both, in all the three worlds.

यानीमानि विचित्राणि दुःखानि परिपश्यसि तानि देहस्य सर्वाणि नाग्राह्यस्य चिदात्मनः। (122.44)

All the varied forms of sufferings (because of the body-connected possessions and relatives) that you experience in this world belong to the body alone (because of being identified with it); and not to the Chit-awareness which is beyond the grasp of the mind.

(Mind can go everywhere and grasp all the objects as its perception; but not the state of Chit.)

मनोमार्गादतीतत्वाद्यासौ शून्यमिव स्थिता चित्कथं नाम दुःखैर्वा सुखैर्वा परिगृह्यते। (122.45)

Since it is beyond the path of the mind, the Chit stays as the emptiness (on which sense perceptions get produced). How can it be caught by joys or sorrows which belong to the mind only?

स्वास्पदात्मानमेवासौ विनष्टाद्देहपञ्जरात् अभ्यस्तां वासनां यातः षट्पदः खमिवाम्बुजात्। (122.46)

When the body dies, the Jeeva loses its identity with the body and rises from the body-cage to its own essence only, like the bee flies off into the sky from the lotus (where it was trapped).

However, the Vaasanaas that have been nourished in the mind till then, continue as another body-experience with another identity.

(There is no individual Jeeva who goes from body to body. Vaasanaas produce a new Jeeva as their fulfilling agent.)

असच्चेदात्मतत्त्वं तदस्मिंस्ते देहपञ्जरे नष्टे कं नाम नष्टं स्याद्राम केनानुशोचसि। (122.47)

If you believe that the Jeeva is just a superimposed conception, and is not the Aatman, even then if the body-cage perishes, what is the big loss? Rama, why do you cry for the death of the body?

सत्यं भावय तेन त्वं मा मोहमनुभावय निरिच्छस्यात्मनो नेच्छा काचिदप्यनघाकृतेः। (122.48)

Therefore, analyze and comprehend the truth. Do not act deluded. Aatman is without any desire. You being the Aatman, the essence of Reality, are taintless and do not have any desire at all.

साक्षिभूते समे स्वच्छे निर्विकल्पे चिदात्मनि निरिच्छं प्रतिबिम्बन्ति जगन्ति मुकुरे यथा। (122.49)

साक्षिभूते समे स्वच्छे निर्विकल्पे चिदात्मनि स्वयं जगन्ति दृश्यन्ते सन्मणाविव रश्मयः। (122.50)

‘Reality state of awareness’ is the ‘witness of all actions’; is equal; pure; and without any disturbance of the perceived. Without any desire or need, the worlds reflect in it like in a mirror.

‘Reality state of awareness’ is the ‘witness of all actions’; is equal; pure; and without any disturbance of the perceived. Like the rays emanating from the pure gem, worlds are seen inside it by itself.

(The nature of the mirror is to reflect; the nature of the gem is to shine as the rays.)

अनिच्छमपि संबन्धो यथा दर्पणबिम्बयोः तथैवेहात्मजगतोर्भेदाभेदौ व्यवस्थितौ। (122.51)

Without any conscious want, the mirror and the reflection stay as if different, but are the same.

So also, the Aatman and the Jagat stay as if different and not different in actuality.

सूर्यसंनिधिमात्रेण यथोदेति जगत्क्रिया चित्सत्तामात्रकेणेदं जगन्निष्पद्यते तथा। (122.52)

By the mere presence of the Sun, the actions of the world rise up (as a natural course).

By the very nature of Reality as the awareness state, the Jagat comes into existence.

पिण्डग्रहो निवृत्तोऽस्या एवं राम जगत्स्थितेः आकाशमेषा संपन्ना भवतामपि चेतसि। (122.53)

The solid nature of the world has been disproved by all these talks, hey Rama.

This world that is perceived is just the revealing nature of Brahman-state; this has been understood by all of you.

सत्तामात्रेण दीपस्य यथालोकः स्वभावतः चित्तत्वस्य स्वभावात् तथेयं जागती स्थितिः। (122.54)

By the very presence of the light, the sight rises revealing all the objects.

By the very nature of the Chit-principle, this Jagat-state gets revealed.

(How does the unreal world appear in the reality, though there is no previous or later in the Reality state?)

पूर्वं मनः समुदितं परमात्मतत्त्वात् तेनाततं जगदिदं स्वविकल्पजालैः

शून्येन शून्यमपि तेन यथाम्बरेण नीलत्वमुल्लसितचारुतराभिधानम्। (122.55)

First, the mind rose up out of the ‘Supreme principle of the Aatman’ (as its conceiving nature); and this Jagat is spread out with its (amazing) network of conceptions (ideas and imaginations) like the (beautiful) blueness in the empty sky which is referred to with many beautiful descriptions (as a canopy, or as the sapphire dome, or as the blue lake etc), though the Reality is emptier than emptiness also.

संकल्पसंक्षयवशाद्गलिते तु चित्ते संसारमोहमिहिका गलिता भवन्ति

स्वच्छं विभाति शरदीव खमागतायां चिन्मात्रमेकमजमाद्यमनन्तमन्तः। (122.56)

When the mind dissolves off by melting off the conceptions (by understanding the unreal nature of the world), the 'mist of delusion' namely the 'worldly existence' also dissolves. Then the 'pure state of Reality' alone which is one, unborn, the first one, imperishable, shines taintless, like the sky in the autumn.

कर्मात्मकं प्रथममेव मनोऽभ्युदेति संकल्पतः कमलजप्रकृतीस्तदेत्य

नानाभिधं जगदिदं हि मुधा तनोति वेतालदेहकलनामिव मुग्धबालः। (122.57)

The mind, with its conceiving power rises first as the 'Totality of all actions of all Jeevas', by taking on the 'form of Brahmaa, the Lotus-born; and spreads forth this Jagat with its various names and forms; like the idiot child imagining the actions of the ghost-body.

असन्मयं सदिव पुरो विलक्ष्यते पुनर्भवत्यथ परिलीयते पुनः

स्वयं मनश्चिति चित्तसंस्फुरद्वपुर्महार्णवे जलवलयवावली यथा। (122.58)

The mind is just the essence of Avidyaa and non-existent; yet perceives in its front something unreal as separate from it; appears and disappears again and again (as the perceived states, at its every agitation).

The mind which perceives by the power of Chit (witness-state), rises as the Jagat-form that is made of conceptions alone, like the 'circular patterns' appearing in the water again and again in the huge Ocean.

समाप्तमिदं उत्पत्तिप्रकरणम्

THIRD SECTION DESCRIBING

'THE PRODUCTION OF JAGAT-PHENOMENON' IS COMPLETE