

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TEN

[THE EXCELLENT KNOWER WITH TRUE VISION IS BRAHMAN ALONE]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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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.

CHAPTER TEN

THE EXCELLENT KNOWER WITH TRUE VISION IS BRAHMAN ALONE

THE STATE OF A PERSON WHO HAS REALIZED THE TRUTH

जन्तोः कृतविचारस्य विगलदृतिचेतसः, मननं त्यजतो ज्ञात्वा किञ्चित्परिणतात्मनः, (22.01)

For the one who has taken birth in this worldly-existence as a body (a Jantu/getting born and dying), who has practised some rational thinking;

whose mental processes (false narratives created by the mind) are on the decrease;

who has renounced all the agitations;

who is slightly able to rest in the true essence, through the practice of Knowledge-acquirement;

दृश्यं संत्यजतो हेयमुपादेयमुपेयुषः, द्रष्टारं पश्यतो नित्यमद्रष्टारमपश्यतः, (02)

who renounces the seen (as having some relative reality only);

who seeks nothing, avoids nothing (as liked or disliked);

who always is aware of the Seer (Reality-state as the Self);

who never identifies with the non-seer (the inert mind and the inert body);

जागर्तव्ये परे तत्त्वे जागरूकस्य जीवतः, सुप्तस्य घनसंमोहमये संसारवर्त्मनि, (03)

who is awake to the 'Supreme Reality which one has to be aware of always';

who is asleep (unaffected) to the way of Samsara that is filled with dense delusion;

पर्यन्तात्यन्तवैराग्यात्सरसेष्वरसेष्वपि भोगेष्वभोगरम्येषु विरक्तस्य निराशिषः, (04)

who is endowed with extreme dispassion towards 'everything that is perceived in any form from a worm to Brahmaa';

who is without the 'slightest agitation of desire',

who is disinterested in all the enjoyments that give extreme joy and all the other objects with or without essence (anything that bestows any particular result), (doing all his duties to utmost perfection without any attachment to the result attached to it);

व्रजत्यात्माभ्रसैकत्वं जीर्णजाड्ये नभस्यलं, गलत्यपगतासङ्गे हिमापूर इवातपे। (22.05)

such a person indeed attains 'oneness' with the 'Ocean of the Reality as the Self' like the sky shines pure without any taint when the darkness is gone; and dissolves off with all attachments gone like the 'ice-piece dissolving off completely in the hot sun'.

तरङ्गितासु कल्लोलजललोलान्तरासु च शाम्यतीष्वथ तृष्णासु नदीष्विव घनात्यये

संसारवासनाजाले खगजाल इवाखुना, त्रोटिते हृदयग्रन्थौ श्लथे वैराग्यरंहसा

कातकं फलमासाद्य यथा वारि प्रसीदति तथा विज्ञानवशतः स्वभावः संप्रसीदति। (22.06 to 08)

When all the 'thirsts for enjoyments' (Trshnaa-waves) are subdued, like 'controlling' the 'flooding rivers with turbulent violent waves';

when the 'net of Vaasanaas' is cut to pieces like the 'bird-net is cut off by a mouse (slowly, with patience) (with the sharp teeth of Vichaara);

where the 'knot of the heart namely Ahamkaara' is unfastened swiftly by 'dispassion' and is broken fully; his nature becomes pure and pleasant because of 'true understanding', like the water getting purified and palatable when treated with the fruit of Kataka (water-cleaning nut).

नीरागं निरुपासङ्गं निर्द्वन्द्वं निरुपाश्रयं विनिर्याति मनो मोहाद्विहगः पञ्जरादिव। (22.09)

Like a bird freed from its cage, the mind gets freed of delusion in a person -

'who is without attachments', 'who does not seek the sense-objects',

'who is unbothered about pain or pleasure, likes or dislikes',

'who is independent' (not hanging on to worldly-patterns for support, as 'mine').

शान्ते संदेहदौरात्म्ये, गतकौतुकविभ्रमं, परिपूर्णान्तरं चेतः पूर्णन्दुरिव राजते। (22.10)

(Mind sometimes keeps on asking only questions using dry logic; and survives just by maintaining the questioning nature. Questioning of course is necessary in the process of Vichaara; but questioning itself should not become an addiction.)

When the wicked doubts are subdued;

(World looks like an inert painting of moving pictures. Nothing surprises anymore. Everything that is seen is some conception of some mind; just the magic of Chit!)

when there is no more interest in the mad play of conceptions;
then the mind shines like the taintless Full-Moon (without waxing and waning between sadness and joy) with complete inner-fulfilment.

(It is as if you do not want anything anymore; you feel so complete and peaceful.

It is not the state of a rock which wants nothing; but the 'completeness of the being' which is always full.)

जनितोत्तमसौन्दर्या दूरादस्तमयोन्नता समतोदेति सर्वत्र शान्ते वात इवार्णवे। (22.11)

Like the ocean that is calm in a windless state, the 'equanimity-state' rises within, which has cast afar the 'rising and falling of waves', and shines anew with a unique beauty (that is in no way comparable to any superimposed beauty-concept of the ignorant).

अन्धकारमयी मूका जाड्यजर्जरितान्तरा तनुत्वमेति संसारवासनेवोदये क्षपा। (22.12)

The night vanishes at the rise of the Sun. The 'Vaasanaa for the world' (wanting it to be real) also is like the 'night' only - is filled with 'dense darkness of ignorance', numbs the brain; pierces inside with the 'coldness of foolishness'; and vanishes at the 'rise of the Knowledge-Sun'.

दृष्टचिद्भास्करा प्रज्ञापद्मिनी पुण्यपल्लवा विकसत्यमलोद्द्योता प्रातर्द्यौरिव रूपिणी। (22.13)

Having sighted the 'Chit-sun' (rising in the heart), the 'beautiful red lotus of Prajnaa (wisdom rising through Vichaara)' with its 'leaves of merit (virtues practised by a Mumukshu)' blooms up with a taintless lustre, shining like the morning-light.

प्रज्ञा हृदयहारिण्यो भुवनाह्लादनक्षमाः सत्त्वलब्धाः प्रवर्धन्ते सकलेन्दोरिवांशवः। (22.14)

Like the 'rays of the Full-Moon with all its digits', the 'wisdom rays' also gradually increase; they are pleasing to the 'heart', are capable of bestowing joy to all, and are white with virtues.

(Heart- Hridayam - is not the physical heart but the very centre of existence as the Brahman-state.

Since Brahman is not in any point of space or time, every Jeeva - the thinking thing - is the 'Brahman point of existence'.

His inner-essence is the heart-location; the Brahman-point.)

(A realized person of the highest level is not any identity at all, but is Brahman alone that is endowed with a pure intellect.)

बहुनात्र किमुक्तेन ज्ञातज्ञेयो महामतिः नोदेति नैव यात्यस्तमभूताकाशकोशवत्। (22.15)

What more to say! The 'realized one of excellent knowledge' never rises or sets, like the 'empty hollow of the Aakaasha that is not made of elements'.

(This 'Aakaasha' is not the element-space, but the Chit-emptiness which contains everything.)

विचारणा परिज्ञातस्वभावस्योदितात्मनः अनुकम्प्या भवन्तीह ब्रह्मविष्ण्वन्द्रशङ्कराः। (22.16)

Brahmaa, Vishnu, Indra and Shiva become 'objects of sympathy' for a person who has realized the Self through rational enquiry, and who exists in the level of the Reality-essence alone (because these Devas are also are bound by some functions and duties; but not the one who exists in the level of Brahman itself).

प्रकटाकारमप्यन्तर्निर्हंकारचेतसं नाप्नुवन्ति विकल्पास्तं मृगतृष्णामिवैणकाः। (22.17)

A JeevanMukta has a form (body-shape/a location for his emptiness-state) as before, but inside his mind he is without any imagined body-based ego.

Since he is devoid of conceptions, the 'disturbances of the world-scenes' avoid him, like the deer which avoid the mirage-waters because they do not see the waters anymore.

(The one, who has understood the world as the mirage, becomes a mirage for the world.

Objects of the world avoid him and do not move towards him, like the intelligent deer avoiding the mirage.)

तरङ्गवदिमे लोकाः प्रयात्यायान्ति चेतसः क्रोडीकुर्वन्ति चाज्ञं ते न ज्ञं मरणजन्मनी। (22.18)

'These worlds, with their birth and death phenomena, rising from the Vaasanaa-seeds in the minds', rise and dissolve off like the waves. They cover up the ignorant and drown him; but not the Knower (because they do not exist for him at all).

आविर्भावतिरोभावौ संसारो नेतरक्रमः, इति ताभ्यां समालोको रमते स निबध्यते। (21.19)

The 'worldly-existence' is nothing but the 'state of appearance and disappearance' (at every quiver of the mind); and nothing else (and has no beginning, end, or reality, like the dream-world).

Knowing this fully well, the Knower just is amused by the world scenes; but the ignorant one is bound (because he believes in the reality of the world).

न जायते म्रियते कुम्भे कुम्भनभो यथा, भूषिते दूषिते वापि देहे तद्वदिहात्मवान्। (21.20)

The 'pot-space' 'inside the pot' does not get born anew or disappear by the making or the destroying of the pot. (*It is one with the outside-space always.*) The realized one does not get affected whether the body-pot is garlanded or disrespected (for he is one with the expanse of Reality).

विवेक उदिते शीते, मिथ्या भ्रममरुदिता क्षीयते वासना साग्रे मृगतृष्णा मराविव। (22.21)

When the 'cooling discrimination' rises, the 'Vaasanaa (field of experience)' rising from the 'hot desert of delusion' dies out like the 'mirage of the desert' vanishing in the 'presence of the cool air'.

कोऽहं कथमिदं चेति यावन्न प्रविचारितं संसाराडंबरं, तावदन्धकारोपमं स्थितम्। (22.22)

'Who am I', 'How has all this risen' - as long as one does not enquire like this in his mind, the 'grand show of the world' continues to exist like the darkness (with no chance of any Sun rising to destroy it).

TRUE VISION

मिथ्याभ्रमभरोद्भूतं शरीरं पदमापदां आत्मभावनया नेदं यः पश्यति स पश्यति। (22.23)

He alone has the 'True Vision', who is one with the inner essence; who does not at all identify with 'the body' which rises out of the 'dense state of delusion' and is the 'abode of all the calamities'.

देशकालवशोत्थानि न ममेति गतभ्रमं शरीरे सुखदुःखानि यः पश्यति स पश्यति। (22.24)

He alone has the 'True Vision', who when acting through the body, has got rid of the delusion, and regards the pains and pleasures rising from the 'time-bound place-bound narratives' as not belonging to him.

अपारपर्यन्तनभो दिक्कालादिक्रियान्वितं अहमेवेति सर्वत्र यः पश्यति स पश्यति। (22.25)

He alone has the 'True Vision', who staying in the 'oneness of Reality', sees the 'entire expanse of the perceived that is extending far across the quarters and is filled with the directions, time, and actions' as the (Brahman-) 'I'.

(Reality-state has no mind or intellect or 'I' sense also.

The JeevanMukta has these tools at his hand as an extra addition to his Reality state.

Therefore, he feels the entire expanse of the perceived as the 'I' Brahman. He is the Brahman with a mind-tool.)

वालाग्रलक्षभागात् कोटिशः परिकल्पितात् अहं सूक्ष्म इति व्यापी यः पश्यति स पश्यति। (22.26)

He alone has the 'True Vision', who understands the 'Self-essence' as subtler than the subtlest, like the 'millionth part of a hair divided into million parts' (not a measure, but subtleness); and as pervading everything that exists.

आत्मानमितरच्चैव दृष्ट्या नित्याविभिन्नया सर्वं चिज्ज्योतिरेवेति यः पश्यति स पश्यति। (22.27)

He alone has the 'True Vision', who always understands himself (being established in the Self-state) without any differentiation from others (as the basic-essence of Reality); who sees everything as the 'lustre of the Chit-lamp' alone.

सर्वशक्तिरनन्तात्मा सर्वभावान्तरस्थितः अद्वितीयश्चिदित्यन्तर्यः पश्यति स पश्यति। (21.28)

He alone has the 'True Vision' who understands the inner-essence as the 'Chit which is all-powerful (can exist as anything) without end', and stays as the 'essence of all objects', and 'second-less'.

आधिव्याधिभयोद्विग्नो जरामरणजन्मवान् देहोऽहमिति यः प्राज्ञो न पश्यति स पश्यति। (22.29)

That man of true knowledge alone has the 'True Vision', who does not think that 'I am the body which is tormented by the fear of mental and physical afflictions' and 'which is born only to grow old and die'.

तिर्यगूर्ध्वमधस्ताच्च व्यापको महिमा मम, द्वितीयो न ममास्तीति यः पश्यति स पश्यति। (22.30)

He alone has the 'True Vision', who sees that - 'My greatness spreads across, above and below; there is no second one who equals me'. (*This is not the ego-statement; but the statement of the Reality-state which can think about itself.*)

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव, चित्तं तु नाहमेवेति यः पश्यति स पश्यति। (22.31)

He alone has the 'True Vision', who sees that- 'All this is fastened in me like the beads passing through the thread. I am not at all the mind, the perceiving function'.

(Lord Krishna is not the only one who can say like this (in Geetaa); you can also say it, if you raise to his level of knowledge.)

नाहं न चान्यदस्तीति ब्रह्मैवास्ति निरामयं, इत्थं सदसतोर्मध्ये यः पश्यति स पश्यति। (22.32)

'Not I (the individual self), nor any other thing exists. Only Brahman without any afflictions exists'; he, who in this manner, sees that which is 'in-between existence and non-existence'- he alone has the 'True Vision'.

यन्नाम किञ्चित्त्रैलोक्यं स एवावयवो मम तरङ्गोऽब्धाविवेत्यन्तर्यः पश्यति स पश्यति। (22.33)

He alone has the 'True Vision', who understands within, that-

'That thing which is called the Tri-world is just my limbs, like the waves to the ocean.'

शोच्या पाल्या मयैवेयं स्वसेयं मे कनीयसी त्रिलोकी पेलवेत्युच्चैर्यः पश्यति स पश्यति। (22.34)

He alone has the 'True Vision', who understands that- *'All these things in the tri-world belong to me; they are dependent on me; they are to be sympathized with; they are to be maintained by me (with effort through a make-believe delusion); poor things, they are so fragile.'*

आत्मतापरते त्वतामते यस्य महात्मनः भवादुपरते नूनं स पश्यति सुलोचनः। (22.35)

That noble one alone has the right vision, who is rid of the 'reality of the world' which is made only of the 'I and other', 'you and the I'.

चेत्यानुपातरहितं चिद्भैरवमयं वपुः आपूरितजगज्जालं यः पश्यति स पश्यति। (21.36)

Not at all going after the perceptions (believing in their realness); with a form gigantic as the Chit; filling the entire network of perceptions (as their inner-essence), he who has this vision as the Self-state has the right vision.

सुखं दुःखं भवो भावो विवेककलनाश्च याः, अहमेवेति वा नूनं पश्यन्नपि न हीयते। (22.37)

'Pain and pleasure, the world and its objects, the real and unreal' 'as understood by the discriminative intellect' - all these he understands as the 'I' alone; and though going through the 'perceiving process', does not get affected in the least.

स्वात्मसत्तापरापूर्णे जगत्त्यंशेन वर्तिना किं मे हेयं किमादेयमिति पश्यन्सुदृङ्गनः

अप्रतर्क्यमनाभासं सन्मात्रमिदमित्यलं हेयोपादेयकलना यस्य क्षीणा स वै पुमान्। (22.38,39)

His inner essence being filled with the 'Supreme state of quiescence',

that 'man of true vision' understands everything as a 'quiver of his own essence as Brahman';

seeks nothing, avoids nothing; and he alone is the perfect man whose ideas of acceptance and rejection have vanished with the understanding that everything is the 'reality-state alone which is beyond the logic of words, which is without any appearance (in the form of the world)'.

य आकाशवदेकात्मा सर्वभावगतोऽपि सन् न भावरञ्जनामेति स महात्मा महेश्वरः। (22.40)

He is the greatest, the Lord of all, who is of a uniform-essence like the sky-expanse, and though he knows his essence as the essence of all (like space is the inner essence of all the physical things), he does not get tainted by any object, similar to the 'space' (which is not tainted by any dirt).

तमःप्रकाशकलनामुक्तः कालात्मतां गतः, यः सौम्यः सुसमः स्वस्थस्तं नौमि पदमागतम्। (22.41)

I salute 'that noble one' who has attained the 'Supreme-State',

who is *'free of the darkness of sleep (the dormant state of Vaasanaas), the lighted up Jaagrata that is made of conceptions only, and the meaningless dreams (which appear based on the imbalance of the three body-minerals),*

who has become the friend of Kaala (for death does not attack him),

who is quiet within, who is equal always, and who is established in his essence.

यस्योदयास्तमयसंकलनाकलासु चित्रासु चारुविभवासु जगद्रतासु

वृत्तिः सदैव सकलैकमतेरनन्ता तस्मै नमः परमबोधवते शिवाय। (22.42)

I salute him the 'auspicious one' (one in the Shivam state of Brahman) with the 'Supreme Knowledge', whose state

'in the midst of all the affairs of the world with various unique situations, and amidst the sense-patterns which keep on appearing and disappearing',

is always the 'oneness of all' without any end.