

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 SEVENTEEN

[TAT TVAM ASI/THAT THOU ART]

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

स्वतः सर्वमिदं जातमन्योन्यं हेतुतां गतं

The 'entire phenomenon of the perceived world' rises by itself (as a network of Vaasanaa-fields made of the perceiver and perceived, as a totality-field of experiences, without any individual as any separate identity).

The perceived and the perceiver both become the cause for each other.

[A flower exists because some perceiver is there to see it; a perceiver of the flower exists, because the flower is there. So it is with all objects. A new perceiver rises with every object with just the memory of an identity.]

अन्योन्यमभिनश्यत्तस्वत एव विलीयते। (37.02)

When both of them perish together (proved unreal through Vichaara process), the 'world phenomenon' dissolves by itself.

स्वतोऽस्पन्दोऽपि तु स्पन्दो यथाऽगाधजलोदरे तथैवेयमसत्सच्च चिदेव परिदृश्यते। (37.03)

Inside the deep bowels of the ocean, there is no actual movement of the waves etc; yet there is still some subtle movement that is experienced. 'Chit-state alone' similarly is seen as the unreal (Jeeva waves) and the real (the quivering nature).

[Each 'subtle quiver of the Chit-ocean' acts like a 'seed of a potential state', and is at once the 'tree of experience' (as the perception states) also, without actually becoming the 'wave (of perception state').]

व्योमन्येव निराकारे निदाघात्सरितो यथा लक्ष्यन्ते तद्वदेवेमाश्रितत्वे सृष्टिदृश्यः। (37.04)

In the 'empty expanse of the sky which is formless', a river (mirage with form) is seen because of the hot sun. Similarly, the 'perceptions of the worlds' are seen in the 'principle of Chit' (as if real, but actually unreal).

यथा मदवशादात्मा सोऽन्यवत्प्रतिभासते तथैव चित्वाच्चिद्वातुः स एवाऽस इव स्थितः। (37.05)

A person, who has consumed intoxicating drinks, acts as if he is a different person.

Similarly, 'Chit essence' appears as if different and stays as 'non-chit' (AsaH/Achit), because of the perceiving capacity in the principle of mind.

न चेदं सदसन्नेदं तत्स्थातत्स्थतया चितः नातिरिक्तातिरिक्ता च कटकादिषु हेमता। (37.06)

This (appearance of the world) is not real or real. This 'world appearance' is supported by the real-ness of the Reality, yet it is not the reality-state and is not real.

Chit has not exceeded, yet has exceeded its state like the gold in the bracelet.

[Gold has not changed into a bracelet; or exceeded its nature. The bracelet is non-existent in the state of gold; but still it is a bracelet when seen through delusion. Bracelet's reality is there because of the reality of the gold only.]

येन शब्दं रसं रूपं गन्धं जानासि राघव सोऽयमात्मा परं ब्रह्म सर्वमापूर्य संस्थितः। (37.07)

'That' by which you 'understand' the sound, taste, shape, and smell Raaghava, that is this 'Aatman, the Supreme reality state of Brahman', which exists filling up everything (like gold fills all the gold ornaments of various names and forms).

नानैकत्वादतीतात्तु सर्वगादमलात्मनः, द्वितीया कलना नास्ति काचिन्नेतरथा क्वचित्। (37.08)

The 'Taintless Aatman (the understanding essence in each Jeeva)' is everywhere (penetrating all the seers and the seen like the division-less space). (It is just aware of itself as some object because of the conceiving capacity of the mind. Aatman is just the Knowledge-experience of something.)

Nothing exists as the second (as another); nothing that is different ever.

राम भावनादन्यस्य भावाभावाः शुभाशुभाः सृष्टयः परिकल्प्यन्तेऽनात्मन्येवाथवात्मनि। (37.09)

Through the 'force of Vaasanaas' Rama, 'the worlds' with the 'presence and absence of objects', 'good and bad situations' are conceived in the 'unreal' (as real), or 'real alone' is seen like that 'because of delusion' (since there is nothing else but the real).

यस्मादात्मनो व्यतिरिक्ते वस्तुनि सिद्धे सति तत्रेच्छा प्रवर्तते।

यत्र स्वात्मनो व्यतिरिक्तं न किञ्चिदपि संभवति तत्रात्मा किमिव वाञ्छन्किमनुस्मरन्धावतु किमुपैतु।

If there is an object different from oneself, then the desire for that object arises.

If there occurs nothing other than the Aatman-state, then what should the Aatman desire for, run after or attain as anything?

अत इदमीहितमिदमनीहितमित्यात्मानं न स्पृशन्ति विकल्पाः।

Hence it is stated that, the various faults do not affect (touch) the Aatman in the form of 'this is liked' and 'this is not liked'.

[In actuality, logically the pure awareness state is not in want of any object, since it alone is there.

If likes and dislikes rise up in the mind, it is because of the Vaasanaa-factor only.]

(If there is no desire, why would there be any action at all?)

अतो निरिच्छतायामात्मा न किञ्चिदपि करोति कर्तृकरणकर्मणामेकत्वात्,

न क्वचित्तिष्ठत्याधाराधेययोरेकत्वात्, न च निरिच्छस्यात्मनो नैष्कर्म्यमभिमतं,

द्वितीयायाः कल्पनाया अभावात्। (37.11)

Therefore, since the Aatman has no desires, it does not do anything because the 'doer, the instrument of the action and the action' are all unified as one single principle of Aatman alone (as just some reflection, as some potential state).

Aatman does not stay anywhere (as an entity bound by perceived patterns), since the 'support and the supported' are both unified as one single principle of Aatman alone.

Though the Aatman entertains no desires, it does not have a wish for non-action, since there is the absence of a second principle.

[It is not that it refrains from action because of having no desires.

Aatman is complete in itself, and needs nothing more as a fulfilment.

A JeevanMukta also does not refrain from action or engage in action prompted by Vaasanaas.

He just is aware of the world; as the 'Reality essence' is unbroken and second less.]

नेतरा जानासि राम त्वमियं ब्रह्मसंस्थितिः

Rama, do not think of yourself as different. 'You' are the 'state of Brahman' itself (without the 'you').

[There is no 'you' also. The 'you' as the perceiver and the world as the perceived, both are just appearances in the division-less Reality state. When you realize this truth, there is complete silence in the mind, and the Reality-state is experienced always without a break.]

सर्वद्वन्द्वविनिर्मुक्तः कर्ता भव गतज्वरः। (37.12)

Get rid of all the ideas of duality. Get rid of the fever of delusion.

You alone can bring it about (through effort and sincere hard work of Vichaara).

अन्यच्च राघव, पुनः पुनः कृत्वा कृत्वा बहुविधमिदं कर्म

तरसा त्वया प्राप्यं किं तद्वद यदुचितं भूतकरणात्।

And again Raaghava, (analyze the life lived in ignorance).

After performing various types of actions again and again one after another (with the doership idea and feeling attached to the results); by joining the body-elements to object-elements (as the perceiver-entity stuck to perceived object), tell me have you attained anything proper?

(The life is wasted away in meaningless routine joys and sorrows, in the false misconception of happiness.)

अकर्तृत्वे वास्था भवतु तव चाप्यागमवतो भव

(Therefore) be devoted to non-doing (without the doership idea) (as the silent self-state); and as instructed by the scriptural injunctions; (and attend to your regular duties without transgressing the scriptural dictum).

स्वस्थः स्वच्छः स्तिमित इव निर्वातजलधिः। (37.13)

Remain always in the essence state of silent awareness.

Be pure (by not feeling agitated by the perceived).

Stay unperturbed like the ocean in the absence of winds.

[You cannot wish for the waves to cease so that you can bathe in the ocean. So also, you cannot wish for the desire-fulfilment to be over completely, and then wait to bring about the silence of the mind.]

गत्वा सुदूरमपि यत्रवता जवेन नासाद्यते तदिह येन सुपूर्णतैति

मत्वेति मा ब्रज पदार्थगणान्धिया त्वं न त्वं त्वमेव परमार्थतया चिदात्मा। (37.14)

Even if you traverse any distance that you can think of (as long as you can keep moving on in space), with utmost speed and with utmost haste, you cannot reach the end of your fulfilment here.

Understanding this fact, do not chase the hosts of objects with your mind.

You are not 'you' (limited Self); but actually the Supreme Self, the state of Reality only.