

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER NINETEEN

[VASISHTA IS WORRIED ABOUT RAMA'S LACK OF UNDERSTANDING]

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.

रामोवाच
Rama spoke

भगवन्नेवं स्थिते परे ब्रह्मण्येव विद्यमाने, कुत एवाभित्तिचित्ररूपायाः सृष्टेरागम इति कथय महात्मन्।
If this is the way everything is, if only the Supreme Brahman is there, how did the Creation which is like the picture appearing on a non-canvas, come into being? Explain Hey Mahaatman!

वसिष्ठोवाच
Vasishta spoke

राजपुत्र ब्रह्मतत्त्वमेवेदमावर्तते यस्मात्सर्वशक्तितत्स्मात्सर्वाः शक्तयो ब्रह्मणि दृश्यन्ते। (39.02)

सत्त्वमसत्त्वं द्वित्वमेकत्वमनेकत्वमाद्यत्वमन्तत्वमिति। (39.03) तच्च नान्यत्।

Hey Raajaputra! The 'principle of Brahman' alone rotates all this because it is all powerful. Therefore, all the powers are observed as existing in Brahman alone-like, the real, unreal; two-ness, oneness, many-ness; beginning ness, end-ness etc. 'That'; and nothing else!

यथा जलराशेर्जलाशय उल्लासप्रफुल्लासेन नानाकारतां दर्शयन्प्रकटतां गच्छति। (39.04)

तथा चिद्धनश्चित्तं चित्त्वाच्च सर्वाः शक्तीः कर्ममयीर्वासनामयीर्मनोमयीश्चिनोति दर्शयति बिभर्ति
जनयति क्षिपयति चेति। (39.05)

The 'waters in the ocean' playfully jump about taking on various forms, exhibit themselves in varieties of forms (like waves, whirlpools etc), and get revealed in various manners (without any cause, but as the very nature of the ocean). In the same manner, the 'Jeeva-mind entity' that is 'dense with awareness essence', gathers up all the powers which make possible 'the actions based on Vaasanaas that fill the mind' through the cognizing faculty; and exhibits himself (as somebody experiencing the Vaasanaa-field), supports the perceived; produces the perceived; and throws away when moving off as another Vaasanaa field. So it is.

सर्वेषामेव जीवानां सर्वासामभितो दृशां समग्राणां पदार्थानामुत्पत्तिर्ब्रह्मणोऽनिशम्। (39.06)

लोकात्परादुपायान्ति तस्मिन्चित्त्वाद्विशन्त्यलं तन्मया एव सततं तरङ्गा इव सागरे। (39.07)

For all the Jeevas, whatever is perceived all around them, all the objects rise continuously from the Reality-state alone (from within themselves) (at each agitation of the mind). They rise up from the emptiness state of Reality (as the potential states to be experienced) and dissolve off into that emptiness alone; are made of that awareness alone; similar to the 'waves that rise up and dissolve off into the ocean' are the 'ocean-forms' only.

रामोवाच
Rama spoke

भगवन्स्तवातिगहनेयं वचनव्यक्तिर्न खल्वद्य वाक्यार्थमवगच्छामि। (39.08)

"Hey Bhagavan! What words you spoke now, sound very subtle and abstract. I am not able to grasp the essence of your words.

क्व किलातीतमनःषष्टेन्द्रियवृत्ति ब्रह्मतत्त्वं, क्व भङ्गुरेयं तज्जा पदार्थश्रीरिति वचनरचना।

Where forth is that the 'Principle of Brahman is beyond the grasp of the five senses and the mind', where forth the 'the statement made of contradictory ideas' (coined out of contradictory words like the fire is cold or water is burning, and so on) - that the 'panorama of objects that are seen as momentary in the world' rise from 'that alone'.

यदि चायमारंभो ब्रह्मणा आपतितस्तदनेन तत्सदृशेनैव भवितव्यम्। (39.09)

If this 'image-based world' has fallen out of the (formless) Brahman, then it should be similar to that alone.

यो यस्माज्जायते स तत्सदृश एव भवति। (39.10)

यथा दीपाद्दीपः पुरुषात्पुरुषः सस्यात्सस्यम्। (39.11)

Whatever comes out of anything should be similar to the original; like the light from the light; man from man; and plant from the plant.

यतो निर्विकाराद्यदागतं निर्विकारेणैवानेन भवितव्यम्। (39.12)

If anything comes out of the changeless, then that also should be changeless only.

अथैतद्व्यतिरिक्तं चिदात्मनस्तन्निष्कलङ्कस्य परमेश्वरस्य येयं कलङ्कापत्तिः।

Therefore, it is not logical to suppose that this 'faulty phenomenon' can come out of the 'Supreme taintless Parameshvara the Chit-essence' which is entirely of a different nature!"

इत्याकर्ण्य भगवान्ब्रह्मर्षिरुवाच। (35.13)

Hearing Rama's words, Brahmarshi Vasishtha spoke like this.

ब्रह्मैवेदं स्थितं नाम मलमस्तीह नेतरत्तरङ्गौघगणैरम्भः सिन्धोः स्फुरति नो रजः। (39.14)

द्वितीया कल्पनैवेह न रघूद्वह विद्यते ब्रह्ममात्रादृते वह्नावौष्ण्यमात्रादृते यथा। (39.15)

Brahman alone (as the understanding awareness of itself) exists as all these names; there exists nothing else as any taint. The 'waters of the ocean' alone burst forth as 'hosts of fierce waves' and not as 'dust'!

A 'second reality other than Brahman' does not exist even in imagination, Hey Rama!

Other than heat, there is nothing else in the fire!

रामोवाच

Rama spoke

निर्दुःखं ब्रह्म निर्द्वन्द्वं, तज्जं दुःखमयं जगत्, अस्पष्टार्थमिदं ब्रह्मन्न वेद्मि वचनं तव। (35.16)

Brahman-state is without pain and without duality. The world coming out of Brahman is filled with pain. I still do not grasp your words.

वाल्मिकिरुवाच

Vaalmiki spoke

इत्युक्ते तत्र रामेण चिन्तयामास चेतसा वसिष्ठो मुनिशार्दूलो राघवस्योपदेशने। (39.17)

When Rama spoke like this, Vasishtha the greatest among Sages, started to ponder as to, how to make Rama understand the Truth.

VASISHTA PONDERERS LIKE THIS

परं विकासमायाता नास्य तावदियं मतिः किञ्चिन्निर्मलतां प्राप्ता प्रोह्यते चेह वस्तुनि। (39.18)

Rama's intellect has still not expanded fully now (to grasp the subtle truths).

However, his mind has attained purity (through dispassion and discrimination) and yet is pushed away from the subtle essence of the talks.

यो व्युत्पन्नमनास्तस्य ज्ञातज्ञेतस्य धीमतः मोक्षोपायगिरां पारं प्रयातस्य विवेकतः

न कश्चित्कस्यचिद्दोषो नास्ति विद्यात्मनि ह्यलम्।

Only a person whose mind is mature in knowledge, who is able to experience the inner state of Reality, and has gone beyond the instructions about liberation through his understanding,

will not find any fault in any object or in any such words also (as instructed by me) (and will understand the subtle truths without any objection) since he will be in the 'state of Knowledge' that sees no divisions.

(Rama has not attained that level of realization yet.)

यावन्नोक्तं न विश्रान्तिं तावद्येत्येष राघवः।

However, Raaghava at this stage of understanding (where he is not attracted towards the world objects and not able to experience the Brahman state also) will not rest till he is given the right explanation.

अर्धच्युत्पन्नबुद्धेस्तु नैतद्युक्तं हि शोभते,

The statement uttered previously that *'everything rises from Brahman and dissolves into it'* will not be understood in the right way.

दृश्यानाया भोगदृशा भावयन्नेष नश्यति। (39.21)

(दृश्यानि आनयति उपस्थापयति संजीवयतीति वा 'दृश्याना' - allows the perception states to rise without control, makes them established as real or keeps them alive as real)

He will indeed get pushed towards ruin (because he is still stuck to the the 'half-evolved state' of realization, where there is 'dispassion towards the world, and yet there is no comprehension of subtle Brahman-state, which will force him to run away from the life-situations);

because of viewing the 'perceived phenomenon' as the field of experience only (as opposed to Brahman-state).

परां दृष्टिं प्रयातस्य भोगेच्छा नाभिजायते,

Only if a man has the experience of the state of Reality, he will not entertain the desire for sense-objects, (with the thorough understanding of the non-existence of the perceived phenomenon).

(Rama is not still able to let go of the reality of the world, and feels averse to his situation in life, and will not perform his duties as prescribed, or if there s still some Vaasanaa left back for the worldly things, he will lose control over the mind and drown in pleasures.)

सर्वं ब्रह्मेति सिद्धान्तः काले नामास्य युज्यते। (39.22)

'Everything is Brahman state only'; this conclusion has to be proved slowly in time through some more instructions.

आदौ शमदमप्रायैर्गुणैः शिष्यं विशोधयेत्पश्चात्सर्वमिदं ब्रह्म शुद्धस्त्वमिति बोधयेत्। (35.23)

In the beginning stage of the spiritual practice, the student's mind should be purified by making him develop the qualities of quiescence, self-control etc. After that only, he must be instructed that - *'everything is Brahman; and you are also the pure state of Brahman'*.

अज्ञस्यार्धप्रबुद्धस्य सर्वं ब्रह्मेति यो वदेत् महानरकजालेषु स तेन विनियोजितः। (39.24)

If the teacher instructs a half-enlightened ignorant student, *'All this is Brahman'*, then he is pushing him into 'great networks of hells'.

प्रबुद्धबुद्धेः प्रक्षीणभोगेच्छस्य निराशिषः नास्त्यविद्यामलमिति युक्तं वक्तुं महात्मनः। (39.25)

Only a student whose intellect can grasp the truth and who has left off the hankering after the sense-pleasures (by not seeing any object as real), is free of conceptions, and can be taught that there exists not the dirt of Avidyaa at all.

अपरीक्ष्य च यः शिष्यं प्रशास्यति विमूढधीः स एव नरकं याति यावदाभूतसंप्लवम्। (39.26)

If (without understanding the intellectual level of the student) the senseless teacher instructs a student without testing his intellectual level, then he will indeed stay in the hell for sure, till the dissolution times.'

(Wrong guidance is also wrong.)

वाल्मिकिरुवाच

Vaalmiki spoke

इति संचिन्त्य भगवानज्ञानतिमिरापहः तमुवाच मुनिश्रेष्ठो वसिष्ठो भूमिभास्करः। (39.27)

Having thought like this, 'the great Sage Vasishtha, the Sun of Knowledge shining on the Earth, the dispeller of the darkness called ignorance', addressed Rama.

वसिष्ठोवाच
Vasishta spoke

कलङ्ककलना ब्रह्मण्यस्ति नास्तीति वानघ, सिद्धान्तकाले वक्तव्यं स्वयं ज्ञास्यसि राघव,
ब्रह्म सर्वशक्ति सर्वव्यापि सर्वगतं सर्वोहमेवेति। (39.29)

O Taintless one! Whether Brahman is tainted or not (by appearing as the world appearance), I will explain to you at the end of the discourse.

Only at that time, you will be able to understand that '*Brahman is all-powerful, all-pervading and exists in everything*'; and you will also realize that '*I (Brahman) alone am all*'.

यथेन्द्रजालिनः पश्यसि चित्रा मायया क्रिया जनयन्तः, सदसतां नयन्त्यसच्च सतां नयन्ति,

तथैवात्मा अमायामयोऽपि मायामय इव, परम ऐन्द्रजालिको -

घटं पटं करोति, पटं च घटं करोति, उपले लतां जनयति मेरौ कनकतटे नन्दनवनमिव,

लतायामुपलमुत्पादयति कल्पपादपेषु रत्नस्तबकमिव,

व्योम्नि काननमध्यारोपयति गन्धर्व उद्यानामिव,

तस्मिन्जगति भविष्यति गगने कल्पनया नगरतां जनयति,

नष्टच्छायाञ्जनमिव व्योम धरातलं नयतीति, (31)

गन्धर्वनगरराजगृहे विपुलाङ्गनाजनामिव भूतले व्योम निवेशयति। (32)

You have seen how the magicians perform various illusory acts, making the real into unreal and the unreal into real.

Likewise, the 'Reality state of Aatman essence', itself being non-deluded, deludes as it were; and like a great magician -

turns the pot into a cloth; cloth into a pot;

produces the creeper in the stone, like the gardens in the golden mountain of Meru;

produces the stone in a creeper like clusters of jewels blossoming on the Kalpa tree;

produces a forest in the sky like the illusory gardens of Gandharvas;

creates city-like structures in the future-sky through conception;

makes the whole sky dark like collirium and puts it above the earth;

like placing hosts of pretty women inside the illusory palace of the Gandharva king, it places the sky (filled with beautiful stars, moon and sun) above the Earth-pedestal.

रक्तकुट्टिमेष्वाकाशप्रतिबिम्बमिव किञ्चिदस्ति जगति भविष्यति वा बभूव। (35.33)

The sky getting reflected on the floors studded with the gems looks colourful, but actually is colourless only; similarly, 'nothing is, will be, or was there' actually.

(Everything that you perceive is just the emptiness of Chit reflected in varieties of minds.)

यदीश्वरो व्यक्तरूपो विचित्रतामुपेत्य निदर्शयति। (39.34)

All this is the expressive nature of the Ishvara (Reality-state).

He alone makes a show of all this by taking on various forms.

सर्वमेव सर्वथा सर्वत्र यथा संभवत्येकमेवेह वस्तु विद्यत इति

तस्माद्दर्शार्मर्षविस्मयानां क्व वाऽवसरो राम। (35.35)

When it has been stated that '*whenever, wherever, anything, in whatever manner, howsoever, occurs, all that is there is - the One second-less Brahman*', what is there to be happy or sad or be surprised about anything, Hey Rama?

समतयैव सततं धृतिमता स्थातव्यम्। (39.36)

Always the 'steady-minded one' should have equanimity in the mind.

विस्मयस्मयसंमोहहर्षार्मर्षविकारितां समतावलितस्तज्ज्ञो न कदाचन गच्छति। (39.37)

A 'Knower who is endowed with equanimity' does not ever attain the faulty states of 'surprise, arrogance, illusion, happiness, and intolerance' (for he sees Brahman alone rising as all the perception states).

अपर्यवसाने देशकालवति चित्रा हि जगति युक्तयो दृश्यन्ते। (39.38)

When the equanimity is not lost, then the 'varieties of scenes in the world that are bound by space and time measures are perceived' as if rising through some magical trick (as beyond logic).

एताश्च युक्तीर्नामासावात्मा यत्नेन रचनां करोति न चोत्पन्नां तिरस्करोति सागर इव वीचीः। (39.39)

'Aatman of such creative nature' does not (like the ordinary magician) create something and destroy something with any effort, similar to the ocean which does not effort-fully create the waves or destroy them.

किं तर्हि क्षीर इव घृतं घट इव मृदि पट इव तन्तुषु वट इव धानायात्मन्येव स्थिताः शक्तयः

प्रकटतामागता व्यवह्रियन्तेऽविरचितमेव तरङ्गवत्। (39.40)

However, like the ghee coming out of milk, like the pot coming out of clay, like the cloth coming out of the threads, like the tree coming out of the seed-

the 'powers existing in the Aatman' express out and are perceived in the world (by itself).

नात्र कश्चित्कर्ता न भोक्ता न विनाशमेति। (39.41)

However, everything is uncreated only, like the waves in the ocean.

There is no one who creates; no one who experiences; no one who perishes.

केवलमात्मतत्त्वे साक्षिणि निरामये समतयात्मनि नित्यमसंक्षुब्धे तिष्ठति सत्येवं संपद्यते। (39.42)

Since this 'principle of Aatman' remains as the 'witness consciousness' -

which is - 'bereft of all afflictions, staying equally in everything, without any perturbations ever', this 'world phenomenon' occurs in this manner (supported by it).

सति दीप इवालोकः सत्यर्क इव वासरः सति पुष्प इवामोदः स्वतः संपद्यते जगत्। (39.43)

Like the light when the lamp is there; like the day when the sun is there; like the fragrance when the flower is there; the world appears by itself (in the presence of the witness-state).

[*That 'is'; and so 'this appears as if it 'is'.*]

आभासमात्रमेवेदं परिदृश्यत एव च स्पन्दः समीरणस्येव न सन्नासदवस्थितम्। (39.44)

Whatever is seen all around is appearance only.

It is neither real, nor unreal similar to the movement of the wind.

निर्दोषवदेव जागतीनां दृष्टीनां परमार्थतो भगवान्स्थितो विनष्टानां पुनः कर्ता कृतानां वा नाशयिता

स केवलं कदाचित्प्रकटाः कदाचिदल्पप्रकटाः कदाचिदप्रकटास्तारक इव कुसुमराशयः। (39.45)

The 'Supremacy (Bhagavaan)', actually remains untainted by the perceived phenomena of the world.

He makes again what has perished; destroys what is already made.

He for the hosts of worlds is like the 'sky' for the 'stars which look like heaps of flowers scattered across the sky', where the stars are sometimes seen, sometimes seen only a little; sometimes not seen at all.

नश्यतीह हि तद्वस्तु नात्मभूतं यदात्मनः,

कथं नश्यति तद्वस्तु स्वात्मभूतं यदात्मनः, (46)

'That object which does not have the essence of Aatman' indeed perishes!

How can that which has the 'essence of Aatman' perish ever?

(*So, nothing can perish at all.*)

जायते नैव तद्वस्तु नात्मभूतं यदात्मनः,

जायते चैव तद्वस्तु स्वात्मभूतं यदात्मनः (47)

'That object which does not have the essence of Aatman' cannot be produced at all.

That object which has the 'essence of Aatman' alone can be produced.

(*So, everything that is there is the imperishable Aatman alone.*)

कथं तज्जायते तस्मात्स्वात्मभूतं यदात्मनः। (39.48)

How can that which has the essence of Aatman be produced at all (as another thing)?

(*So, nothing is produced at all as different from the Aatman.*)

तस्मात्संयग्ज्ञानवशाद्ब्रह्मणः सर्वपदार्थानामागमः। (39.49)

Therefore, since Brahman alone is the essence of all the objects that are known, all these objects rise by the power of Knowledge only.

[Whatever is experienced by anyone as some world-scene with objects and people, rises from within only, from the Chit-essence only (the existence-awareness in all), as Bodha (understanding of information, and also the information) filtered through the tainted screen of Vaasanaas, and appears as a world outside.

A Brahman-Knower, who is without Vaasanaas, sees Brahman alone rising from Brahman as the world-scene as seen by Brahman. A Knower is just the 'vision of Brahman' and not a person as such. He is the 'eye of Brahman' seeing itself.]

अवतीर्णानां च तेषामवतारणसमकालमेवाविद्योदेति तत्त्वज्ञानं दृढतामेति तदनु

शतसहस्रस्कन्धो विचित्रशुभाशुभफलभरफलितो भूरिशखः स्फारतामेति संसारद्रुमः। (39.50)

For those who have descended down (as the Jeevas made of the pile of Vaasanaas), at the very moment of their descent, absence of knowledge occurs (being blocked by the Vaasanaas).

The very same ignorance (of the truth) becomes affirmed.

Following that, the 'tree of Samsaara' grows enormously with its hundred thousand trunks, filled with various types of fruits of good and bad results growing on its abundant branches.

आशामञ्जरिताकृतिं विफलितं दुःखादिभिर्दारुणैर्भोगैः

पल्लवितं जराकुसुमितं तृष्णालताभासुरं

संसाराभिधवृक्षमात्मनिगडं च्छित्त्वा विवेकासिना

मुक्तस्त्वं विहरेह वारणपतिः स्तंभादिवोन्मोचितः। (39.51)

Cutting off the 'Samsaara-tree' -

which is filled all over with clusters of desire-blossoms,

giving out bad fruits; filled with sprouts namely experiences of terrible sufferings and pains; covered with flowers of old age;

looking splendid with the entwined creeper of 'Trshnaa' (thirst for pleasures);

and which is binding you-

- with the 'axe of discrimination',

you roam about here freely like the 'chief of elephants released from the pillar to which he was tied'.