

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY THREE

[JAGAT IS NON-EXISTENT! SO WHAT?]

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

जगत्संपन्नमेवेदं संपन्नं किञ्चिदेव न शून्यमेव च भामात्रं मनोविलसितं स्थितम्। (45.01)

The Jagat has formed like this; yet nothing has formed at all.

It is emptiness alone; just an appearance; a play of the mind.

(This Brahmaanda is not fixed in particular time or space frame as an absolute solid thing, with a beginning and end.)

न देशकालावेतेन ब्रह्माण्डेनावृतौ स्थितौ मनगपि महारूपवताप्याकाशरूपिणा। (45.02)

The 'time and space' do not in the least envelop the Brahmaanda that is seen as a huge solid structure filling the expanse of space.

एतत्संकल्पमात्रात्मा स्वप्नदृष्टपुरोपमं यत्रैव तत्र तच्छून्यं केवलं व्योम संस्थितम्। (45.03)

It is made of the essence of conception only (as ideas). It is like a city seen in a dream.

Wherever you perceive, it is just emptiness. Only the empty expanse exists.

[A world needs no Brahmaa to create it actually; delusion alone is enough!

You just have to see everything in the incorrect way; the world rises by itself with its Brahmaa.]

अभित्तिरागरचनमपि दृष्टमसन्मयं अकृतं कृतमेवेतद्व्योम्नि चित्रं विचित्रकम्। (45.04)

Though not made of solid walls or colours, though unreal, it is still perceived.

Though not created, it is created as if in emptiness! Strange indeed!

मनसा कल्पितं सर्वं देहादिभुवनत्रयं संस्मृतौ कारणं चैतच्चक्षुरालोकने यथा। (45.05)

All that is seen as the 'physical bodies of the inert and conscious natures', and the 'tri-world phenomena' – all these are conceived by the mind only.

The world founded on 'remembrance' only (since the present becomes the past in an instant, and memory alone sustains the stability of experiences).

When you open the eyes, immediately in an instance, all the images come into being;

so also, the ordinary sense-perceptions of sound etc, bring forth the ideas of the world instantly.

आभासमात्रं हि जगद्धटावटपटभ्रमैः आवर्तते, न सदूपात्पृथक्कुड्यादयः स्थिताः। (45.01)

The world is whirling with the illusory forms of pots, trees, and clothes (as all the shapes with names) and is just an appearance only. The objects do not exist as different solid things (independent of the perceiver).

(Every object is just Bodha only; just the knowledge produced by the senses, and the mind-construed narrative.)

मनसेदं शरीरं हि वासनार्थं प्रकल्पितं कृमिकोशप्रकारेण स्वात्मकोश इव स्वयम्। (45.07)

Mind has conceived this body (as a conception) to fulfil the Vaasanaas, like the silk-worm building a cocoon around itself.

न तदस्ति यन्नाम चेतः संकल्पमंबरं न करोति न चाप्नोति दुर्गमप्यतिदुष्करम्। (45.08)

There is nothing Rama, that the mind does not conceive in the emptiness; nothing it does not do, nothing it does not attain, even if it is extremely difficult.

(Any world of any type can exist because of the power of the mind to conceive.)

सर्वशक्तिधरे देवे का नाम ननु शक्तयः न सम्भवन्त्याश्रियन्ते याभिरन्तर्मनोगुहाः। (45.09)

What powers do not rise there in the 'Reality-state (Deva, the glittering state of the perceived) that holds all the powers that can ever be there, that do not inhabit the dark mind-caves!

सत्तासत्ते पदार्थानां सर्वेषां सर्वदैव हि महाबाहो सम्भवतः सर्वशक्तौ विभौ सति। (45.10)

The realness of all the objects at all times hey Rama, is experienced, only because of the omnipotent omnipresent Reality-state only!

(The Chit-essence within the 'unreal you' is real; so whatever the mind conceives becomes real by the presence of Chit only.)

पश्य भावनया प्राप्तं मनसैवात्मजं वपुः तस्मात्तत्कलनां राम सर्वशक्तियुतां विदुः। (45.11)

Observe your body also as the result of your conception only (and looks real also).

That is why Rama, the conception is said to be very powerful.

स्वसंकल्पकृताः सर्वे देवासुरनरादयः स्वसंकल्पोपशमने शाम्यन्त्यस्नेहदीपवत्। (45.12)

The (body-identities) of Devas, Asuras, humans and others are all created by one's own conceptions. When the conception ends, they all (identities) dissolve away, like the lamp-light in the absence of oil.

आकाशसदृशं सर्वं कल्पनामात्रजृम्भितं जगत्पश्य महाबुद्धे सुदीर्घं स्वप्नमुत्थितम्। (45.13)

Everything is equal to the empty expanse of the sky, shining in the light of imagination. Hey Intelligent Rama, see the world like the rise of a prolonged dream.

न जायते न म्रियते इह किञ्चित्कदाचन परमार्थेन सुमते मिथ्या सर्वं तु विद्यते। (45.14)

Nothing ever gets born. Nothing ever dies here in reality.

Hey intelligent one, everything exists indeed as false.

न वृद्धिमेति नो ह्यसं यन्न किञ्चित्कदाचन किं वा तनु भवेत्तत्र का नाम खण्डना। (45.15)

That which is not a thing at all (that can be sensed by the mind), that which does not increase or decrease at anytime (but stays the same always as the witness-state In each and every being), what can fade there? How can 'slicing' (division) ever happen in that (division-less) state?

भूमभूतं स्वकायोत्थमपश्यन्निपुणं दशा राघवाऽमहता स्वान्तः किमज्ञ इव मुह्यसि। (45.16)

Raaghava! Why do you get deluded like the ignorant by having a lowly vision, without getting the 'subtle vision of the essence' 'which looks as the many and which rises from its own body (made of potential states only)'?

मृगतृष्णा यथा तापान्मनसो निश्चयात्तथा असन्त एव दृश्यन्ते सर्वे ब्रह्मादयोऽप्यमी। (45.17)

Just like the mirage of the river rises from the heat, Brahmaa and others also are seen though non-existent, by the certainty felt by the mind.

द्विचन्द्रविभ्रमप्रख्या मनोरथवदुत्थिताः मिथ्याज्ञानघनाः सर्वे जगत्याकारराशयः। (45.18)

The 'heaps of forms in the world' are 'densely shaped by the incorrect knowledge' only, and have risen as a 'mind-chariot, like the 'illusion of the double moon'.

यथा नौयायिनो मिथ्या स्थाणुस्पन्दमतिस्तथा असत्तैवोत्थिता नित्यमाकाराणां परम्परा। (45.19)

The succession of forms has risen falsely, like the movement of the pillar (on the ground) for the travellers in the moving ship.

इन्द्रजालमिदं विद्धि मायारचितपञ्जरं मनोमनननिर्माणं न सन्नासदिव स्थितम्। (45.20)

Understand this to be just a magical feat, or a cage created by the delusory power of Maayaa, and produced only by the ideas in the mind, and staying as real but unreal in essence.

ब्रह्मैवेदं जगत्सर्वमन्यतायास्ततः कुतः प्रसङ्गः कीदृशः कोऽसौ क्व वा सा परितिष्ठति। (45.21)

This entire world is Brahman alone! Wherefore can the possibility of difference be there at all?

How, what type of, which difference can exist at all?

[The Reality of Emptiness is empty of the emptiness also, and is seen as the empty expanse filled with various lines of divisions. The shapes appearing in-between these lines are referred to as the objects with names.

What difference is there except for the names and qualities superimposed on these meaningless shapes?]

अयं गिरिरयं स्थाणुरित्याडंबरविभ्रमः मनसो भावनादार्ढ्यादसन्सन्निव लक्ष्यते। (45.22)

'This is the mountain, this is the pillar' - such sort of boundless delusions look as if real though unreal, by the firmly held belief of the mind (about the reality of the shapes and names).

प्रपञ्चपतनारम्भं प्रमत्तस्य इदं जगत् सकामतृष्णामननं त्यक्त्वान्यद्राम भावय। (45.23)

For a deluded man, this world marks the beginning of the 'fall' (countless births), Rama!

Renounce the thoughts of lust and sense pleasures, and think of the other one (the essence of Aatman).

यथा स्वप्नो महारंभो भ्रान्तिरेव न वस्तुतः दीर्घस्वप्नं तथैवेदं विद्धि चित्तोपपादितम्। (45.24)

Just as the dream-experience of even great undertakings is just a delusion and not real, understand that this world also is a long dream created by the mind.

दृश्यमानमहाभोगं गृह्यमाणमवस्तुकं कोशमाशाभुजङ्गानां संसाराडम्बरं त्यज। (45.25)

Discard completely (the belief in the reality of) this grand show of world (made of emptiness), which looks tempting with its attractive looks, which vanishes when you hold on to it, which is a hollow hole for sheltering the serpents of desires.

असदेतदिति ज्ञात्वा माऽत्र भावं निवेशय, अनुधावति न प्राज्ञो विज्ञाय मृगतृष्णिकाम्। (45.26)

Understanding its unreal nature, do not ever get attached to it. A wise man does not chase the 'mirage waters' (to satisfy his thirst), when he understands its unreal nature.

स्वसंकल्पात्स्वरूपाढ्यां मनोरथमयीं श्रियं योऽनुगच्छति मूढात्मा दुःखस्यैव स भाजनम्। (45.27)

The fool, who follows the 'riches, (namely the perceived shapes with names) produced by his mind-chariot, out of its own conceptions', ends up in great pains only.

(Suppose the world alone was real, then no harm in believing in the world; but through reason it has been proved that the world is nothing but the state of sense-agitation. How can the mind-agitations differently rising from different minds be understood as stable or have a universal reality status?)

वस्तुन्यसति लोकोऽयं यातु काममवस्तुनि,

If the reality state is not at all there, then a man can desire the non-real.

(Reality state is indeed there, on which this unstable universe gets written on.

If the costume alone is seen, then there must be a man who wears it and is hidden by the costume.

Therefore, there must be something beyond the picture presented by the senses and the mind.)

यस्तु वस्तु परित्यज्य यात्यवस्तु स नश्यति। (45.28)

But he, who discards the reality and goes after the unreal, is sure to perish.

मनोव्यामोह एवेदं रज्ज्वामहिभयं यथा भावनामात्रवैचित्र्याच्चिरमावर्तते जगत्। (45.29)

This world is just a 'delusion of the mind', like the fear of a snake when seeing the rope.

This world keeps rolling on because of the wrong conceptions only.

असदभ्युदितैर्भावैर्जलान्तश्चन्द्रवच्चलैः वञ्चयते बाल एवेह न तत्त्वज्ञो भवादृशः। (45.30)

A child can get fooled into believing the moving moon seen in the waters.

A wise one like you should not get fooled by misconceptions.

य इमं गुणसंघातं भावयन्सुखमीहते प्रमार्ष्टि स जडो जाड्यं वह्निभावनया स्वया। (45.31)

He who believes in the 'collection of sense information' as objects, and feels joy in their contact, is an idiot who tries to remove the cold by imagining the fire.

असदेवेदमाभोगि दृश्यते जलपञ्जरं मनोमनननिर्माणहृदये नगरं यथा। (45.32)

All that is seen as the solid perceived, is a 'cage of foolishness' only, like a 'city seen within' 'through the imagination of the mind'.

इदं चित्तेच्छयोदेति लीयते तदनिच्छया मिथ्यैवं दृश्यते स्फीतं गन्धर्वनगरं यथा। (45.33)

This 'world reality' rises by the 'wants that fill the mind'; it dissolves by 'maintaining no-wants'.

This world is falsely perceived as solid, like the huge structure of a 'city of illusion'.

(Rama, why should you feel distressed if the world is proved as unreal?)

राम नष्टे जगत्यस्मिन्न किञ्चिदपि नश्यति युक्तेऽपि न जगत्यस्मिन्न किञ्चिदपि युज्यते। (45.34)

Rama, nothing perishes if this world gets destroyed; nothing increases if this world keeps growing also.

(The reality seen in the world is destroyed through Vichaara; but the reality of the world increases through non-Vichaara.

The world-mirage is just a delusion surviving through ignorant minds.

Nothing is gained or lost if you understand the truth of its unreal nature.)

मनःप्रकल्पिते भग्ने हृदि विस्तीर्णपत्तने वृद्धिं चोपगते ब्रूहि किं वृद्धं कस्य किं क्षतम्। (45.35)

If a city built in the mind through imagination perishes or develops, what loss can be there for anyone, tell me!

क्रीडार्थेन यथोदेति बालानां हृदि वर्तनं मनसा तद्देवेदमुदेत्यविरतं जगत्। (45.36)

This world is just a continuous creation in the mind, similar to where the children while playing, make up 'stories after stories of a family etc' (on the fly).

न किञ्चित्कस्यचिन्नष्टमिन्द्रजालजले यथा भ्रष्टे नष्टे तथैवास्मिन्संसारे वितथोत्थिते। (45.37)

If the water created by magic disappears, there is no loss felt by anybody.

Whether this meaningless world vanishes or perishes, there is no big loss.

यदसत्तदसत्स्याच्चेन्न किं कस्य किल क्षतं, ततो हर्षविषादानां संसारे नाम नास्पदम्। (45.38)

If what is 'unreal' is 'unreal or not', what harm befalls anyone?

There is nothing to feel happy or sad about this world (which rises like the vision of the infected eye).

असदेव यदत्यन्तं तस्मात्किं नाम नश्यति, नाशाभावे हि दुःखस्य किं प्रसङ्गो महामते। (45.39)

When extreme non-existence is alone perceived, then what is there to perish at all?

When there is no destruction at all, what is there to lament about, hey Intelligent one?

सदेव वा यदत्यन्तं तस्य किं नाम नश्यति ब्रह्मैवेदं जगत्सर्वं सुखदुःखे किमुत्थिते। (45.40)

When what exists is extremely real (as the Reality state), what destruction is possible for it?

Brahman alone is this entire perceived world. What is there to be happy or sad about?

असद्वापि यदत्यन्तं वृद्धिः स्यात्तस्य कीदृशी, वृद्धेरभावे हर्षस्य कः प्रसङ्गो महामते। (45.41)

When it is extremely unreal, how can it ever increase (or change into something else)?

When it cannot increase, then where is the question of happiness (that can arise by the change), hey Intelligent one?

सर्वत्रासत्यभूतेऽस्मिन्प्रपञ्चैकान्तकारिणि संसारे किमुपादेयं प्राज्ञो यदभिवान्छतु। (45.42)

'This world-appearance that is made of the five elements, and seen everywhere in all the directions' is fully unreal and is perishable (through knowledge).

(What can anyone want or discard in this unreal information-whirlpool?)

सर्वत्र सत्यभूतेऽस्मिन्ब्रह्मतत्त्वमयेऽपि च किं स्यात्त्रिभुवने हेयं प्राज्ञाः परिहरन्तु यत्। (45.43)

What is there in this world for a wise man to want anything?

When the 'Supreme principle of Brahman' alone shines as the reality everywhere, what is there that is wretched enough to be discarded by the wise?

असत्सद्वा जगद्यस्य तेनासौ सुखदुःखयोः अगम्य एव, मूर्खस्तु तद्विनाशेन दुःखितः। (45.44)

Whether the world is real or unreal, the pains and pleasures cannot affect a wise man.

Only the fool worries about its destruction (as at death) (and is afraid of Moksha also).

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा, योऽभिवान्छत्यसद्राम तस्यासत्तैव दृश्यते। (45.45)

That which is not there in the beginning or end, it is not there in the present also.

(That which is not there cannot exist ever.)

One, who craves for this unreal, sees only the 'unreal'.

(He can never comprehend the Reality state ever.)

आदावन्ते च यत्सत्यं वर्तमानेव सदेव तत्, यस्य सर्वं सदेव स्यात्तस्य सत्तैव दृश्यते। (45.46)

That which is there in the beginning and end, it is there in the present also.

He, for whom everything is 'real', sees only the 'real'.

(He is never bothered about the unreal which does not exist at all.)

असत्यभूतं तोयान्तश्चन्द्रव्योमतलादिकं बाला एव अभिवान्छन्ति मनोमोहाय नोत्तमाः। (45.47)

Only the 'immature children' will want the 'moon and the sky-reflections in the water', by believing them to be real, and feel satisfied as if they have got the real moon and the sky; but not the wise ones.

बालो हि वितताकारैर्वस्तुरिक्तैः प्रयोजनैः संतोषमेत्यनन्ताय दुःखाय न सुखाय तु। (45.48)

Only an immature child will feel happy with the varieties of toys with their various functions; yet he will only end up crying and lose his joy in the end, when they break into pieces.

तस्मान्मा त्वं भवो बालो राम राजीवलोचन अविनाशमिहालोक्य नित्यमाश्रय सुस्थिरम्। (45.49)

Therefore, do not become an immature child, hey Lotus-eyed Rama.

Observe the imperishable here (as the support of this perceived), and take shelter in the stable reality.

असदिदमखिलं मया समेतं त्विति विगणय्य विषादितास्तु मा ते।

सदिह हि सकलं मया समेतं त्विति च विलोक्य विषादितास्तु मा ते। (45.50)

'All this along with me (ego of name and form) is unreal' – understanding this fact, be without sadness.

'All this along with me (as the Brahman-essence) is real' - observe this truth, and be without sadness.

वाल्मीकिरुवाच
Valmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम
स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरेण सहाजगाम। (45.51)

When the Sage was speaking these words, the day ended; the sun (ina) set;
the assembly saluted the Sages and went to complete the sacred bath for attending to evening rites;
and as the night ended, they all returned along with the rays of the sun.