

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 THIRTY

{THAT THOU ART/TATTVAMASI}

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHAPTER THIRTY

THAT THOU ART/TATTVAMASI

वसिष्ठोवाच

Vasishta spoke

[Whether the world is real or not real, whether the body is real or unreal, what matters; stay as the non-inert self-awareness only! Why get connected to the inert moving patterns of the sense-information?]

नास्तीदमिति निर्णय सर्वतस्त्यज रञ्जनां, यन्नास्ति तत्प्रति किल केवास्थेह विचारिणाम्। (56.01)

Ascertaining within yourself (through Vichaara), that nothing of 'this (concocted inert perceived phenomenon)' exists (except as an apparent reality), discard attraction to all the things completely.

How can a wise man entertain trust in something that is not there?

दृश्यमानमथेदं चेदस्ति सतामुपागतं, तिष्ठ स्वात्मनि, बध्नासि त्वं किमत्र किलात्मताम्। (56.02)

Even if you believe that what you perceive is some absolute reality that exists independent of you, even then remain in the 'state of the Aatman' only (as the analytical self) (unattached to everything).

Why do you bind the identity to this (inert body-) thing here (which is just an outside pattern, like an image seen in the mirror)?

अथ चेदस्ति नास्तीदमिति निश्चयवानसि तथापि भावनासङ्गः कथं युक्तश्चलाचले। (56.03)

If you are sure that the Self alone exists and this Jagat is non-existent, then how can you place any trust in the unstable state of the world, and feel connected to it?

नेदमस्ति जगद्राम तव नास्ति महामते केवलं स्वच्छमेवेत्थमाततं मितमीदृशम्। (56.04)

Rama, this Jagat is not there at all as a solid reality; and does not belong to you also, hey Intelligent one! Only the taintless Reality spreads-out in this manner like this, as if with limitations.

[Only the Reality-state is there, referred to by the term Brahman which shines as you, me, and all the others.

If you see the Jagat as real, then you have to take that Brahman-state alone to be the Creator, since nothing else or no one else is there other than that. However, that formless state has no senses or mind or intellect as its limiting adjuncts.

Therefore, how can it create anything as an entity entertaining some purpose of Creation?

How can it create anything, and for achieving what great fulfilment?]

नेदं कर्तृकृतं किञ्चिन्न वा कर्तृकृतक्रमं, स्वयमाभासते चेदं कर्त्रकर्तृपदं गतम्। (56.05)

This Jagat you see as if solid and real is not created by any Creator at all; there is also no process of an entity doing the action of Creation (as an agent of action like a divine entity).

All this shines by its (Brahman) own splendour by itself.

The Reality (by its mere presence) gets known as the Creator who creates, (like the Sun who allows all the actions to occur, by his mere presence).

(Do not fall into the deep pits of philosophical views that are lost in these theories of Jagat-creation based on the reality of the Jagat-appearance).

अकर्तृकं जगज्जालं भवत्वथ सकर्तृकं, मा त्वमेतेन शबलं भावयन्नास्व चेतसि। (56.06)

Let the phenomenon of the Jagat-appearance that is not created by anyone, be a 'created one' also (according to you); yet do not stay confused by the different types of 'Jagat-creation theories' presented by the scholars (as per their own ideas and beliefs).

(What explanation of a Creation can stay valid when the Jagat itself is not really existent, except as a mind-construe?)

सर्वेन्द्रियविहीनात्मा कर्तेव स जडोपमः, अकर्तृ च तदा मन्ये काकतालीयवज्जगत्। (56.07)

He (Brahman-state) is the Creator, but is equal to an inert thing that is bereft of all the sense-organs.

Therefore, this Jagat, as per my conclusion is without a Creator.

It arises as a factor of co-incidence only, as in the maxim of the crow and the palm leaf.

['Reality' 'is'; so the Jagat gets seen, like the crow sits and the leaf falls down. There is no causality here.

Reality itself exists as the Jagat-reality, as its very nature, like the gold exists in some shape or other.

Gold is not the creator of the shape; so also, Brahman is not the Creator of the Jagat-state.]

काकतालीययोगेन जातं यत्किञ्चिदेव तत्तस्मिन्भावानुसन्धानं बालो बध्नाति नेतरः। (56.08)

Whatsoever is there, that occurs as a factor of coincidence only (as a network of Vaasanaa-filled mind-states).

Only an immature mind as that of a child can attribute reality to it; not others (the mature thinkers).

(A child believes in a ghost as real, not so an intelligent adult.)

[There is not as if, some emptiness-state is attained where the Jagat is destroyed through realization and it will exist no more, and the quiescent state alone will be left back as some Moksha; because the Jagat is not existent at all as anything, and there is nothing as a Jagat that can cease to exist.

Understanding this factor is termed as realization, and not the want of Jagat- destruction.

You cannot run away from the perceived. Stay where you are and know it as non-existent. That is the real Moksha for you.]

न कदाचिदिदं शान्तं जगद्राम न च क्षयि, अजस्रं दृश्यमानत्वाद्भावित्वाच्च पुनःपुनः। (56.09)

Rama, this Jagat (which is pure voidness and is completely non-existent) never subsides, nor does it get destroyed, since it is perceived and conceived, again and again countless times.

न कदाचिदिदं चास्ति जगद्राम न च क्षयि, अजस्रं क्षीयमाणत्वाद्भास्तित्वाच्चानुमानतः। (56.10)

Rama, this Jagat is non-existent (*unlike the ever-existent Aatman*); it cannot be destroyed also as if it is really existent, since it is destroyed a countless times (*since every Jagat of every mind has a beginning and end*) and proved as non-existent through 'inference' (*since it is produced newly at every wink of the eye, as it were*).

[Jagat is non-existent in the past and in the future also, since the past and future are mere concepts; and it is non-existent in the present also. It exists in the 'present' as just the sensed experience of minds that are tainted by ignorance.

Jagat is nothing but a 'flow of sense-experiences' only; which is explained by the mind with its own whims and fanciful connections. This 'flow of sense-experiences' is nothing but 'some awareness state of knowing an object of knowledge'.

This 'Knowing state' is the 'nature of Reality'.

Therefore, the Jagat as imagined by the deluded minds is non-existent except as an imagination.

It cannot be destroyed since it never came into existence.

It is destroyed also again and again in each mind, at each and every second.

Therefore, where is the question of destruction of the Jagat, so that you can reach a quiescent state where the Jagat ceases to exist? How can that which stays destroyed always, ever get destroyed?

How can that, which is not at all existent, get destroyed ever?]

सर्वेन्द्रियपदातीतो यदा कर्तेह विज्वरः कुर्वाणः सर्वदा खेदं न कदाचन गच्छति। (56.11)

The so-called Creator (Reality of Brahman) is beyond the reach of the senses and is not tainted by any delusion. (*Delusion alone is the Creator of the Jagat.*)

Though creating the Jagat (as if real), the Reality-state does not do any effort, as a work of Creation. (*Therefore, Brahman is not the Creator of the Jagat.*)

[Jagat is nothing but some Bodha, the information-state that gets recycled again and again by the mind-power.

Whatever gets sensed by the senses as some information of sound etc is explained by the mind as the presence of some solid object that is moving and non-moving, living and non-living.

Sense-information is nothing but 'Bodha'. 'Bodha' seen through the mind becomes the 'Jagat-Bodha' like the sunlight seen through the water-drops becomes the rainbow.

'Niyati' is what controls this flow of information, so that the Jagat always looks sane and real.

'Niyati' also is the 'power of the mind'. The 'power of the mind' belongs to the 'Reality-state' only.

Reality-state alone exists as the mind and the narrative-reality of the Jagat.]

तेनेयं नियतिः प्रौढा भावभावदशामयी ईदृश्येव स्थिरा दीर्घा मिथ्योत्थापि च दृश्यते। (56.12)

Therefore, this Niyati (the controlled flow of Bodha) is well-established, is of the nature of the absence and presence of objects, is stable, prolonged; and is seen as real, though falsely produced.

[What is meant by the phrase- the 'presence and absence of objects'?

Reality-state is a pile of potential information filled to the brim. To bring them all out in a queue system, one after the other, without creating a chaos, is the function of Niyati.

When one set of information as an object, say a tree is produced, that information has to get blocked and another set of information has to reveal itself as a rock or a cow.

You cannot instantly receive all the information of all the objects at once.

When you receive the information of objects one by one, the time and place factors are produced naturally.

That is why Niyati and Kaala are said to be inseparable.

Actually all the objects are in the unrevealed state only at all times, as if concealed by darkness.

When you are aware, or see with the torchlight of awareness, the objects get revealed one by one, and disappear when the light of awareness moves towards another object.

The 'absent objects' remain present as memories and are stored in the mind as the Jagat-conception.]

[Time is endless. As long as some one sees something, the Jagat will keep on existing as a delusion state.

Man has at the most a hundred years of life-span.

Imagine the countless Creations that have occurred in the past and that will occur in the future, through delusion.

What does your little existence for just a few years as a human-body amount to?

Why would the Reality get bound to such an existence as 'you'?]

अपर्यन्तस्य कालस्य कश्चिदंशः शरच्छतं तावन्मात्रमहाश्चर्यः, किमर्थं सोऽनुधावति। (56.13)

For the endless span of time, the hundred autumn-span of life (of a human) is just a micro-point of experience (counting to nothing at all) that is considered as a great wonder for that tiny time-span only.

Why would the Reality-state get bound in such a state (as you suppose)?

WHY FEEL ATTACHED TO THE INERT OBJECTS AS POSSESSIONS?

स्थिराश्चेज्जगतां भावास्तत्त्वादास्था न शोभते कथमन्योन्यसंश्लेषो जडचेतनयोः किल। (56.14)

Even if the objects of the Jagat are considered as solid realities of a truly existing Jagat, it is not proper to be attached to them, since by principle there is a difference between the conscious entity and the inert object, and they cannot stick to one another.

अस्थिराश्चेज्जगद्भावास्तदप्यास्था न शोभते पयःफेनास्थिरस्यान्ते दुःखमेषा ददाति ते। (56.15)

If the objects of the Jagat are considered as unstable, then also, attachment to them does not seem proper because, having just a momentary existence like the foam of the ocean-waters, they will only end up by giving pain when they perish.

आस्थाबन्धो महाबाहो जगद्भावत्वमात्मनः न स्थिरास्थिरयोः फेनशैलयोरिव राजते। (56.16)

Hey mighty armed Rama! The bondage of attachment one has towards the objects of the Jagat is indeed painful at the end (whether they are stable or unstable) because when you hug the (stable) mountain, it hurts, and when you hold the (unstable) foam, it dissolves off.

REALITY-ESSENCE DOES NOT DO ANYTHING AS A CREATION

सर्वकर्ताप्यकर्तव्यं करोत्यात्मा न किञ्चन तिष्ठत्येवमुदासीन आलोकं प्रति दीपवत्। (56.17)

Though the Creator of everything, the Reality-essence is not the Creator, and does nothing at all.

It remains indifferent like the lamp towards the lighted objects (though the lamp alone reveals the objects).

कुर्वन्न किञ्चित्कुरुते दिवाकार्यमिवांशुमान्गच्छन्न गच्छति स्वस्थः स्वास्पदस्थो रविर्यथा। (56.18)

Though producing everything, it does not produce anything at all, like the Sun creating the day.

(Sun's presence is itself the day; the Sun does not produce the day, as the Creator.)

Though the Sun appears as if it is moving, it actually does not move from its place.

(Aatman does not move, but is aware of the 'sense of movement' as the changing place and time measures.)

So also, the awareness does not move towards any object to reveal it, and stays without swerving from its original state of unperturbed nature.

[From where did this Jagat rise up from? No one seems to know.]

यतःकुतश्चिदेवेदं संपन्नमिव लक्ष्यते अरुणातीरवद्वारिपूरावर्तवदाततम्। (56.19)

For example 'Arunaa River' is very shallow, and its banks are covered with rocks; even then, somehow the stream gets formed by the contact of both; so also, the 'Jagat appearance' rises by the contact of the Aatman and its delusion level.

इति चेद्भवता राम नैपुण्येनावधारितं प्रमाणपरिशुद्धेन चेतसा च विचारितम्, (20)

तथापि भावनां साधो पदार्थं प्रति नार्हसि अलातचक्रे स्वप्ने च भ्रमे वा केव भावना। (56.21)

(I have explained to you in detail what you needed to know.)

You must have by now understood all these abstract truths with your sharp intellect, and analyzed all this in your mind thoroughly, based on the study of the Scriptures you have done so far.

Even then, be careful not to develop attachment towards any object of the Jagat, living or inert.

What trust can you place in the 'wheel of light produced by the rotating torch', or the objects of the dream, or the objects seen in an illusion?

अकस्मादागतो जन्तुः सौहार्दस्य न भाजनं भ्रमोद्भूतं जगज्जालमास्थायास्तन्न भाजनम्। (56.22)

If in a deluded state you see some animal in front of you, it cannot be an object of trust. The Jagat also is something that is appearing in front of you because of your delusion; it cannot be an object of trust.

औष्ण्येन्दौ शीतले भानौ मृगतृष्णाजले तथा यथा न भावयस्यास्थामेवं भावय मा स्थितौ। (56.23)

You cannot believe the Moon to be hot, or the Sun to be cool, or the mirage to be really filled with waters; so also, do not entertain any belief in the reality of this Jagat-appearance.

संकल्पपुरुषस्वप्नजनद्वीन्दुत्वविभ्रमं यथा पश्यसि पश्य त्वं भावजातमिदं तथा। (56.24)

Renounce fully any belief you have in the reality of the Jagat that shines beautiful being made of ideas only.

Look at this Jagat as made of false conception only, like the falsely conceived man in the imagination (namely the ego), like the people seen in the dream (namely the objects that fill the Jagat), like the double moon seen by the infected eye (like the duality rising through delusion).

[The word ‘non-doer’, or ‘one who does actions without attachments’, the ‘Yoga of Karma’ has no meaning in the Brahman-state of knowledge. Aatman does not have to be a doer or non-doer. It just ‘is’ and everything also ‘is’.]

अन्तरास्थां परित्यज्य भावश्रीभावनामयीं योऽसि सोऽसि जगत्त्यस्मिँल्लीलया विहरानघ, (56.25)

अकर्तृत्वपदं पीत्वा पीत्वेच्छामपि कुर्वतः।

Hey Rama! You are already pure at heart and shine with dispassion and discrimination. Completely renouncing the trust in the reality of the beautiful objective Jagat, carry on in life, as your real self, as the ‘unaffected essence of awareness’, and wander in this Jagat playfully (without having attachment to anything), by swallowing off the idea of non-doer, and also by swallowing off the idea of wanting to be a doer also.

THE PRESENCE OF AATMAN ITSELF GIVES RISE TO THE JAGAT-PHENOMENON

सर्वभावान्तरस्थस्य सर्वातीतस्य चात्मनः इयं संनिधिमात्रेण नियतिः परिजृम्भते,

दीपसंनिधिमात्रेण निरिच्छैव प्रकाशते। (56.26,27)

‘Aatman’ is the essence of all the objects (as their knowledge) and transcends everything also (since it is not divided as the objects, since it alone is the knowledge of all the objects).

By the very presence of the Aatman, the ‘Jagat with its controlled behaviour of laws’ rises forth as a ‘grand show’, without any desire as such, like the sight rises by the very presence of the light.

अभ्रसंनिधिमात्रेण कुटजानि यथा स्वयं आत्मसंनिधिमात्रेण त्रिजगन्ति तथा स्वयम्। (56.28)

By the very presence of the clouds, the Kutaja trees bloom forth; so also, by the very presence of the Reality-essence as the mind, the ‘Three Jagats’ rise up.

सर्वेच्छारहिते भानौ यथा व्योमनि तिष्ठति जायते व्यवहारश्च सति देवे तथा क्रिया। (56.29)

The Sun which has no desire stays in the sky; yet the ‘world-actions’ occur naturally; so also, the actions of the Jagat rise in the presence of the lustrous Aatman.

निरिच्छे संस्थिते रत्ने यथालोकः प्रवर्तते सत्तामात्रेण देवे तु तथैवायं जगद्गणः। (56.30)

The gem stays as it is, and the lustre shines forth from it without any desire on its part.

When the Brahman-state stays as the very existence (Reality), then the hosts of Jagats shine forth (without any purposeful action from any Creator as such).

अतः स्वात्मनि कर्तृत्वमकर्तृत्वं च संस्थितं निरिच्छत्वादकर्तासौ कर्ता संनिधिमात्रतः। (56.31)

That is how, the doership, and the non-doership both belong to the Aatman.

Being desire-less, Aatman is not a Creator; but is the Creator by its mere presence.

सर्वेन्द्रियाद्यतीतत्वात्कर्ता भोक्ता न सन्मयः इन्द्रियान्तर्गतत्वात् कर्ता भोक्ता स एव हि। (56.32)

Because of transcending the senses, the Aatman (the essence within the Jeeva) is neither the Creator of the Jagat; nor is it the enjoyer of the Jagat (and so is not bound by any Karma-result), but is just the ‘existence state’ only.

However, being the essence of the mind that functions as the senses, Aatman alone is the Creator of its Jagat (as the ego) and is the enjoyer also of the results of action.

द्वे एवात्मनि विद्येते कर्तृताकर्तृताऽनघ ययैव पश्यसि श्रेयस्तामाश्रित्य स्थिरो भव। (56.33)

Hey Rama! Both the doership and non-doership exist in the Aatman only (the only difference being the delusion). Seek that ‘state of the Aatman’ which will lead towards your true welfare; and stay established in that ‘state of Knowledge’ only (as the witness-state).

सर्वस्थोऽहमकर्तेति दृढभावनयानया प्रवाहपतितं कार्यं कुर्वन्नपि न लिप्यते। (56.34)

‘I am the essence of Reality, which is in all; and I am not a doer of action of any sort, and the fruits do not affect me’; have this ‘realization of the truth’ as your natural state; and you will not be tainted in any manner, even when swimming through the flood of actions.

याति नीरसतां जन्तुरप्रवृत्तेश्च चेतसः।

The ‘Jantu’ feels no taste for any object of the Jagat, when his mind is not interested in them.

‘THAT THOU ART’/TATTVAMASI

यस्याहं किञ्चिदेवेह न करोमीति निश्चयः भोगौघकामवांस्तत्र कः करोतु जहातु वा। (35,36)

If one has the ascertainment that ‘*I do not do anything in the least (since I am the Reality-state only)*’, then, who is there (as any limited entity) wanting to do a host of actions (with the expectation of joy)? What will he seek as joyous or discard as painful?

तस्मान्नित्यमकर्ताहमिति भावनयेद्दया परमामृतनाम्नी सा समतैवावशिष्यते। (36,37)

Therefore, ‘*I always am a state of no-action only*’; when one has such ascertainment acting as the fuel, everything burns off, and only the ‘equal state’ (Samataa) is left back named the ‘Supreme nectar of the silent bliss’.

अथ सर्वं करोमीति महाकर्तृतया तया यदीच्छसि स्थितिं राम तत्तामप्युत्तमां विदुः। (37,38)

Or, if you have the ‘ascertained-state of Brahman as the Great Creator’, you will know that the Jagat exists by your mere presence; then you can maintain that thought also; as it is also considered as an excellent state.

अहो यन्न करोमीमं समग्रं जागतं भ्रमं रागद्वेषक्रमस्तत्र कुतोऽन्यस्यात्यसम्भवात्। (38,39)

यदन्येन शरीरं मे दग्धमन्येन लालितं सोऽस्मदारम्भ एवातः कः खेदोल्लासयोः क्रमः। (39,40)

मत्सुखासुखविस्तारे जगज्जालक्षयोदये अहं कर्तेति मत्वान्तः कः खेदोल्लासयोः क्रमः। (40,41)

‘Ah! When I do not create at all this Jagat through delusion, what is there to get attracted for, or hate even, since there is no possibility of a ‘second one’ at all?

My body gets burnt by some one (the son), caressed by some other one (the parent), what is there to feel grieved or happy, since everything is my own enterprise!

This ‘Jagat-net’ is spread-out widely with my own joys and pains; keeps appearing and vanishing again and again. When I know that I have alone caused all this, what is there to feel grieved or happy!’

SAMATAA/EQUAL-NESS

खेदोल्लासविलासेषु स्वात्मकर्तृतयैतया स्वयमेव लयं याते समतैवावशिष्यते। (41,42)

By maintaining this single attribution of doer-ship of the Aatman alone, when met with all the pains and pleasures of the Jagat, the conception of limited-identity will dissolve off by itself and, ‘*the state of sameness -Samataa (as the essence of the knowledge of all)*’ alone remains left over.

समता सर्वभूतेषु यासौ सत्या परा स्थितिः तस्यामवस्थितं चित्तं न भूयो जन्मभाङ्गनाक्। (42,43)

The Vision of ‘Samataa’ which exists in all the beings is the state of the ‘Truth Supreme’.

The Chitta which is stabilized in that state, does not in the least become prone to future births.

अथवा सर्वकर्तृत्वमकर्तृत्वं च राघव सर्वं त्यक्त्वा मनः पीत्वा योऽसि सोऽसि स्थिरो भव। (43,44)

Or Raaghava, renounce all the ‘doer-ship’ and ‘non-doer-ship’ once for all; swallow (destroy) the mind and remain established as whatever you are. (*Why simply bother with these words?*)

अहं सोऽहमयं नाहं करोमीदमिदं तु न, इति भावानुसन्धानमयी दृष्टिर्न तुष्टये। (44,45)

‘*I am so and so*’; ‘*I am not this one*’; ‘*I do this*’; ‘*I do not do this*’;

such ideas about the objects of the ‘perceived Jagat’ do not lead to any happiness.

सा कालसूत्रपदवी सा महावीचिवागुरा सासिपत्रवनश्रेणी या देहोऽहमिति स्थितिः। (45,46)

The state of identity with the body is equal to the experience of the burning hell called ‘Kaalasootra (Sun above and fire below)’; of getting trapped in the hell called ‘Mahaaveechi (getting tossed far and wide by the stormy waves of great heights)’ and of the incessant suffering of bleeding cuts and wounds in the hell called Asipatra (paths paved with sharp swords).

सा त्याज्या सर्वयत्नेन सर्वनाशोऽप्युपस्थिते स्पृष्टव्या सा न भव्येन सश्वमांसेव पुष्कसी। (46,47)

This idea (of identification with the body) should be renounced completely, with all efforts possible, even if everything is at peril. A ‘man after liberation’ should not touch it also (by a mere thought also) like a low-caste Chaandaala woman avoids eating her own dog’s meat.

तया सुदूरोज्झितया दृष्टौ पटललेखया उदेति परमा दृष्टिर्ज्योत्स्नेव विगतांबुदा

ययाभ्युदितया राम तीर्यते भवसागरः। (56,48)

When the cataract of the eyes (delusion) is thrown afar, the 'Supreme vision of the Truth' rises like the moonlight shining forth when the clouds get removed.

When she (Supreme vision of Knowledge) raises Rama, the 'Ocean of the Bhava' gets crossed over easily.

कर्ता नास्मि न चाहमस्मि स इति ज्ञात्वैवमन्तःस्फुटं,

कर्ता चास्मि समग्रमस्मि तदिति ज्ञात्वाथवा निश्चयं,

कोप्येवास्मि न किञ्चिदेवमिति वा निर्णय सर्वोत्तमे

तिष्ठ त्वं स्वपदे स्थिताः पदविदो यत्रोत्तमाः साधवः। (56.49)

'I am not the doer; I am not this body also' - having known this truth clearly in the mind;

or,

'I am the Creator of all; I am all that exists' - knowing this as an ascertained truth;

or,

'whoever I am, I am not anything of this' - having decided thus;

remain established in 'That Excellent-state' which is the 'state of the excellent Knowers'.