

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY TWO

[KACHA-GEETAM/SONG OF KACHA]

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

अत्रैव वस्तुन्युदिताः शृणु राघव पूर्वजाः कचेन गाथा या गीता बार्हस्पत्येन पावनाः। (58.01)

The 'Sages of the yore' have experienced such a state indeed, and have expressed their vision in words. Listen, Raaghava to the 'sacred song sung by Kacha, the son of Brhaspati'.

कस्मिन्धिन्मेरुगहनेऽतिष्ठन्सुरगुरोः सुतः कदाचिदभ्यासवशाद्विश्रान्तिं प्राप चात्मनि। (58.02)

Once Kacha, the 'son of Brhaspati the preceptor of Suras' was staying in the dense forests of the Meru Mountain. In course of time, he reached the 'silence of the Reality-state' through the 'intense practice of Vichaara process'.

सम्यग्ज्ञानामृतपूर्णा मतिर्नारमतास्य सा पञ्चभूतमयेऽमान्ये दृश्येऽस्मिन्पेलवात्मनि। (58.03)

His intellect was now filled fully with the 'nectar of knowledge'.

Filled with the 'nectar of knowledge', his mind did not relish the worthless perceived-world of fragile nature made of inert elements only.

स तेन निर्विण्ण इव सदात्मत्वाद्दृते पदं अपश्यन्समुवाचेदमेको गद्गदया गिरा। (58.04)

Unable to see anything but the essence of Reality everywhere, he was bewildered as it were, and uttered these words with choked voice.

[What is the vision of a realized Sage?

The world does not vanish off, nor does he become blind to the objects of the world; nor does he lose his common sense and wear the footwear on his head saying everything is Brahman.

He just knows suddenly the truth in its full blast.

It is like the ghost that was tormenting for years suddenly is found to be just a play of light and shadows.

It is a state where the knowledge brought in by the senses has no impact at all on the mind.

It is as if one stands in some timeless spaceless silence where nothing is there, though everything is as it is as before.

The mind keeps completely silent in the benign presence of the truth supreme.

There is nothing to say and no words to express anything. The body shudders in the silence of nothingness.

And if still one wants to speak out his experience, well that is what KachaGeetaa is all about.]

[When every object and person is seen as bits of information only, and you cannot own or discard anything in any way except receive it as some information; when one's existence as a mind itself turns into some information only, what is there, who is there, except some awareness which knows all? World is gone off completely; and only the emptiness of Bodha is left back.]

किं करोमि क्व गच्छामि किं गृह्णामि त्यजामि किं आत्मना पूरितं विश्वं महाकल्पांबुना यथा। (58.05)

"What shall I do? Where shall I go? What shall I hold on to? What shall I discard?"

The world is filled completely by the 'essence of Reality', as if by the dissolution waters.

[Aatman means the understanding power, the receiver of information of oneself and the world both. When one's limited existence too is understood as some Bodha or information only, what is there as a receiver of Bodha also?]

दुःखमात्मा सुखं चैव खमाशासुमहत्तया सर्वमात्ममयं ज्ञातं नष्टकष्टोऽहमात्मना। (58.06)

Pain is the Aatman. Pleasure is the Aatman. The sky, directions are all pervaded by the Aatman.

Everything is filled with Aatman. I have lost all pains because of the Aatman.

सबाह्याभ्यन्तरे देहेऽधोर्ध्वं च दिक्षु च इत आत्मा ततश्चात्मा नास्त्यनात्ममयं क्वचित्। (58.07)

Inside and outside of the body, below and above, in all the directions, here is the Aatman (as Bodha only); there is the Aatman (as Bodha only). There is nothing that is not the Aatman (some Bodha).

सर्वत्रैव स्थितो ह्यात्मा सर्वमात्ममयं स्थितं सर्वमेवेदमात्मैवमात्मन्येव भवाम्यहम्। (58.08)

Everywhere Aatman alone exists. Everything exists as the Aatman.

All this is just the Aatman. I also (as the Bodha), exist in the Aatman (Bodha) alone.

यन्नाम नाम तत्किञ्चित्सर्वमेवाहमान्तरः आपूरितापारनभाः सर्वत्र सन्मयः स्थितः। (58.09)

Whatever name is named for anything (be it inert or conscious), I am the essence of all (as the awareness state of knowledge or Bodha). *(I am one with all objects as the knowledge of their existence).*

I exist filling completely the space extending infinitely (as the Knower-essence of all).

I exist as the very principle of existence everywhere (as the Knower of all objects).

I exist as the 'whole'. I am bliss in essence (when I know myself not as the information of name and form, but as the silent awareness of all).

पूर्णस्तिष्ठामि मोदात्मा सुखमेकार्णवोपमः।

I am the single ocean of happiness (since I am the bliss which does not receives any other information as bliss or joy).”

इत्येवं भावयन्स्तत्र कनकाचलकुञ्जके उच्चारयन्नोङ्कारं च घण्टास्वनमिव क्रमात्
 ॐकारस्य कलामात्रं पाश्चात्यं वालकोमलं नान्तरस्थो न बाह्यस्थो भावयन्परमे हृदि
 व्यपगतकलनाकलङ्कशुद्धो हृदयनिरन्तरलीनवातवृत्तिः गतघनशरदाशयोपमानः स्थित
 इति राम कचः स गायमानः। (58.12)

In those bowers of Meru Mount, contemplating thus, slowly uttering the Omkaara (the HmKaara, the symbol of one's existence) like the resonating bell, leaving only the soft resonance to dissolve away, not inside, not outside, but absorbed in the Self, freed of all taints of duality, with the air-flow melting off into the heart without a break, taintless like the autumn sky freed of clouds, Kacha remained singing this song, hey Rama!