

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

## UPASHAMA PRAKARANAM

FIFTH SECTION  
'QUIESCENCE'

PART EIGHTEEN  
(UDDHAALAKA- 6)  
(BRAHMA-JNAANI IS BRAHMAN ONLY)

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

***DEDICATED***

***TO***

***ALL THE SEEKERS OF TRUTH***

**ABOUT THE AUTHOR**

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life 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 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  
Vasishtha spoke

### WHY THE WORLD GETS SEEN, IF REALITY STATE ALONE IS THERE?

*(Reality is not any mind-structure or a god having intelligence or purpose.*

*Reality exists as the awareness of itself.*

*Since Reality state is all the possible states of the perceived that ever can be, it is aware of all the possible states as itself. Each possible state of perception rises with the seer and the seen, and the delusion of the 'I' rises like a mirage. When this delusion is broken through Vichaara, Reality state alone is there as the pure state of awareness without any possible state of perception. That is termed as Moksha.*

*No one is bound; no one is liberated; it is just the getting rid of all the possible states of perception.*

*Reality state is not some emptiness that you have to seek beyond the clouds.*

*Reality exists as a loop.*

*Reality turning towards itself, by being aware of itself is the rise of the perceived world.*

*To understand this abstract concept, various examples are presented below.)*

यदात्ममरिचस्यान्तश्चित्त्वात्तीक्ष्णत्ववेदनं तदहन्तादि भेदादि देशकालादि चेत्यतः।

*(Suppose the desert was conscious and could see its own mirage and feel deluded...?)*

Aatman the awareness state of all possible perceptions is like the vast expanse of empty desert.

*(The first possibility is the absence of self-awareness. This rises as the dual sense of 'I' and the world.)*

The perceiving nature as the Chitta shines with its hot rays of ignorance; and the 'mirage' of the divisions of 'I' and the world trapped in the time and place limitations appears.

यदात्मलवणस्यन्तश्चित्त्वान्त्वणवेदनं तदहन्तादि भेदादि देशकालादिमत्स्थितम्।

*(Suppose the salt was conscious and could taste its own saltiness...?)*

Aatman the awareness state of all possible perceptions is like the salt. When the salt knows itself as the salt (as another principle), then the divisions of time and place appear.

स्वतो यदन्तरात्मैकोश्चित्त्वान्माधुर्यवेदनं तदहन्तादि भेदादि देशकालादि जृम्भितम्।

*(Suppose the sugarcane was conscious and could taste its own sweetness...?)*

Aatman the awareness state of all possible perceptions is like the sugarcane. When the sugarcane is aware of its own sweetness by itself, then shine forth the divisions of separate egos, space, time etc.

स्वतो यदात्मदृषदश्चित्त्वात्काठिन्यवेदनं तदहन्तादि भेदादि देशकालादितां गतम्।

*(Suppose the stone was conscious and could feel its own hardness...?)*

Aatman the awareness state of all possible perceptions is like the stone. When the stone is aware of its hardness by itself, then it becomes the divisions of separate egos, space, time etc.

स्वतो यदात्मशैलस्य जतया जाड्यवेदनं तदहन्तादि भेदादि भुवनादीति संस्थितम्।

*(Suppose the hill was conscious and could feel its own heaviness...?)*

Aatman the awareness state of all possible perceptions is like the hill. When the hill is aware of its heaviness by itself, then get established the divisions of separate egos, worlds etc.

स्वतो यदात्मतो यस्य चिद्द्रवत्वादिर्वर्तनं तदावर्तादहन्तादि भेदाद्याकारिता इव।

*(Suppose the liquidity was conscious and could feel its various forms...?)*

Aatman like the formless fluidity-nature rises as all the varied forms of liquids and water-holes of egos and worlds.

स्वतो यदात्मवृक्षस्य शाखादिस्तस्य वेदनं तदहन्तादि भेदादि भुवनादीव सत्स्फुरत्।

*(Suppose the tree was conscious and could feel its various parts as itself...?)*

Aatman like the tree is aware of its branches etc as the divisions of the egos and worlds.

यदात्मगगनस्यान्तश्चित्त्वाच्छून्यत्ववेदनं तदहन्तादि भेदादि भुवनादीति भावनम्।

यदात्मागगनस्यान्तश्चित्त्वात्सौषिर्यवेदनं तदहन्तादि भेदादि शरीरादि च दीपितम्।

*(Suppose the sky was conscious and could feel its own emptiness and hollowness...?)*

Aatman like the sky is aware its emptiness (of absence of objects) as the conception of the divisions of egos and worlds. Aatman like the sky is aware its hollowness (that fills the objects) as the revelation of the divisions of egos and the bodies.

स्वतो यदात्मकुड्यस्य नैरन्तर्यं निरन्तरं तदहन्तादि भेदेन चित्ताद्बहिरिव स्थितम्।

*(Suppose the dense state could break itself and see itself as spread out...?)*

The denseness of the Aatman that is without a gap stays by itself as the divisions of egos etc outside of the mind.

स्वतो यदात्मसत्तायाश्चित्त्वात्सत्वैकवेदनं तदहन्तादि भेदादि चेतनानीतिवत्स्थितम्।

अन्तरात्मप्रकाशस्य स्वतो यदवभासनं तदहन्तादि चित्वादि जीव इत्येव वेद सः।

*(Suppose the awareness could be aware of itself...?)*

The awareness nature of the Aatman which is aware of itself exists as the divisions of egos of the conscious selves. The awareness of the self that belongs to the Aatman rises as the egos and the perceiving states; and this state is known as the Jeeva which is aware of itself as the 'I'.

अन्तरस्ति यदात्मेन्दोश्चिद्रूपं चिद्रसायनं स्वत आस्वादितं तेन तदाहन्तादिनोदितम्।

*(Suppose the moon was conscious and could taste its own nectar...?)*

When the Aatman-moon tastes its own nectar inherent in it then that state rises as the egos and their experiences.

परमात्मगुडस्यन्तर्यच्चित्त्वाद्दूदयात्मकं तदेवास्वादयते तेन स्वतोऽहंतादि नान्तरे।

*(Suppose the jaggery was conscious and could taste its own sweetness as if outside...?)*

When the supreme Aatman like the jaggery tastes the sweetness inside itself, then the egos etc appear tasting the same outside.

परमात्ममणेश्चित्त्वाद्यदन्तः कचनं स्वयं चेतनात्मपदे चान्तरहमित्यादि वेत्त्यसौ।

*(Suppose the gem was conscious and could shine on itself to reveal itself...?)*

When the gem of the Supreme Aatman shines within itself and knows itself, then it knows itself as the 'I' etc as the conscious Jeeva-selves.

*(Suppose the Reality could be aware of itself...?)*

*It is like looking at oneself in a mirror and be aware of one's glorious form.*

*The mirror image is not real; but it looks like real.*

*Awareness state when aware of itself, it is aware of all the possible states of perceptions; and that alone is the perceived world of Jeevas.*

*It is as if the Reality state is looking at itself through so many mind-mirrors.*

*Since the mirrors are tainted, it always ends up imagining itself as a wretched 'I'.*

*By chance, if the mind-mirror is destroyed and it stops seeing itself as another, then that state is known as the 'Kevala Bhaava', that which gets left over after the mirror breaks.*

*A Knower is the Brahman with the broken mirror.*

*He cannot see another except the self.*

*Brahman stays quiet and contented and complete as the Knower.)*

REALITY STAYS AS IT IS: AND THE WORLD JUST IS THERE AS IF

*(However...the Reality has no mind or intellect to want to see itself.*

*It cannot taste itself. It exists as the self-awareness.*

*Awareness has to be aware of something.*

*Since nothing else is there, it is aware of itself; and that alone is the perceived world of Jeevas.)*

न च किञ्चन वेत्त्यन्तर्वेद्यस्यासंभवादिह न चास्वादयति स्वादु स्वाद्यस्यासंभवादयम्।

न किञ्चित्चिनोत्यन्तश्चेत्यस्यासंभवे सति विन्दते न च वा किञ्चिद्वेद्यस्यासम्भवादसौ।

*(Reality state is the state of truth; Truth has no second thing as its counterpart.*

*There cannot exist the lie of the perceived in the truth of the Reality.*

*Therefore there is no possibility of any world at all in the state of Reality.*

*Ignorance cannot exist in knowledge.)*

*Reality does not know anything else within itself (that can rise as the outside world).*

*(Reality cannot do any action of 'knowing', like someone knowing something.)*

There cannot exist something else that can be known by it (as a secondary principle).  
Reality does not taste anything else since there cannot be anything else that can be tasted.  
(It seeks no joy from any other object.)

It cannot perceive anything else, since there cannot be anything that can be perceived.  
(It is a state without the perceived.)

Reality does not attain anything, since there is nothing for it to be attained.  
(It is complete and whole.)

असदाभास एवात्मा अनन्तो भरिताकृतिः स्थितः सदैवैकघनो महाशैल इवात्मनि।

Reality state of Aatman is endless and has no beginning. It is fully made of dense awareness alone, as the Knowing state; and contains the unreal appearance of the world inside it like a dense heavy rock (like the mind containing a mountain when it dreams.)

(Actually the Reality state does not divide itself as the egos and the worlds.

It is as if it is aware of itself, and as if the worlds are there.

Actually no world is there; no 'I' also is there.)

अनया तु वचोभङ्ग्या मया ते रघुनन्दन नाहन्तादिजगत्तादिभेदोस्तीति निदर्शितम्।

Through these paradoxical words hey Joy of Raghu dynasty, I have proved to you that there does not exist any divisions like ego etc.

न चित्तमस्ति नो चेता न जगत्तादिविभ्रमः वृष्टमूकाम्बुदसितं शान्तं शाम्यति केवलम्।

(There is just the Reality which is nameless, formless, not conscious or inert.)

There is no perceiving faculty, nothing is perceived, there is no delusion of the world.

Like the silent cloud which has rid itself of the waters remains white and quiet, the Reality state exists as the quietness alone in a Knower of Aatman.

यथावर्तादितामेति द्रवत्वाद्दारि वारिणि तदाहंतादितामेति जप्ता जप्तौ ज्ञ आत्मनि।

यथा द्रवत्वं पयसि यथा स्पन्दः सदागतौ अहंतादेशकालदि तथा ज्ञे जप्तिमात्रके।

Just like the water flows because of the fluidity within itself; so also, the very knowing nature knowing the knowledge rises as the 'I' etc. Like the liquidity in water, like the movement in the wind, all the perceived phenomena of the ego, space, time etc are in the 'Knower' as 'Knowledge' only.

(World is a state of Bodha only. Something getting understood as some thing is the perceived world.

'Knowledge is known' is the state of Reality.

There are only two ways of knowing.

Wrong knowledge is the Jeeva-state; Right knowledge is the Shiva-state.

Wrong knowledge cannot be in the right knowledge.

Therefore the world cannot exist in Para Brahman.

Is there a Para Brahman outside of the world that you can reach? No!

Para Brahman can be only a Jeeva or a Shiva (the auspicious state of pure self).

If the self is known as what it is, then it is the Para Brahman state alone.

There is nothing called the Jeeva that has to reach the Para Brahman state, because it not real.

Para Brahman alone is there as the only reality.

Para Brahman is the state of knowing.

'Knowing itself as another' (Jeeva) has to become 'knowing itself as itself' (Shiva). That is all.

Para Brahman alone is there as the Knowing state; not you or me or others.

Knowing itself as itself without the duality taint is the best state of all.

Jeeva is Shiva with wrong knowledge. Shiva is a Jeeva with right knowledge.

There is no difference at all between the Jeeva and Shiva; and Shiva and Para Brahman.

ज्ञो ज्ञतायां शिवं ज्ञानं जानाति ज्ञानबृंहया जायतेऽहंतादि ज्ञेन जीवादीत्यभिजीवनैः। यथोदेति ययाऽज्ञस्य

तृप्तिर्ज्ञानेन यादृशी अनन्ये वान्यता बुद्धा स तथा जृम्भते तथा। जीवनं ज्ञातता ज्ञाता जीवनं जीवजीवनम्।

अत्यन्तमस्ति नो भेदश्चिद्रूपत्वे जजीवयोः। यथा जजीवयोर्नास्ति भेदो नाम तथैतयोः भेदोऽस्ति न

ज्ञशिवयोर्विद्धि शान्तमखण्डितम्। सर्वं प्रशान्तमजमेकमनादिमध्यमाभास्वरं स्वदनमात्रं अचेत्यचिह्नं

सर्वं प्रशान्तमिति शब्दमयी तु दृष्टिर्बोदार्थमेव हि मुधैव तदोमितीदम्।

*(Knower is the evolved Para Brahman; so it can be said.*

*Knower is Para Brahman which is aware of itself in its full glory.*

*The inert mind-absent Para Brahman is aware of itself as itself, and not as the 'I' and the world.*

*Knower is the excellent state of Para Brahman, the best of all possible states that the Para Brahman can exist as.)*

There is only the Knower state. *(That alone is the Reality state, or Para Brahman.)*

The Knower knows the auspicious state (Shiva) as the knowledge of the self, by the increase of knowledge through Vichaara; and the Knower knows the 'I' etc as the superimpositions of the Jeeva state (when ignorant).

For the Knower (Para Brahman) the completeness of the self-awareness is achieved through the rise of the right knowledge. When knowing the self that is without a second as another in ignorance, he was satisfied with the worldly objects only (because of incorrect knowledge) and it shines that way for him.

Life means to know the self. *(Life is the journey towards self-realization.)*

A Knower's life alone is truly lived with the fulfillment truly gained.

There is actually no difference between the Knower and the ignorant Jeeva.

Both know the Reality in different ways. *(Both exist as different states of knowing.)*

There is actually no difference between the Knower and the auspicious state of Reality also.

*(Knower (Para Brahman) has looped back and is one with his original state.)*

Know that there is only the unbroken quiescent state without any difference (be it a Jeeva or Shiva).

Everything is just the quiescent state; nothing is born with a beginning or end; there is only the one without a second; there is no beginning; no middle; there is nothing to block the shine (as ignorance); it is experienced as the self by all; is without the symbolic state of the perceived.

Even to say that it is the quiescent state is just a word only, which does not describe it in the right way, because it is indescribable. It is described in this manner for your understanding only and should not be taken literally. The shortest sound that can refer to it is the Aum.