

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

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'THE NIRVAANA STATE'

PART TWENTY FOUR

(VASISHTA MEETS SHIVA- 9)

[THE WORSHIP OF BRAHMAN]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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वसिष्ठोवाच
Vasishtha spoke

शिवस्यास्य जगन्नाथ शक्तयः काः कथं स्थिताः साक्षिता का च किं तासां वृत्तं स्यात्कियदेव तत्।

Hey Lord of the world! What are the powers of Shiva (Chit) and in what way do they remain with him? What is the witness state? How do these powers act? And what is their measure?

ईश्वर उवाच
Ishvara spoke

अप्रमेयस्य शान्तस्य शिवस्य परमात्मनः सौम्य चिन्मात्ररूपस्य सर्वस्यानाकृतेरपि इच्छासत्ता व्योमसत्ता कालसत्ता तथैव च तथा नियतिसत्ता च महासत्ता च सुव्रत। ज्ञानशक्तिः क्रियाशक्तिः कर्तृताऽकर्तृतापि च इत्यादिकानां शक्तीनामन्तो नास्ति शिवात्मनः।

Hey Gentle one (Saumya)! Shiva is the Supreme Self, is calm and immeasurable, is of the nature of Chit alone, is all, and has no form; the powers of this Shiva are the principles of desire, space, time, fixed order of things (Niyati), great existence (realness), and also the powers of knowledge, action, doer-ship, non doer-ship, etc. There is no end to the powers that belong to the auspicious Self. *(The power of Shiva is to exist as the perceived and its manifold divisions.)*

वसिष्ठोवाच
Vasishtha spoke

शक्तयः कुत एवैता बहुत्वं कथमासु च उदयश्च कथं देव भेदाभेदश्च कीदृशः।

From where do these powers rise? How do they increase? How do they rise?

Hey Deva! What are their differences and similarities?

ईश्वर उवाच
Ishvara spoke

शिवस्यानन्तरूपस्य सैषा चिन्मात्रतात्मनः एषा हि शक्तिरित्युक्ता तस्माद्भिन्ना मनागपि।

Shiva (Chit-state) is of infinite forms (as the perceived), and is Chit in essence; 'Maayaa' (the deluding power) is known as his 'Shakti'. She differs from him slightly as if (but actually is not different from him). *(A person and his power are not different.)*

ज्ञत्वकर्तृत्वभोक्तृत्वसाक्षित्वादिविभावनात्शक्तयो विविधं रूपं धारयन्ति बहूदकम् । एवं जगति नृत्यन्ति ब्रह्माण्डे नृत्यमण्डपे कालेन नर्तकेनेव क्रमेण परिशिक्षिताः। यैषा परमाभासा सैषा नियतिरुच्यते क्रियाथ कृतिरिच्छा वा कालेत्यादिकृताभिधा। आमहारुद्रपर्यन्तमिदमित्थमिति स्थितेः आत्पापद्मजस्पन्दं नियमान्नियतिः स्मृता।

Manifesting as the knowing, doing, enjoying, witnessing, etc, these powers take on many forms like water appearing as waves etc. *(Whatever is seen as the perceived, that is the power of Maayaa alone appearing in manifold ways.)*

These various powers dance like this in the dance arena of the Brahmaanda, as if trained by the dancer Kaala through proper training. *(Kaala is the controller of these powers; the world goes on smoothly, only because of the proper distance maintained by Kaala, from event to event.)*

What is appearing as all this in a controlled away, is known as 'Niyati', set order of things. She (Niyati) is variously named (by the learned ones) as Kriyaa (action with purpose and result) or Icchaa (interest in completing the action to attain the result) or Kaala (the controlling factor of change that is conceived) etc.

(The varied shapes with varied qualities, the varied levels of beings, the varied degrees of learning; everything whatever we see from the bottom-most level to the highest is in an order proper with all the causes and effects in tact; and this is known as Niyati.)

She is known as 'Niyati' because she sets the rule (of form and change; Aakara-Vikaara) from the grass piece onward to MahaaRudra (form), and from the grass-piece onward to the Lotus-born Brahmaa (change).

DANCE OF NIYATI AS THE PERCEIVED WORLD THAT IS BOUND BY PROPER LAWS AND RULES

(This is one form of meditation on the self, which can be there all the time, without stop.)

नियतिर्नित्यमुद्देगवर्जिताऽपरिमार्जिता एषा नृत्यति वै नृत्यं जगज्जालनाटकं नानारसविलासाढ्यं विवर्ताभिनयान्वितं कल्पक्षणहतानेकपुष्करावर्तघर्घरं सर्वतुकुसुमाकीर्णं धारागोलकमन्दिरं भूयोभूयःपतद्वर्षभूरिस्वेदजलोत्करं पयोदपल्लवालीलनीलांबरकृतभ्रमं पूर्णं संशुद्धसप्ताब्धिरत्नौघवलयाकुलं यामपक्षदिनप्रेक्षाकटाक्षोद्भासिताम्बरं मज्जनोन्मज्जनव्यग्रकुलाद्रिकुलशेखरं भ्रमच्छशिमणिप्रोतगङ्गमुक्ताफलत्रयं संदृष्टादृष्टसंध्याभ्रविलोलकरपल्लवं अनारतरणल्लोललोकालंकारकोमलं भूरिभूतलपातालनभस्तलपदक्रमं मग्नोन्मग्नमहानेकताराघर्मकणोत्करं चन्द्रार्ककुण्डलस्पन्दस्मितस्फुटनभोमुखं कल्पितानेकब्रह्माण्डकपाटकवितानक लुठल्लोकान्तरव्यूहध्वनन्मुक्ताङ्कपल्लवं सुखदुःखदशादोषभावाभावरसान्तरम्।

This 'Niyati' always performs the dance of this world-drama without agitation (never making any mistake), and without getting erased off (till one attains Self-Knowledge).

(This dance goes on forever and ever without stop and without any swerving of steps, beginningless and endless.

All that you see as moving are her gestures; all the emotions of the beings are her emotions; all the gestures of all the beings are her gestures only. The entire world-quiver is her dance only. This dance ceases only for the Knower of the self. The Self-state is the quiet state where Niyati has no place or existence.)

Various emotions are depicted by her in a charming manner.

The dramatic gestures expressing various sentiments are abundant here.

The thundering noise of the dissolution clouds which appear rhythmically at every Kalpa-second provide the orchestra. The flowers of all the seasons are spread out on the stage.

The sphere of Brahmaanda that is filled with the pouring rain of desires alone is the dancing hall. The rains that pour out repeatedly as the Vaasanaa-fulfilment is the sweat that flows out of the dancing artist. The blue garment of the sky which changes its hues as the day and night covers the dancer fully, and it is beautifully designed with the floating clouds all over it.

She is decorated with the moving bangles of the seven oceans that are oozing with gems.

The space around is set alive with her fast movement of the eyes that are Yaama, Paksha and day.

The crest is made of the Kula Mountain and its other mountain ranges which sink and rise again and again, according to the movement of the dancer.

The three Gangaa streams with the shining pearls of foam and with the central pendent of the moon decorating Shiva's crest, are her pearl garlands.

The tender hands shining red with the evening clouds express various gestures and move fast appearing and disappearing again and again.

The dance is accompanied by the murmuring sound of the incessant talks of the living beings.

The steps move fast in the three levels of Paataala, Bhootala and the sky region.

The sweat drops pour out as the hosts of stars that set and rise again and again.

Her sky-face is adorned with the smile even as the ear-ornaments of the sun and the moon rock violently.

The roof is made of the many panels of conceived Brahmaandas.

The hosts of worlds above and below are rolling and flying like pearls and are like the tinkling beads inside the garment.

The states of joys and sorrows which appear and disappear are the various emotions that are depicted in the dance.

अस्मिन्विकारवलिते नियतेर्विलासे संसारनाम्नि चिरनाटकनाट्यसारे साक्षी सदोदितवपुः परमेश्वरोऽयमेकः स्थितो न च तया न च तेन भिन्नः।

In this dance of 'Niyati' which is filled with changes, which is named 'Samsaara', which is a prolonged dance-drama, the one Supreme Lord alone remains as a witness remaining changeless. He is not different from her or the dance.

एष देवः स परमः पूज्य एष सदा सतां चिन्मात्रमनुभूयात्मा सर्वगः सर्वसंश्रयः। घटे पटे वटे कुड्ये शकटे वानरे स्थितः शिवो हरो हरिर्ब्रह्मा शक्रो वैश्रवणो यमः।

He is the Lord. He is Supreme. He alone is fit to be worshiped. He is experienced by the noble as the Chit.

He is everywhere. He is the support of everything. He exists in the pot, cloth, tree, wall, cart, and monkey.

He is Shiva, Hara, Hari, Brahmaa, Indra, Kubera and Yama.

WORSHIP OF BRAHMAN

(How to worship the self? Shiva explains.)

बहिरन्तश्च सर्वात्मा सदा स्वात्मा सुबुद्धिभिः विविधेन क्रमेणैष भगवान्परिपूज्यते। बहिस्तावन्महाबुद्धे क्रमेण परिपूज्यते येन तच्छृणु तत्त्वज्ञ श्रोष्यस्यन्तःक्रमं ततः। पूजाक्रमेषु सर्वेषु देहगेहं पवित्रकं त्याज्यं देहावबोधाम् परं यत्नात्पवित्रकम्। पूजनं ध्यानमेवान्तर्नान्यदस्त्यस्य पूजनं तस्मात्त्रिभुवनाधारं नित्यं ध्यानेन पूजयेत्।

This Lord, the Self of all, is worshiped by the wise at all times as their own Self inside and outside, through various methods. Hey wise one! You are the Knower of the Self! Listen as to how he is worshiped externally.

(External worship is when you see the self alone standing in front of you as the entire perceived.)

Later you listen to the method of internal worship.

In all methods of worship, the body-house though cleaned and purified, should be renounced.

By Supreme effort, one should understand the sacred Self which perceives the body.

(Whether the worship is external or internal, the body-identity should be renounced fully.)

Worship means meditation within. There is no other method of worship. Therefore one should worship the support of the three worlds through meditation (concentration on the Self that is perceiving the perceived).

(Since the self is not an object that can be meditated upon, how to meditate on that which is beyond the grasp of the mind? Imagine the form of the self like this.

Whatever you see and experience is Brahman alone. The Entire perceived is his form.)

चिद्रूपं सूर्यलक्षाभं समस्ताभासभासनं अन्तस्थचित्प्रकाशं स्वमहंतासारमाश्रयेत्

अपारपरमाकाशविपुलाभोगकन्धरं अनन्ताधस्तनाकाशकोशपादसरोरुहं

अनन्तदिक्कटाभोगभुजमण्डलमण्डितं नानाविधमहालोकगृहीतपरमायुधं
हृत्कोशकोणविश्रान्तब्रह्माण्डौघपरम्परं प्रकाशपरमाकाशपारगापारविग्रहम्।

(Is the form lustrous like a deity with form?)

It is the light that reveals all the lights, but is not the shine of a light, but awareness only.

How lustrous can awareness be? Imagine it as the greatest luster of all luster-forms.)

The Chit-form is equal in luster to millions of suns, since it alone reveals all the luster-sources anywhere and everywhere. *(It is the very 'I' that shines as the world.)*

One should take shelter in the essence of the 'I-ness' which is the shine of the Chit-luster.

(Its form fills the entire perceived; its head is far above the above itself; and the feet are below the below itself.)

The neck is the expanse of the sky above which spreads out endlessly providing space to countless worlds.

The feet-lotus is the space expanse that spreads out below without limit.

He is decorated by the shoulders stretching in all the directions.

He holds the weapon (that destroys the delusion) of great worlds of Knowers which are various and of many types.

Countless succession of Brahmaandas rest in his inner hollow.

He is beyond the luster and darkness and is of the form that cannot be limited in a shape.

अध ऊर्ध्वं चतुर्दिक्षु विदिक्षु च निरन्तरं ब्रह्मेन्द्रहरिरुद्रेशप्रमुखामरमण्डितं इमां भूतश्रियं तस्य रोमालिं प्रविचिन्तयेत्।

विविधारम्भकारिण्यस्त्रिजगद्यन्त्ररज्जवः इच्छाद्याः शक्तयस्तस्य चिन्तनीयाः शरीरगाः।

Think of the totality of Jeevas adorned by Brahmaa, Indra, Hari, Rudra and other great Devas as his hair spread out gapless all over his body in the above, below, in the four main directions and all the other directions also.

The desire, action etc which are his powers and which are like the ropes that move the machine of the tri-world into performing various functions, should be thought of as belonging to his body.

एष देवः स परमः पूज्य एष सदा सतां चिन्मात्रमनुभूत्यात्मा सर्वगः सर्वसंश्रयः, घटे पटे वटे कुड्ये शकटे वानरे स्थितः, शिवो हरो हरिर्ब्रह्मा शक्रो वैश्रवणो यमः, अनन्तैकपदाधारसत्तामात्रैकविग्रहः, विवर्तितजगज्जालः कालोऽस्य द्वारपालकः, सशैलभुवनाभोगमिदं ब्रह्माण्डमण्डलं देहकोणोऽस्य कस्मिन्श्चित्स्वाङ्गावयवतां गतम्।

(The 'He' here should be experienced as the 'I' when you meditate on the self like this.)

He alone is the true Deva that has to be worshiped (not the deities with forms).

He alone deserves to be worshiped as the Supreme (for he alone is the knowing essence in thee Devas also.)

He is experienced by the noble as the Chit-alone state (as the self).

He is everywhere and is the shelter of all.

(Where he is not?)

He exists in all the objects like the pot, cloth, tree, wall, cart and the monkey (as their Knowing state as the self).

He is Shiva, Hara, Hari, Brahmaa, Indra, Kubera, and Yama (and all the other Devas also, and is the self of all.)

He is of the single form of Reality alone which is the support of the countless states of division.

Kaala, who rotates the world phenomenon is his door-keeper.

The sphere of Brahmaanda with all its hills and lands has become his own limb as a part of his body.

विचिन्तयेन्महादेवं सहस्रश्रवणेक्षणं सहस्रशिरसं शान्तं सहस्रभुजभूषणं, सर्वत्रेक्षणशक्त्याढ्यं, सर्वतो प्राणशक्तिकं, सर्वतो स्पर्शनमयं, सर्वतो रसनान्वितं, सर्वत्र श्रवणाकीर्णं, सर्वत्र मननान्वितं, सर्वतो मननातीतं, सर्वतः परमं शिवं, सर्वदा सर्वकर्तारं, सर्वसम्कल्पितार्थदं, सर्वभूतान्तरावस्थं, सर्वं, सर्वैकसाधनं, इति संचिन्त्य देवेशमर्चयेद्विधिवत्ततः।

(He alone experiences the world through all the Jeevas.)

One should meditate on this MahaaDeva as having thousand ears and eyes; as having thousand heads; as of quiescent nature; as adorned with thousand arms.

He is endowed with the power of seeing the objects everywhere.

He is endowed with the power of understanding the smell from all the objects.

He is endowed with the power that understands the sense of touch from all the objects.

He is endowed with the power that understands the sense of taste from all the objects.

He is endowed with the power that understands the sense of sound from all the objects.

He is endowed with the power that conceives all the objects; but is beyond the grasp of the mind, for all.

He is the supreme auspicious Shiva that shines from all.

He alone does every action at all times. He alone bestows the objects conceived by any mind.

He is the self-essence in all the beings. He is all. He alone is to be attained by all.

Understanding all this, one should worship this lord of all Devas, in the proper manner.

विधानमर्चनस्येदं शृणु ब्रह्मविदां वर। स्वसंविदात्मा देवोऽयं नोपहारेण पूज्यते न दीपेन न धूपेन न पुष्पविभवापणैः नान्नदानादिदानेन न चन्दनविलेपनैः न च कुङ्कुमकर्पूरभोगैश्चित्रैर्न चेतैः।

Hey best of Knowers of Brahman! Listen as to how he is worshiped.

This Deva, who is one's very Self which is conscious of everything, is not worshiped with the use of ingredients; not by lighting the lamp; not by the fragrance of the incense; not by offering varied flowers; not by the meritorious acts of

offering food etc; not by the application of sandal paste on the deity-form; not by offering Kumkuma in worship or lighting the camphor; not by any other method that is used in worshipping the other deities with form.

नित्यमक्लेशलभ्येन शीतलेनाऽविनाशिना एकैनेवाऽमृतेनैष बोधेन स्वेन पूज्यते।

He is worshiped only by the nectar of the knowledge of oneself, which is easily available; which is cool (free of anxieties connected to deity worship); and which is imperishable (not time and space bound).

एतदेव परं ध्यानं पूजैषैव परा स्मृता यदानरतमन्तस्थशुद्धचिन्मात्रवेदनम् ।

The continuous awareness of the Self alone which is within, is the supreme meditation.
This alone is considered as the Supreme worship.

पश्यञ्शृण्वन्स्पृशज्जिघ्रन्नश्नच्छन्स्वपन्श्चसन्प्रलपन्सिञ्जन्गृह्णन्शुद्धसंविन्मयो भवेत्ध्यानामृतेन संपूज्य स्वयमात्मानमीश्वरं परमास्वादयुक्तेन मुक्तेन कुसुमेहितैः ध्यानोपहार आत्मध्यानं ह्यस्य समीहितम्।

While seeing, while hearing, while touching, while smelling, while eating, while walking, while sleeping, while breathing, while lamenting, while excreting, while accepting, one should always be in the state of the awareness of the self within, which is experienced always as the agitation-free state of quiescence.

One should worship well the self-essence the lord of all with the nectar of Dhyana, which is of supreme taste (for the Self-Deva) and is free of the joy of accepting minuscule amount of flowers (as offered to other deities to please them). The meditation is the self-awareness alone; and that alone pleases him.

ध्यानमर्घ्यं च पाद्यं च शुद्धसंवेदनात्मकं ध्यानसंवेदनं पुष्पं सर्वं ध्यानपरं विदुः।

Meditation, Arghya, Paadya, is just the awareness of oneself as the pure awareness of the self, bereft of the agitation of the perceived. The flower offered is nothing but contemplation of the pure awareness as the self.
This self awareness alone is needed for the worship.

विना तेनेतरेणायमात्मा लभ्यत एव नो, ध्यानात्प्रसादमायाति सर्वभोगसुखश्रियः, अयमात्मा मुने भुङ्क्ते देहरूपो गृहे यथा।

Without this, by using other methods of worship, this self is never attained.
By the contemplation of the self, all the splendor of happiness of all enjoyments gets attained.
Hey Muni! This Aatman enjoys everything inside his own house of the body.

(What is the fruit of merit obtained by performing such a Poojaa?)

ध्यानेनानेन सुमते निमेषांस्तु त्रयोदश मूढोऽपि पूजयित्वेशं गोप्रदानफलं लभेत्। पूजयित्वा निमेषाणां शतमेकमिति प्रभुं अश्वमेधसहस्रस्य फलं प्राप्नोति मानवः। ध्यानबल्युपहारेण स्वयमात्मानमात्मना घटिकां पूजयेद्यस्तु राजसूयं लभेत् सः। मध्याह्नपूजनविधादित्थं राजसूयैकलक्षभाक्। दिवसं पूजयित्वा परे धाम्नि वसेन्नरः एषोऽसौ परमो योग एषा सा परमा क्रिया। बाह्यसंपूजनं प्रोक्तमेतदुत्तममात्मनः। एतत्पवित्रमखिलाघविघातहेतुं यस्त्वाचरिष्यति नरः क्षणमप्यखिन्नः तं वन्दयिष्यति सुरासुरलोकपूगः प्राप्तास्पदं जगति मामिव मुक्तमात्मन्।

Hey wise one! By such a contemplation for thirteen minutes even, even a fool who worships like this will get the merit of offering a good cow in charity.

By worshipping the great lord like this for one hundred minutes, a man will get the merit of performing thousand Horse-Sacrifices.

He who worships the self by the self by offering of the Dhyana of the self for half an hour or so will get the merit of performing the Raajasooya-Sacrifice.

By worshipping all through the afternoon like this, he will get the merit of performing a million Raajasooya-Sacrifices.
Daily worshipping like this, the man should reside in the Supreme abode always.

This is the Supreme Yoga. This alone is the Supreme action.

The external worship of the Aatman has been explained.

Hey Aatman! This is supremely sacred; is the means of destroying all miseries.

He, who practices this worship without swerving from it even for a second attains the excellent state and is liberated; and is revered by the entire hosts of the worlds of Suras and Asuras like I am revered.