

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER EIGHT

[GIST OF UTPATTI PRAKARANAM (3)]

{THE STATE OF AN EXCELLENT KNOWER}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

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.

CHAPTER EIGHT
GIST OF UTPATTI PRAKARANAM (3)

THE STATE OF AN EXCELLENT KNOWER
NATURE OF BRAHMAN-STATE AS THE REALIZED-STATE

रामोवाच

Rama spoke

परमार्थस्य किं रूपं तस्यानन्तचिदाकृतेः पुनरेतन्ममाचक्ष्व निपुणं बोधवृद्धये। (10.37)

What is the nature of that Supreme Reality which is of the nature of blissful-awareness?
Again explain it accurately for my better understanding.

वसिष्ठोवाच

Vasishta spoke

[MahaaPralaya is the state of a Realized Yogi, who has destroyed the reality of the perceived by the simple process of Vichaara.]

महाप्रलयसम्पत्तौ सर्वकारणकारणं शिष्यते तत्परं ब्रह्म तदिदं वर्ण्यते शृणु। (10.38)

At the time if the MahaaPralaya, only the 'Cause of all causes' remains.
That is the Supreme Brahman. I will describe that; Listen.

नाशयित्वा स्वमात्मानं मनसो वृत्तिसंक्षये, सद्रूपं यदनाख्येयं तद्रूपं तस्य वस्तुनः। (10.39)

When the vibrations (agitations) of the mind have been dissolved after destroying one's own limited individuality, 'whatever state remains of that Reality which is beyond description, is the 'state of that Reality'.

['Mind is completely dead; no Vaasanaas; no attachments; no delusions; no ego; no reality in the perceived'; this is the state of the 'Realized Knower'. 'What is left back as the silent state of only the Knowledge-awareness or Self-awareness as no one', is the state of Reality for a Yogi. He sees neither himself as an embodied entity, nor he sees a world of solid nature that is teeming with countless life-stories.]

नास्ति दृश्यं जगद्द्रष्टा दृश्याभावाद्विलीनवत्, भातीति भासनं यत्स्यात्तद्रूपं तस्य वस्तुनः। (10.40)

In his state, there is no perceived; there is no perceiver of a Jagat (as separated).

Since the perceived is absent (as a real solid structure), the perceiver himself has dissolved off as if.
There is only the 'awareness-shine' that shines 'as it is'. That is the 'state of that Reality'.

[For the perceived to be a real experience, the perceiver should be connected to it, as a mind with a Vaasanaa.
Both prove the reality of each other as in the case of the ignorant.

Whereas, in the case of the realized Yogi, he sees no perceived, but is aware of the world-scenario as the Bodha (information) only, as a continuously rising and disappearing information-content.

In the state of a realized Knower, there is no Vaasanaa, no perceiver with an active mind producing the panorama of the world as real and solid.

Mind is just the information-store for him.

He does not have any ego or any identity with a body. He is a 'no one'.

He is no more an 'information-collection state' as the 'I'.

There is no 'I' at all even as a vague trace. It has dissolved off completely.

There is only the pure awareness of Knowledge.

He knows what is what, and has solved the mystery of existence.

He exists as the 'Knowledge of the Truth' only. He is in the mirror-state and not the reflection-state.

He is as it is, the Reality-state, which shines as the essence of the entire information-set called the Jagat.

He stays as the non-moving essence of Reality from which the world rises up as a magical show.

He is not any more an information, but is the 'watcher' of the information that exists as the perceiver and perceived.

In the case of the ignorant, Reality (Chit) alone exists as the deluded nature of a Jeeva that is turned towards the realness of the perceived world, and when that turns away from the perceived towards its own untainted state, the Reality exists as it is.

That is the state of a Knower.]

चित्तेर्जीवस्वभावाया यदचेत्योन्मुखं वपुः चिन्मात्रं विमलं शान्तं तद्रूपं परमात्मनः। (10.41)

Jeeva is a perceiver bound to the perceived; and this is the nature of Chit as a Jeeva.

When this Jeeva-nature is removed off of the realness of the perceived, then the Jeeva loses its perceiving nature and stays as the pure awareness only, as a form of Knowledge (ChinMaatram).

Jeeva then is without the taint of the reality of the perceived (Vimalam), and is in the 'complete silent state' where the perceived makes no disturbance at all (Shaantam).

That is the nature of Paramaatman (as the realized-state).

[Does the Knower not experience the sense objects at all? Does he not see the world?

Of course, he sees the same world as others, but knows the mystery of how the world appears out of nothingness and is not at all there as real.

An ordinary man experiences the sense objects and their properties of smell, touch etc directly as a body-entity; but a realized man 'observes' the sense experiences as an outsider only, as a 'formless seeing-state' only.

He is just the 'changeless awareness state' that is aware that something touches something and witnesses the information as an empty-outsider.]

अङ्गलग्नेऽपि वातादौ स्पर्शाद्यनुभवं विना जीवतश्चेतसो रूपं यत्तद्वै परमात्मनः। (10.42)

Even if the wind and other sense-perceptions give him the feeling of touch when they contact his body, he does not feel the touch-experience (like an ignorant man identified with the body).

(Rather, he exists as the touch-awareness itself.)

That is the nature of Paramaatman (as the realized state) where one is in the Jeeva-level seeing the world through a pure mind.

[If you can imagine what it is to be fully conscious in the nothingness of sleep, where the 'I' and the world both are absent, that is the state of a realized person.]

अस्वप्नाया अनन्ताया अजडाया मनःस्थितेः यद्रूपं चिरनिद्रायास्तत्तदानघ शिष्यते। (10.43)

Hey Anagha! What is left over after the 'dissolution of the perceived' in the 'realized state', is like some prolonged sleep-state experienced by the mind, which is endless, is without any dream of the world.

Such a sleep is not senseless like the ordinary sleep, but is fully alert and conscious.

[If you can imagine the silence that is deep inside a rock, or empty space, or the still wind, well, that can give you a glimpse of the 'silence state' of a realized person.]

यद्व्योम्नो हृदयं यद्वा शिलायाः पवनस्य च तस्याचेत्यस्य चिद्व्योम्नस्तद्रूपं परमात्मनः। (10.44)

That is the nature of Paramaatman (as the realized state) which is the pure awareness state of Knowledge, where the reality of the perceived is non-existent. It is as if, it is the essence of the empty space; or the innermost nature of the dense rock; or the innermost state of the wind which is still.

[If you can imagine that there is no world at all to be seen, and mind is not there at all to see anything, then what it would be like? That is the state of the Paramaatman!]

अचेत्यस्यामनस्कस्य जीवतो या स्वभावतः स्यात्स्थितिः सा परा शान्ता सत्ता तस्याद्यवस्तुनः। (10.45)

Suppose a Jeeva has no perceived as his counterpart, and has no mind which produces the disturbance of the perceived, then that state of such a Jeeva's natural state - is the 'State of the Supreme' -

which is beyond the level of the perceived, which is tranquil and which is the pure reality of existence.

[Just look deep inside yourself, that awareness of self-existence which is changeless, beginningless and endless;

that is the essence of Reality. That subtle wordless awareness of one's existence is the essence of the world-awareness also.

That is there; so, the world is there! That alone is there, even if the world is not there.

If you can be rid of all the particularities and divisions, names and forms, and stay as that awareness which forms the essence of the world, the essence of oneself, and the essence of the single perceiving state; that is the state of pure awareness bereft of all the perceived. That is the Brahman-state.

A Yogi of the highest state experiences that state at all times, with the body or without the body.]

चित्प्रकाशस्य यन्मध्यं प्रकाशस्यापि स्वस्य वा, दर्शनस्य च यन्मध्यं तद्रूपं ब्रह्मणो विदुः। (10.46)

That revelation, which is in the centre of the perceiving consciousness, or one's own existence-awareness, or which is in the centre of perceiving-state, is the state of Brahman.

[Whatever object you see as present in the light and absent in the darkness, is because you know it, understand it, and are aware of it. These perceived-patterns flow across the awareness which is always there.

The perceived-patterns come and go; appear and disappear; but the self-awareness is the same changeless beginningless endless state. It is always there, as it is, whether the perceived is there or not.]

वेदनस्य प्रकाशस्य दृश्यस्य तमसस्तथा, वेदनं यदनाद्यन्तं तद्रूपं परमात्मनः। (10.47)

The awareness, or 'knowing of the light which reveals the perceived', and also the '(knowing of the) darkness which covers the perceived, that awareness which is without beginning or end, is the state of Paramaatman.

[Jagat is actually non-existent, and never rises from the Supreme-state as a separate phenomenon.

Yet, in the ignorant level, it rises with a beginning and end as it were.]

यतो जगदुदेतीव नित्यानुदितरूप्यपि विभिन्नवदिवाभिन्नं तद्रूपं परमार्थकम्। (10.48)

The state of Paramaatman is such that it is as if the Jagat rises from it, though it never rises at all; it is as if separate from the Jagat; yet not separate.

[If you can imagine gold as conscious and existing at once as all the shapes it appears as, without separated from all the shapes, that is sort of how the Reality exists as all, without separated from all.]

A realized person is like a bracelet or armllet realizing its gold essence and staying as the gold only.]

व्यवहारपरस्यापि यत्पाषाणवदासनं, अव्योम्न एव व्योमत्वं तद्रूपं परमात्मनः। (10.49)

Though engaged in the activities of the world, a Knower stays like the inner state of a rock only; unaffected, and non-perceiving. Though not spread-out as any expanse, that state is spread-out as the empty expanse (named Jagat) as if. Such is the state of Paramaatman.

[At each and every moment, whatever you perceive as an object (information-set), rises out of the emptiness and vanishes into it instantly.]

वेद्यवेदनवेत्तृत्वरूपत्रयमिदं पुरः यत्रोदेत्यस्तमायाति तत्तत्परमदुर्लभम्। (10.50)

At each and every moment, the tri-fold process of the 'perceiver, perceived and perceiving' rises and falls from that state, as directly experienced by all the Jeevas; yet it is never grasped.

[That Reality has no mind or intellect, but is like a huge mirror which reflects the picture of the Jagat through all the minds.]

वेद्यवेदनवेत्तृत्वं यत्रेदं प्रतिबिम्बति अबुद्ध्यादौ महादर्शं तद्रूपं परमं स्मृतम्। (10.51)

The tri-fold process of the perceiver, perceived and perceiving reflects in 'that state, which is the supreme mirror bereft of the thinking faculty', and is known as the state of Paramaatman.

[Imagine the existence-state of plants and animals bereft of the mind and the intellect, but as pure existence-awareness alone; that is the state of a Knower who has destroyed the reality of the perceived world.]

मनः स्वप्नेन्द्रियैर्मुक्तं यद्रूपं स्यान्महाचितेः जङ्गमे स्थावरे वापि तत्सर्वान्तेऽवशिष्यते। (10.52)

'That state of the Supreme awareness which is free of the mind, senses and the dream of the perceived in the animals and the plant-life' - that alone is 'left back' when everything is gone (for a Yogi in the highest state of Knowledge).

स्थावराणां हि यद्रूपं तच्चेद्धोधमयं भवेत्मनोबुद्ध्यादिनिर्मुक्तं तत्परेणोपमीयते। (10.53)

If the plant-life were conscious only, without the mind, intellect etc, then that can be compared to the state of the Supreme.

[This is the state of the Supreme Knower in whom all division of Devas, humans etc are dissolved off and he stays without the disturbance of the perceived even when engaged in the world-activities, and is completely unaffected by the contact of the world.]

ब्रह्माऽर्कविष्णुहरशक्रसदाशिवादि शान्तौ शिवं परममेतदिहैकमास्ते

सर्वोपधिव्ययवशादविकल्परूपं चैतन्यमात्रमयमुञ्जितविश्वसङ्गम्। (10.54)

(सर्वोपधिव्यय- सर्वोपाधिलय)

When all the Devas like Brahmaa, Arka, Vishnu, Hara, Indra, and Shiva have been absorbed, the Supreme auspiciousness (Shivam) alone exists here.

It is without perturbations, because all the faults (of divisions) have been destroyed.

It is pure awareness alone; is completely rid of the contact of the Vishva.