

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER TWENTY ONE

[THE SOUND AUM REFERS TO 'THAT']

Sanskrit text, Translation and Explanation

by

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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 TWENTY ONE

THE SOUND 'AUM' REFERS TO 'THAT'

WHY THE WORLD GETS SEEN LIKE THIS, IF REALITY-STATE ALONE IS THERE?

वसिष्ठोवाच

Vasishtha spoke

[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.]

(Suppose the hot pepper was conscious and could taste its own hotness...?)

यदात्ममरिचस्यान्तश्चित्वातीक्ष्णत्ववेदनं तदहंतादि भेदादि देशकालादि चेत्यतः। (57.01)

'Self-awareness of the Aatman' (that is division-less) alone, exists within itself, as the awareness-state of all possible perceptions (as divided), with the divisions of time and place along with the 'Ahamtaa' ('I-ness'), like the 'black pepper' being aware its own taste of extreme hotness (as if seeing its own hotness as a second one, as outside of itself).

[And, the 'state of Ahamtaa' as a being endowed with a form and trapped in some time and place measure, exists as the forgetfulness of one's original essence, which alone is known as the Jeeva-state.]

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

यदात्मलवणस्यन्तश्चित्वाल्लवणवेदनं तदहंतादि भेदादि देशकालादिमत्स्थितम्। (57.02)

'Self-awareness of the Aatman' alone exists within itself as the awareness-state of all possible perceptions, with the divisions of time and place along with the 'Ahamtaa' ('I-ness'), like the salt being aware of its own saltiness.

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

स्वतो यदन्तरात्मेक्षोश्चित्वात्ममाधुर्यवेदनं तदहंतादि भेदादि जगत्त्वादि जृम्भितम्। (57.03)

'Self-awareness of the Aatman' alone exists within itself as the awareness-state of all possible perceptions, expanding as the divisions of 'Ahamtaa' ('I-ness') and the principle of Jagat, like the sugarcane being aware of its own sweetness.

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

स्वतो यदात्मदृषदश्चित्वात्काठिन्यवेदनं तदहंतादि भेदादि देशकालादितां गतम्। (57.04)

'Self-awareness of the Aatman' alone exists within itself as the awareness-state of all possible perceptions, becoming the the divisions of time along with the 'Ahamtaa' ('I-ness'), like the stone being aware of its own hardness.

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

स्वतो यदात्मशैलस्य जतया जाड्यवेदनं तदहंतादि भेदादि भुवनादीति संस्थितम्। (57.05)

'Self-awareness of the Aatman' alone exists within itself as the awareness-state of all possible perceptions, and stays as the divisions of 'Ahamtaa' ('I-ness') and the world, like the hill itself being aware of its own 'hardness and heaviness (Gauravam).

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

स्वतो यदात्मतो यस्य चिद्रवत्वादिवर्तनं तदावर्ताद्यहंतादि भेदाद्याकारिता इव। (57.06)

'Self-awareness of the Aatman' alone exists within itself as the awareness-state of all possible perceptions, with the divisions of 'Ahamtaa' ('I-ness') and others, like the formless fluidity-nature rises as all the 'varied forms of liquids and water-holes of Ahamtaa and the worlds'.

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

स्वतो यदात्मवृक्षस्य शाखादिस्तस्य वेदनं तदहंतादि भेदादि भुवनादीव सत्स्फुरत्। (57.07)

‘Self-awareness of the Aatman’ alone exists within itself as the awareness-state of all possible perceptions, and bursts out as the divisions of ‘Ahamtaa’ (‘I-ness’) and the world, like the tree being aware of its own branches etc.

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

यदात्मगगनस्यान्तश्चित्वाच्छून्यत्ववेदनं तदहंतादि भेदादि भुवनादीति भावनम्। (57.08)

यदात्मागगनस्यान्तश्चित्वात्सौर्यवेदनं तदहंतादि भेदादि शरीरादि च दीपितम्। (57.09)

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

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

स्वतो यदात्मकुड्यस्य नैरन्तर्यं निरन्तरं तदहंतादि भेदेन चित्ताद्वहिरिव स्थितम्। (57.10)

The ‘denseness of the Aatman that is without a gap’, stays by itself as the divisions of Ahamtaa etc, outside of the Chitta as it were.

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

स्वतो यदात्मसत्तायाश्चित्वात्सत्त्वैकवेदनं तदहंतादि भेदादि चेतनानीतिवत्स्थितम्। (57.11)

अन्तरात्मप्रकाशस्य स्वतो यदवभासनं तदहंतादि चित्वादि जीव इत्येव वेद सः। (57.12)

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

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

अन्तरस्ति यदात्मेन्दोश्चिद्रूपं चिद्रसायनं स्वत आस्वादितं तेन तदहंतादिनोदितम्। (57.13)

When the ‘Aatman-moon’ tastes its own nectar inherent in it, then that state rises as the Ahamtaa etc.

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

परमात्मगुडस्यान्तर्यच्चित्स्वादूदयात्मकं तदेवास्वाद्यते तेन स्वतोऽहंतादि नान्तरे। (57.14)

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

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

परमात्ममणेश्चित्वाद्यदन्तः कचनं स्वयं चेतनात्मपदे चान्तरहमित्यादि वेत्यसौ। (57.15)

When the ‘gem of the Supreme Aatman’, shines within itself and knows itself, then it knows itself as the Ahamtaa 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. ‘Self-awareness state’ when aware of itself, 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 ‘KevalaBhaava’, that which gets left over after the mirror breaks. A ‘Knower’ is the ‘Brahman with the broken mirror’. He cannot see anything except the self.

Brahman stays quiet and contented and complete as the Knower.]

[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 the Jeevas.]

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

[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 cannot do any action of ‘knowing’, like someone knowing something.)

न च किञ्चन वेत्यन्तर्वेद्यस्यासंभवादिह न चास्वादयति स्वादु स्वाद्यस्यासंभवादयम्। (57.16)

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

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 is a state without the perceived. It is complete and whole.)

न किञ्चिच्चिनोत्यन्तश्चेत्यस्यासंभवे सति विन्दते न च वा किञ्चिद्वेद्यस्यासम्भवादसौ। (57.17)

It cannot perceive anything else, since there cannot be anything that can be perceived.
Reality does not attain anything, since there is nothing for it to be attained.

असदाभास एवात्मा अनन्तो भरिताकृतिः स्थितः सदैवैकघनो महाशैल इवात्मनि। (57.18)

‘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 within itself, when it dreams).

[Actually the Reality-state does not divide itself as the Ahamtaa 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। (57.19)

Through these paradoxical words (mentioned with various examples) hey Joy of Raghu dynasty, I have proved to you, that there does not exist any divisions like Ahamtaa and the worlds.

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

न चित्तमस्ति नो चेता न जगत्तादिविभ्रमः वृष्टमूकाम्बुदसितं शान्तं शाम्यति केवलम्। (57.20)

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 the Aatman’.

यथावर्तादितामेति द्रवत्वाद्धारि वारिणि तदाहंतादितामेति ज्ञप्ता ज्ञप्सौ ज्ञ आत्मनि। (57.21)

Just like the water flows because of the fluidity within itself; so also, the very ‘knowing nature’ ‘knowing’ ‘the knowledge’, rises as the Ahamtaa etc.

यथा द्रवत्वं पयसि यथा स्पन्दः सदागतौ अहंतादेशकालदि तथा ज्ञे ज्ञप्सिमात्रके। (57.22)

Like the liquidity in water, like the movement in the wind, all the perceived phenomena of the Ahamtaa, space, time etc are in the ‘Knower’ as ‘Knowledge’ only.

[World is a state of Bodha only. Something getting understood as something 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 ParaBrahman.

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

ParaBrahman 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 ParaBrahman state alone.

There is nothing called the Jeeva that has to ‘reach’ the ParaBrahman state, because Jeeva is non-existent except as a conception-state.

ParaBrahman alone is there as the only reality. ParaBrahman is the ‘state of knowing’.

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

ParaBrahman 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, there is no difference at all between Shiva and ParaBrahman.]

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

Knower is ParaBrahman which is aware of itself in its full glory.

The inert mind-absent ParaBrahman is aware of itself as itself, and not as the ‘I’ and the world.

‘Knower’ is the excellent state of ParaBrahman, the best of all possible states that the ParaBrahman can exist as.]

ज्ञो ज्ञतायां शिवं ज्ञानं जानाति ज्ञानबृंहया ज्ञायतेऽहंतादि ज्ञेन जीवादीत्यभिजीवनैः। (57.23)

‘Jna’ (Knower) is Ishvara. The ‘Knower’ always knows (himself as) the ‘auspicious state (Shiva)’ as the ‘knowledge of the self’, by the increase of knowledge through Vichaara.

The Knower knows the ‘Ahamtaa’ etc as the superimposition of the Jeeva state (as the state of ignorance).

यथोदेति ययाऽज्ञस्य तृप्तिर्ज्ञानेन यादृशी अनन्ये वान्यता बुद्धा स तथा जृम्भते तया। (57.24)

For the ‘Knower’ (ParaBrahman) 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.

जीवनं ज्ञातता,

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

ज्ञाता जीवनं जीवजीवनम्। (जीवानां सर्वेषां यदधीनं जीवनं तादृशानन्दरूपमेव जीवनम्)

A Knower's life alone is truly lived, with the fulfilment truly gained (where the life is fully under control).

अत्यन्तमस्ति नो भेदश्चिद्रूपत्वे ज्ञजीवयोः। (57.25)

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.*)

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

यथा ज्ञजीवयोर्नास्ति भेदो नाम तथैतयोः भेदोऽस्ति न ज्ञशिवयोर्विद्धि शान्तमखण्डितम्। (57.26)

Like there is no difference between the Knower and the ignorant Jeeva, similarly there is no difference between the Knower and the auspicious state of Reality (Shiva) also.

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

सर्वं प्रशान्तमजमेकमनादिमध्यमाभास्वरं स्वदनमात्रं अचेत्यचिह्नं

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.

सर्वं प्रशान्तमिति शब्दमयी तु दृष्टिर्बोधार्थमेव हि मुधैव तदोमितीदम्। (57.27)

Even to say that it is the 'quiescent state' (as opposed to the world-state),

is just a wasted 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'.