

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER THIRTY

[THE ABSTRACT VISION OF THE SELF]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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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 THIRTY

THE ABSTRACT VISION OF THE SELF

वसिष्ठोवाच

Vasishta spoke

[Analyze the self which shines as the known-state of the world.]

अथेमामपरां दृष्टिं शृणु रामानया यथा दृश्यस्यात्मानमचलं भविष्यसि च दिव्यदृक्। (73.02)

Listen to this Supreme instruction Rama, by which you will realize the state of the self and have the divine-vision (of the abstract truth that is concealed behind these mind-perceptions).

[Self cannot say 'I'. It does not have a mind to conceive, nor is it an imagined entity based on a form and name.

Anyhow, you can withdraw into the self-state by knowing the 'I' as the inner essence of Reality.

So start with what you see as the world. First in the list is the sky and then comes the Sun.

Space is there because you know it as space, the emptiness which can hold the things. Space is inside you as a known object only. The entire expanse of space is in you as an idea or concept, or as a known object. You know it as the empty sky, and so it is there for you as the empty sky. So also, you know the Sun as a burning mass of fire; and the Sun stays within you as your knowledge of the Sun, but does not burn you.

So it is with all the objects. Everything living or inert is inside you as their knowledge.

You are the essence in all, because you are in them as their knower.

This 'I' is not the ego ('seer' attached to the 'seen'); but is the knowing-state only.

Stay as the knowing-state only, and know that all objects seen by the mind are inside you, as knowledge.

You are the Brahman-reality which has expanded as a world through a tiny mind-hole.]

'अहं खमहमादित्यो दिशोऽहमहमप्यधः अहं दैत्या अहं देवा लोकाश्चाहमहं महः, (73.03)

अहं तमोऽहमभाणि भूः समुद्रादिकं त्वहं रजो वायुरथाग्निश्च जगत्सर्वमिदं त्वहं, (04)

जगत्त्रयेऽहं सर्वत्र य आत्मैव किलास्थितः कोऽहं किमन्यद्देहादि द्वित्वमेकस्य कीदृशं', (05)

इति निश्चयवानन्तर्भूतमात्मतया जगत् पश्य, हर्षविषादाभ्यां नावशः परिभूयसे। (73.06)

'I am the sky. I am the Sun. I am all the quarters. I am below also. I am the Diti's sons. I am the Devas.

I am all the fourteen worlds of Brahmaa. I am the shine of all luminous objects.

I am the darkness. I am the clouds. I am the ocean, rivers, lakes etc. I am the dust that fills the Earth.

I am the wind that fills the sky. I am also the fire that exists as heat in the objects.

I am this entire world. I am everywhere in all the three worlds. I am the self (essence) of all.

If all these are not there also, I will stay as myself as the 'knowing-state of myself'.

Who am I? What is this other thing that exists as if outside of me, starting from the body-sensation?

If I alone am, then how can the second be there?

(I stay as the essence of all; everything exists as my essence. I alone am.)

Ascertained within, in this manner, see the 'entire world of perception' as the self only.

You will not be humiliated by 'happiness and sadness', like a slave in chains.

[Do not see the 'perceived' as a second reality, and become its slave. The 'mind-conceived world' is inside you, the Aatman; whatever you experience is some possible state of reality which is seen by you the Aatman, through a mind-screen.]

तन्मयेऽस्मिन्निकल जगत्प्रखिले संस्थितेऽनघ किमात्मीयं परं किं स्यात्कमलेक्षण कथ्यताम्। (73.07)

Hey Taintless one! Hey Lotus eyed Rama! When the entire world is made of Bodha-essence only, as the Aatman, then what is to be considered as one's own, and what belongs to the other, tell me!

किं तज्जव्यतिरेकेण विद्यते यदुपागतं हर्षमेतु विषादं वा, विषादेऽज्ञो जगन्मयः। (73.08)

Whatever is experienced as joy or sadness, can they exist independent of their knower?

One who knows the sorrow as existing inside the objects (by their presence or absence) is not a conscious entity at all, but is an inert object belonging to the inert world only.

[Two types of contemplations are suggested here to reach this state.

Practising this Ahamkaara will destroy the false Ahamkaara you are holding on to.

It is like a thorn getting removed by another thorn, or fire getting subdued by another fire.]

अहंकारदृशावेते सात्त्विके द्वेऽतिनिर्मले तत्त्वज्ञानात्प्रवर्तते मोक्षदे पारमार्थिके। (73.09)

These two types of Ahamkaara-visions ('I-ness') are Saattvic in nature and are extremely pure.

They help in developing the knowledge of the self, and bestow liberation from the ignorant-ego; and they lead to the highest state of excellent knowledge.

[Withdraw into yourself and see only the subtle state of quietness of the self; or see the entire world as the self.
Or, suffer holding on to the mind-invented ego that is based on the name and form.]

परोऽणुः सकलातीतरूपोऽहं चेत्यहंकृतिः प्रथमा सर्वमेवाहमित्यन्योक्ता रघूद्वह। (72.10)

अहंकारदृगन्या तु तृतीया विद्यतेऽनघ देहोऽहमिति तां विद्धि दुःखायैव न शान्तये। (72.11)

‘I am subtle. I transcend all’; this Ahamkaara is the first one. ‘I am everything’; this is the next one Rama!
Hey Anagha! There is still another type of Ahamkaara which says ‘I am the body’.

Such an Ahamkaara leads only to suffering, and not to a peaceful state for sure.

अथ चैतत्रयमपि त्यक्त्वा सकलसिद्धये यच्छेषं तदुपालम्ब्य तिष्ठावष्टब्धतत्परः। (72.12)

Or, why bother have to have an ‘I- concept’ at all? Discard all these three types of Ahmakaaras which
need to be practised as words and meanings; and stay as the ‘left-over state without any ‘I’ at all’; and
remain unshaken and undisturbed by any thought of anything as the ‘I’.

That will surely lead you to excellent state.

सर्वातीतस्वरूपोऽपि सर्वसत्तातिगोऽपि च असत्तापूरितजगदस्त्येवात्मा प्रकाशकः। (73.13)

‘Aatman’ transcends all, by its untainted changeless state of pure awareness, and surpasses all by being
more real; yet is the ‘revealer of the world’ which is made of unreal only.

स्वानुभूत्यैव पश्याशु स एवासि सदोदितः साशयं हृदयग्रन्थिं त्यज तत्त्वविदांवर। (72.14)

You must experience this self as your personal experience only, and not as any object that can be
commonly seen by all. Your existence can be known only to you; for you exist as that very self.

You always are there as yourself; you must be aware of it for sure. Hey best of Knowers!

Get rid of the knot that ties your mind with the Vaasanaa of experiencing the body as the self.

नात्मास्त्यनुमया राम न चाप्तवचनादिना सर्वदा सर्वथा सर्वं च प्रत्यक्षोऽनुभूतितः। (73.15)

You cannot find this self by the method of inference Rama, or by listening to a Guru or reading about it
in texts, since self is something which you know always as a direct experience.

(Self need not be remembered also; since it is not memory-based like the ego-concept.)

यदिदं स्पर्शनं स्पन्दं किञ्चिदसंविदाद्यपि तत्सर्वमात्मा भगवान्दृश्यदर्शनवर्जितः। (73.16)

The constant agitation within is Praana the power of movement, and it vibrates as the mind-fluctuations,
and the world appears with all its movements as sensed by the senses.

Whatever is here as any contact of the world through the senses, and whatever rises within as the agitation
of want, whatever is cognized as anything whatsoever, everything is the Aatman, the ‘Supreme Lord
endowed with the power of knowing’, which exists without the seen and the seeing.

(Self is the seer which sees all as the seen. Seen needs the seer; but the seer can exist without the seen.

When the seen is absent (being non-existent), seer alone is left back. That is you, the real self.)

न सन्नासन्नसौ देवो नाणुर्नापि महानसौ नाप्येतयोर्दृशोर्मध्यं स एवेदं च सर्वतः। (73.17)

This self-state shines by itself; it is not existent like a physical object existing in a space-time frame;
it is not non-existent also, since it alone exists in reality.

It is not some tiniest thing which is immeasurable, nor is it some huge thing which contains all the worlds.
It is not something which is in-between these states also. Whatever is there, it is that alone.

स एव चैवं वदति स च वक्तुं न युज्यते न तदन्यदिदं तात पश्यात्मानमनामयम्। (73.18)

The self-state (as the state of Reality) alone appears as all the sounds of speech that divide the world as the
modification of sounds referring to divided shapes. The self the power of awareness, which is the source
of all these words, cannot be described by these words which can refer only to the divided shapes.

(Aatman is undivided; how can it be described through words which denote division only?)

That is not different from this. Through the ‘Knowledge eyes’, see the ‘undivided unaffected self only’
through all these sounds and divisions.

[There is nothing called ‘sound’ in the outside world. Sound is just an experience, a code used by the brain, a sense-experience
that belongs to the mind. Mind alone produces the sound-effect inside the head (brain).

These sounds are modified in various ways and appear as if with meaning. Awareness is aware of these sounds too.

Sound is an inert experience. You cannot describe the state of the self through these sound-words which refer to the divided
world of shapes and images. Practise the art of experiencing the silence of the self-state as the noise-awareness also.

The silence of the self is not the silence of the sound; but it is the silence of the delusion of division.]

नात्मायमयमप्यात्मा संज्ञाभेद इति स्वयं तेनैव सर्वगतया शक्त्या स्वात्मनि कल्पितः। (73.19)

The same self-state with its power to exist as any possible state of perception, imagines (conceives) the possible state of delusion, and thinks that the other body (of others) is not the self and this body alone is the self; and later invents various sound-modifications as names to the divided shapes of the people and the objects.

THE EIGHT FOLD CITY- PURYASHTAKA

[The eight-fold city refers to the combination of the five knowledge senses, mind, intellect and ego, which exist as if inside a physical form, though the physical form is a picture conceived by the mind only.]

(Why one cannot know his true self though it is his own self?)

संस्थितः स हि सर्वत्र त्रिषु कालेषु भास्वरः सूक्ष्मत्वात्सुमहत्वाच्च केवलं न विभाव्यते। (73.20)

‘Self’ is well-established everywhere in all the three times without division, and shines forth as the ‘awareness-expanse’. Since it is so subtle and abstract and not like any other object that can be sensed by the mind, a man identifies the self with the closest perceived object, the body.

[Countless objects are produced by the combined function of the mind and senses; senses produce unconnected information and the mind connects them all and makes up imagined stories out of those connections. Objects and stories rise up as per the Vaasanaa-agitations.]

सत्स्वनन्तपदार्थेषु जीवत्वेनाभिविम्बति आत्मा पुर्यष्टकादर्श स्वभाववशतः स्वतः। (73.21)

When countless objects come into existence, the self-state (Aatman) reflects in the mirror of this ‘city of eight halls (Puryashtaka)’ as a Jeeva-state which experiences them.

(Why?) It is the nature of Reality to exist as countless ‘Jeeva-states of perceptions’.

[Reality can exist as any perception. What you are experiencing as a Jeeva is one such possible state of Reality.

Your whole life-experience as a Jeeva, is Brahman existing as you and your world.

Where else can you find him as separate from your own self? Move away from the mirror (through Vichaara), and you shine as your true self. Look at yourself through the body-mirror; you will end up seeing countless objects and people as the perceived-field of your Jeeva-state.]

पुर्यष्टकोदयादेव स्वयमात्मानुभूयते सर्वदा सर्वसंस्थः खे घनास्पन्दादिवानिलः। (73.22)

The air fills the sky all over; but is experienced, only when it wildly moves. Aatman also experiences itself through the rise of the eightfold city-concept, though it is all-pervading and is in all.

[Space also permeates everything, though no one is consciously aware of it. We can be aware of the space existence, only when the objects exist inside it. Aatman permeates space also, and is aware of itself through the rise of the limited state of the eightfold-city which acts like a mirror.]

चिदात्मा सर्वगो व्यापी न क्वचिन्नाम संस्थितः यद्वत्सर्वपदार्थानां सत्ता तद्वन्महेश्वरः। (73.23)

‘Aatman-awareness’ (existence awareness of oneself) alone permeates all; but is not confined inside a body-structure as believed to be. When you look at the objects, your mind permeates them; the mind is empowered by the Aatman, the awareness- state.

The very existence of the objects is because of the awareness that reveals them. This awareness alone is the Greatest Ruler of all, the Maheshvara (and not the ordinary Shiva with a limited body-structure).

[Body and the world are contained inside the mind, and mind is contained inside the Aatman; Aatman is not contained inside any space or time frame.

Aakaasha (material space-expanse) is inside the Chittaakaasha (mind-expanse); Chittaakaasha is inside the Chidaakaasha (awareness expanse); and Chidaakaasha exists without the Chittaakaasha and the Aakaasha.]

सति पुर्यष्टके तस्मिञ्जीवः स्फुरति नोपले सति वायाविव रजः सति दीप इवेक्षणम्। (73.24)

Only if the body-conception is there (as a combination of senses, mind and intellect and ego) in the form of the eight-fold city, then the idea of a Jeeva living a life-story comes into existence (like a ghost-story), and not in a rock (which is not a combination of senses, mind and intellect and ego).

If the wind is there, dust rises; if the light is there, the sight of the objects raises.

(If the identity with the body-concept is gone, how can there be any story of life at all?

What story can be there for a non-existent ghost?)

इयं पुर्यष्टके स्वेच्छा स्वात्मन्येवात्मनि स्थिते सति स्फुरत्यभ्युदिते भानाविव जनैषणा। (73.25)

The very rise of the Sun gives rise to the various activities of people.

The Reality-state exists in its own awareness, the love for itself, absorbed in itself.

By the raise of the concept of the eight-fold city as one of its possible states, the self-love exists as the love for the body and its connected world, like loving the image seen in the mirror.

(When the mirror breaks through Vichaara, the same self-love exists as the realized state of a Knower. Knower is the 'Reality in its pure state of self-love'.)

यदि सूर्ये स्थिते व्योम्नि तादृशोचितसंस्थितिः नश्यति व्यवहारोऽयं भास्करे तत्किमागतम्। (73.26)

When the Sun is present in the empty sky, the world-activities suitable to the day rise by themselves. When the eightfold city is present as the delusion state, then the various states of delusion rise by themselves, with the body as the self (like one standing in front of the mirror moves his body in various ways and enjoys the looks of the image produced in the mirror). If these activities are not there also (as at the vision of Truth), then in what way does the Sun get affected?

यद्यात्मनि स्थिते देवे तत्सत्ता लब्धसंस्थितिः देहो नाशमुपायाति तत्किं नष्टमिहात्मनः। (73.27)

Because of the presence of the 'Supreme state of Reality' which reveals all the perception-states, there rises the false reality of obtaining something as another.

If the body perishes, what harm is there for the self? *(Man is not the image seen in the mirror; if the mirror and the image are destroyed, what harm can happen to the man?)*

[Self-state is not the body; if the body is destroyed, the self-state continues with a fixed identity of a Knower's pure mind. One does not cease to exist by the death of the body; but gets an eternal continuance of one's existence as the pure state of existence. Dream-characters have no permanency of identity; they are produced by the dream only.

Those who wake up to the Truth can create any dream as they like, or be out of the dreams also; but never do they cease to exist. They exist as just another possible state of the countless possible states of perception. Perception can never be destroyed since it is how the Reality-state exists as.

'Ignorance of Truth' tosses you into the endless torrent of dreams, where you never are the same.

'Knowledge of Truth' puts a stop to this torrent, and makes you a fixed character in the Reality-state, where the body-identity, the body-connected people, the body-connected objects, have no entrance whatsoever.

Therefore, dispassion is very very necessary for the realization of the 'Truth'.]

(You are always 'That only'; but do not know it because of the blockage of the eight-fold city.)

न जायते न म्रियते नादत्ते नाभिवान्छति न मुक्तो न च बद्धोऽयमात्मा सर्वस्य सर्वदा। (73.28)

Self-state is not born anew (when you realize the 'Truth').

Self-state does not perish also. *(Real can never cease to exist.)*

Self-state does not absorb anything (of the world).

It does not need anything else to complete it also.

It is not bound by the presence or absence of the perception, nor does it needs to be freed from the perception. This Aatman is always there as the perceived-states of all.

[No need to run away from the perception as if it is a sin attached to you. Just know that you as a body are a concept, and are non-existent except as a memory stored in the mind.

Be the witness-awareness only and see the 'entire state of seer and seen' as Brahman the shine of knowledge (Bodha).

This state never ceases to be, and death of the body has no effect on it.]

('Knowing' is its very nature; it exists as knowing the wrong self or knowing the right self; you can choose whatever you want to know the self as.)

आत्माप्रबोधाभ्युदिता निरात्मन्यात्मतां गता सर्परज्जुभ्रमाकारा भ्रान्तिर्दुःखाय केवलम्। (73.29)

Aatman, when it raises as tainted by ignorance (because of the belief in the reality of the eight-fold city), has the false ascertainment of the self in the non-self. This is similar to the delusion of seeing a snake in the rope, and gives rise to untold suffering only (like the fear rising in the presence of the snake).

अनादित्वान्न जातोऽयमजातत्वान्न नश्यति आत्मात्मव्यतिरिक्तं तु नाभिवान्छत्यसंभवात्। (73.30)

It is not born anew at the time of realization because it is beginning-less (since beginning and end are also the concepts belonging to the mind only). Since it is never born, it can never die also.

This self-state does not need any other thing to make it complete, since it is not possible at all (since anything that is there as the other is a delusion-state rising the non-self identification only).

दिक्कलाचनवच्छेदान्न बद्धोऽयं कदाचन बन्धाभावे क्व मुक्तिः स्यादमोक्षस्तेन संस्थितः। (73.31)

Since this state is not broken by the direction and space lines, it is not bound to any place and does not exist in any time. When it is not bound at all, what is the meaning of wanting to get liberated?

It stays without the need of liberation only.

(Wanting the liberation itself creates a blockage to the self-state; and one forever stays as that want only and feels wretched always.)

एवं गुणविशिष्टोऽयमात्मा सर्वस्य राघव अविचारवशान्मूढो लोकोऽयं परिरोदिति। (73.32)

Raaghava! In this manner, the self-state has been explained as to what it is and how it is, for every Jeeva-state. People do not engage in Vichaara, and lament foolishly about their wretched-states.

सम्यगालोकिताशेषपूर्वापरजगत्क्रमः मा शोकं गच्छ सुमते मौखर्योपगतलोकवत्। (73.33)

Clearly analyze all the ways of the world fully, get out of your sorrowful state of not realizing the self, and be like those who have got rid of their foolishness (of searching for the self elsewhere).

[You know that you are already there; you need not search for your own self elsewhere.

But you believe firmly that you are the body.

If this wrong thinking is removed through Vichaara, then you stay as yourself, cured of your insanity.

This much only you have to do; not even the slightest agitation as that of a crushing a jasmine petal also should be there.

Just 'be' the self. Instantly, the stories made by the mind about the family, and the bondage that binds you vanish off like the ghost stories vanishing off when the ghost is known to be non-existent.]

द्वे एव कलने त्यक्त्वा मोक्षबन्धात्मिके यथा विदुषा व्यवहर्तव्यं यन्त्रणेवात्ममौनिना। (73.34)

Getting rid of both the notions of bondage and liberation, the wise man should remain silent as the Self, as if supervising a water-wheel doing its work.

(You cannot reach a state of emptiness and stay as some formless deity where all perceptions are absent and you are all alone. That is not the Moksha that needs to be achieved.)

न मोक्षो नभसः पृष्ठे न पाताले न भूतले, मोक्षो हि चेतो विमलं सम्यग्ज्ञानविबोधितम्। (73.35)

The liberation-state cannot be attained far above in the sky, or in the Netherworld or in the Earth!

(All the worlds are the perceived-states of the mind only.)

'Liberation' is just the 'taintless state of the mind' which rises by the 'right knowledge of Reality'.

[Perception can never be absent or vanish off when you attain Moksha.

Reality cannot be attained as a state of emptiness. Perception is its essence; its very nature.

Know the Reality as it is, with the understanding of the abstract truth; you are out of the death-dream.

See the bracelet, or see the gold. Seeing the bracelet is foolishness; and seeing the gold is wisdom.

Be wise and conquer the foolishness.]

सकलाशास्वसंसक्तया यत्स्वयं चेतसः क्षयः स मोक्षनाम्ना कथितस्तत्त्वज्ञैरात्मदर्शिभिः। (73.36)

By the rise of this abstract 'Vision of the Truth', dispassion of the excellent sort rises as one's own nature. And, the mind in the form of Vaasanaa-agitations stays dead, and acts as a perceiving tool only, like an obedient servant.

This alone is known as Moksha, by those who have attained the realization of the 'Truth', and who stay always as the self-state only.

[Perception-destruction is not the goal of Moksha. You do not have to escape from the perceived world and enter inside some Nirvikalpa Brahman seated elsewhere like a super-powered deity; and die off like a moth entering a fire.

Reality-state can stay as the perceived only, always.

Perceived also has no beginning or end. It just is there as the nature of Reality.

Either you exist as the 'identity-less bundle of Vaasanaa processes' and go through the crushing machines of birth and death non-stop, or realize the Reality-state through Vichaara, and be the fixed identity attached to a pure mind.

For this, you have to know the unreal nature of the world and the family and the objects, and have complete dispassion, where you burn your identity also that is one with the eight-fold city.

Kill the false 'I' and stay always as the real 'I'. This is Mukti.]

यावत्प्रबोधो विमलो नोदितस्तावदेव सः मौखर्याद्दीनतया राम भक्त्या मोक्षोऽभिवाञ्छयते। (73.37)

Rama! If this awakening-state has not risen, then a man will keep striving devotedly for some other Moksha to be reached elsewhere, because of his foolishness (the confusion rising from the study of too many texts about Nirvikalpa Brahman, Savikalpa Brahman etc), and wretchedness (of wanting to run away from the perceived).

[He will exist as a Vaasanaa for Moksha only, and keep chasing the self elsewhere, though he is the very self he is trying to understand. Wrong understanding of the self is bondage; right understanding of the self is Moksha.

Self need not be 'reached' outside of the self.]

परं प्रबोधमासाद्य चित्ते चित्तत्वां गते दश मोक्षा न वाञ्छयन्ते किमुतैको हि मोक्षकः। (73.38)

When one attains the 'Supreme awakening' where he will never be asleep in any dream (of life) again, and when his mind has reverted back to the 'state of the self (without its identity with the Puryashtaka)', then the 'Knower' need not strive for even ten liberation-states (if available).

Then, why go after that one single state of liberation also?

[The state where one stays free of the very idea of freedom as connected to bondage is real freedom.

'I am bound' is the concept which blocks self-realization.]

अयं मोक्षस्त्वयं बन्धः पेलवां कलनामिति परित्यज्य महात्यागी स त्वमेव भवाभव। (72.39)

Hey Abhava (unborn)! Discard all the confusing concepts of imagining 'Moksha to be this or that, and bondage to be this or that'; renounce all concepts and stay as just the self which is what you are.

परिगलितविकल्पनां प्रयातः सगरसुतौघनिखातमेखलाङ्कं

अवनिवलयमन्तरस्तसङ्गश्चिरमनुपालय सर्वदोदितश्रीः। (73.40)

With all confusions and foolishness removed through Vichaara, with no attachment inwardly, with the knowledge shining as your non-diminishing prosperity, rule - (be in full control of) -

the Earth-lady with her waist covered by the upper garment of the ocean-hollow dug by all the Sagara's sons (the empty state of perceptions rising as the perception-field dug by the analysis based on the study of the praiseworthy Upanishads).

[The mind is covered by the hollow emptiness filled with turbulent waves of the delusion-ocean dug by the poisonous Vaasanaas. Protect it from these waves, by embracing it always, by being established in the throne of the self, and live for ever.]