

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER THIRTY SIX

[THE CORRECT UNDERSTANDING]

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 THIRTY SIX

THE CORRECT UNDERSTANDING

रामोवाच

Rama spoke

योगयुक्तस्य चित्तस्य शम एव निरूपितः सम्यग्ज्ञानमिदानीं मे कथयानुग्रहात्प्रभो। (79.01)

You have explained as to how the Chitta gets controlled by the ‘practice of various Yogic disciplines’. Hey Prabhu! Now explain to me about the ‘practice of gaining the correct knowledge’.

वसिष्ठोवाच

Vasishta spoke

अनाद्यन्तावभासात्मा परमात्मैह विद्यते इत्येको निश्चयः स्फारः सम्यग्ज्ञानं विदुर्बुधाः। (79.02)

The ‘complete ascertainment of the truth’ as proved by the ‘practice of Vichaara’ that the ‘Supreme Reality state alone which shines masked by the perceived without a beginning or end, exists’, and ‘nothing else is there as any object or person’.

This alone is considered by the best of Knowers, as the ‘perfect knowledge that explains everything’.

इमा घटपटाकाराः पदार्थशतपङ्क्तयः आत्मैव नान्यदस्तीति निश्चयः संयगीक्षणम्। (79.03)

“All these objects in the shapes of pots, clothes (inert and living objects of various shapes and names), rising in sight in hundreds and thousands, one after the other, are all the ‘Aatman alone’ (objects of knowledge that the awareness-state of reality is aware of); and nothing else exists as objects or people” -

this ascertainment proved through the practice of Vichaara is known as the correct vision of the truth.

असंयग्वेदनाज्जन्म मोक्षः संयग्वेक्षणात् असंयग्वेदनाद्रज्जुः सर्पो नो संयगीक्षणात्। (79.04)

The ‘incorrect vision of the truth (that rises as the belief in the divided existence of a solid world with solid people and objects)’ is alone the experience of birth (as a body) and its consequent sufferings in the world; and ‘liberation’ (the understanding of the relative reality of the world) rises by the ‘correct vision of the truth’.

The ‘incorrect vision’ leads to the rope that is seen as a serpent; it does not happen when there is the ‘correct vision’.

[The Knower does not exist as the array of inert processes of the seer/seen units; but he (who is not a he or she or I) is just the ‘agitation-less state of pure awareness’ that shines forth as the ‘perceived that is revealed by the perceiving function of the ego-less mind’. When one exists as just the ‘flow of the seer seen processes’, then that state is referred to as the ‘state of ignorance’, and is caused by the incorrect knowledge.]

संकल्पांशविनिर्मुक्ता संवित्संवेद्यवर्जिता संवित्याभिसमाख्याता मुक्तावस्तीह नेतरत्।(79.05)

The ‘awareness state’ (known as ‘That’, the Brahman, the Aatman, the Reality’ etc) that is completely removed of the conceiving-part, is freed of the reality of the world-perception also, and shines as the expression of the awareness itself, (without the agitation-part of the mind), and that state is found only in a ‘liberated person’.

[There are only two states that exist as the main possible states of Brahman; one is the correct knowledge and the other is the incorrect knowledge. Correct knowledge exists as the free worlds of Knowers; and incorrect knowledge exists as the countless Vaasanaa-fields of the ignorant minds.]

सा शुद्धरूपा विज्ञाता परमात्मैति कथ्यते, शुद्धा त्वशुद्धरूपान्तरविद्येत्युच्यते बुधैः। (79.06)

That ‘pure form of awareness’ by which the world shines is known as the Supreme essence (Paramaatmaa). That ‘pure form of awareness (undivided whole shine of the self as the perceived)’ seen as the impure form, (divided as the seer/seen phenomenon) through the agitation-state (of desires and limitations), is known as the Avidyaa (absence of knowledge), by the learned.

[When you are aware of something, you (the self) are aware of ‘yourself (the mind) as aware of some other thing (objects of the world)’. For example, when you see a tree as the object of knowledge, you are aware of the tree, and also are aware that you are aware of the tree. This is awareness of the awareness of the tree.

You know that you know. This basic awareness is the self-awareness that knows the various states of the seer and seen also of oneself. This is the witness state which is aware of itself as knowing many things; but this basic awareness state is undivided and changeless and is aware of the changing array of sense patterns.]

संवित्तिरेव संवेद्यं नानयोर्द्वित्वकल्पना चिनोत्यात्मानमात्मैव रामैवं नान्यदस्ति हि। (79.07)

‘Awareness itself is what you are aware of’.

There are no two things here divided as the ‘awareness and the perceived’.

The Reality-state alone exists as the perceived; and shines as the 'awareness of the perceived (and is not divided). Rama! There is nothing else at all, other than that.

[In the ignorant-state one is never aware of the awareness (self) that is aware of all other things.

In the realized state, one is always stabilized in the basic awareness-state which is aware that it is aware of all other things.

It is like standing on the bank and watching the flow of waters.

The ignorant minds flow off along the waters; that alone marks the difference between the right and wrong knowledge states.]

यथाभूतात्मदर्शित्वमेतावद्भुवनत्रये यदात्मैव जगत्सर्वमिति निश्चित्य पूर्णता। (79.08)

The 'Vision of the Reality-essence, as it is' (without the conceiving part of the mind), in this manner, in the three worlds, is alone known as 'liberation'. When the ascertainment is there through reason, that the Aatman (the reality state of awareness alone) is the entire perceived world, then it is the 'wholeness of existence'.

[The basic awareness-state shines as the entire perceived as a wholeness; there is no 'I see' experience; but 'seeing' alone exists without the 'I'. It is not an experience; but the very existence as the awareness.]

सर्वमात्मैव कौ दिष्टौ भावाभावौ क्व च स्थितौ क्व बन्धमोक्षकलने किमन्यद्राम शोच्यते। (79.09)

Everything is Aatman alone! Where are the auspicious and inauspicious divisions?

What meaning is there in the presence or absence of objects?

What meaning is there in the states of bondage and liberation?

Rama! What is there to worry about, like the ignorant fool?

न चेत्यमन्यन्नो चित्तं ब्रह्मैवेदं विजृम्भते सर्वमेकं परं व्योम को मोक्षः कस्य बन्धता। (79.10)

The 'perceived that is experienced', and the 'Chitta which exists as the perceived' are not different.

Brahman alone shines like this as 'one undivided whole'. Everything is one single stretch of emptiness-expanse. What is liberation, and out of which bondage?

ब्रह्मेदं बृंहिताकारं बृहद्बृहदवस्थितं, ज्ञानादस्तमितद्वित्वं भवात्मैव त्वमात्मना। (79.11)

All this is 'Brahman only', that has expanded so huge, and stays as the most expansive state of the perceived that is more expansive than the meaning denoted by the word 'expansive' itself.

With the duality dissolved by the rise of knowledge, you stay as the Aatman itself, by your own self.

[Every object is just some object of knowledge that you are aware of.

Knowledge is always whole and undivided. 'Knowledge of the many' does not divide the 'knowledge' 'as many'.]

सम्यगालोकिते रूपे काष्ठपाषाणवाससां मनागपि न भेदोऽस्ति क्वासि संकल्पनोन्मुखः। (79.12)

If you reason out properly, then there is not the least difference in the wood piece, or rock or the cloth.

Why do you conceive differences in them?

[This knowledge-state has no beginning and end, since the 'beginning and the end' are also 'objects of knowledge' only.]

आदावन्ते च संशान्तं स्वरूपमविनाशि यत् वस्तु नामात्मनश्चैव तन्मयो भव राघव। (79.13)

That which is completely quiescent in both the beginning and end as its very nature, and which is never perishable, that alone is the Reality-state, which is your essence also. Be absorbed in it as itself.

[Stay just as the 'knowing' and 'not as the Ahantaa' which is also an object of knowledge.]

परं व्योमेदमखिलं जगत्स्थावरजङ्गमं सुखदुःखक्रमः कुत्र विज्वरो भव राघव। (79.14)

The 'entire perceived phenomenon made of moving and non-moving objects' is just the 'emptiness-state of awareness'; what is there to cry or laugh about? Raaghava, be freed of this conception-fever.

द्वैताद्वैतसमुद्भूतैर्जामरणविभ्रमैस्फुरत्यात्मभिरात्मैव चित्रैरम्बिव वीचिभिः। (79.15)

The (division-less) Aatman (the essence of the Reality-state) alone, shines forth as all the divided-state of Aatmans (ego-based Jeevas), which are stuck with the delusions of ageing and death, and the confusions of duality in the non-dual state, like the ocean rising as the various wave-forms.

शुद्धमात्मानमालिङ्ग्य नित्यमन्तस्थया धिया यः स्थितस्तं क आत्मेहं भोगा बन्धयितुं क्षमाः। (79.16)

What enjoyments can bind that 'lover of the self' who is always in the awareness of the self within, and stays embracing the pure state of the self?

कृतस्फारविचारस्य मनोभोगादयोऽरयः मनागपि न भिन्दन्ति शैलं मन्दानिला इव। (79.17)

The enemies namely the 'desires for the enjoyments of the mind and the senses' cannot affect a man, who has had the vision of the truth through intense Vichaara, like the soft winds cannot shake a mountain in the least.

अविचारिणमज्ञानं मूढमाशापरायणं निगिरन्तीह दुःखानि बका मत्स्यमिवाजलम्। (79.18)

‘Various types of miseries and sorrows’ prey on the ‘fool, who is given to desire-chasing only, and who is ignorant and averse to reasoning’, like the cranes preying on the fish that are in the dried-up lake.

जगदात्मैव सकलमविद्या नास्ति कुत्रचित् इति दृष्टिमवष्टभ्य संयगूपः स्थिरो भव। (79.19)

‘Jagat-appearance is Aatman alone, and Aatman is the awareness existing as the awareness of the perceived without differing from it. Whatever is seen as divided is the form of ignorance (Avidyaa) only. Nothing is there as anything anywhere’.

With this vision established your very nature, be stable in the real state of the self.

नानात्वमस्ति कलनासु न वस्तुतोऽन्तर्नानाविधासु सरसीषु जलादि नान्यत्,

इत्येकनिश्चयमयः पुरुषो विमुक्त इत्युच्यते समवलोकितसम्यगर्थः। (79.20)

‘There is no many-ness at all, in all that which gets conceived as the world-appearance.

The many varieties of lakes filled with waves, circular patterns, foam etc are nothing but the water alone.’

He who is completely ascertained in this knowledge without any doubt, is known as fully liberated, since he has gained the ‘True vision of the Reality’.