

YOGA VASISTHA IN POEM

CHAPTER VI



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2. On Brahman

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2. On Brahman

All that appears as this world-jugglery
Is absolute consciousness—Brahman only
Anywhere, anytime, there is naught else
This world, the elements, is Brahman only

I, yourself, enemies, friends and relatives
All that seems to exist in periods of time
Are rooted in Brahman, there is naught else
As ripples are non-different from the ocean

On account of inherent infinite variety
It seems to expand and appear diverse
This too is possible by its own power
Which is non-different from itself only

Attraction, repulsion, likes and dislikes
Are all imaginative modes of the mind
The absence of thought is their destruction
Bringing to end the expansive appearance

Brahman alone moves in all as itself
Unfolding all and collapsing all within
Just what do you call joy or sorrow
When there is neither 'I' nor another

All you see including 'I' is Brahman
Passion, dispassion, craving and aversion
These are but imagined notions
As birth, body and death too is Brahman

In Brahman things come together
In Brahman do they move apart
Never coming together or moving apart
As Brahman is the absolute reality

What is the cause of sorrow and grief
What is there to be rejoicing about
Waves moving about on the ocean
Always remains water—ever unchanged

The agitation we see is an appearance
The mind imagines division in delusion
Quickly classifying I as the individual
And things as insentient matter foolishly

What you consider insentient matter
Is a contrast with yourself as sentient
Notions arisen your mind somehow
The wise do not hold such erroneous views

The world is full of sorrow to the ignorant
This same world is full of bliss to the wise
Just as the world is dark to the blind
Being full of light to one who has sight

Brahman alone exists, all exist in him
Just as ripples exist in the ocean
They are not born, they do not die
'This is' and 'is not' are deluded notions

These notions do not have a cause at all
Nor do they have any motivation

Just as crystal reflects different objects
So too do notions arise as reflections

Self remains itself—notions or not
Just as the ocean with or without ripples
Independent entities just do not exist
What is seen as the body is but a notion

Objects of perception that look so real
People and all the forms of life too
Thoughts, feelings and the inner world
Are all Brahman only—there is naught else

Duality exists in the eyes of the ignorant
Mind, intellect, ego-sense and elements
Senses and all the diverse phenomena
Are all Brahman only—there is naught else

Just as a single sound reechoes into diversity
Brahman experiences multiplicity within itself
As a dreamer dreams many diverse dreams
All dream objects are within—and himself only

Gold is not recognized when mixed with earth
Brahman is not recognized with impurity
Ignorance is non-recognition of truth
Get rid of it now—experience what seers see

Brahman being omnipotent appears as all
Devoid of any transformation or change
When this is known, ignorance is dispelled
As one appearing as a stranger is recognized

You must know by direct experience
That duality is an illusory appearance
'This is not I'—this has to be realized
From this arises unwavering dispassion

Notions of 'I' and 'you' are dispelled
Realizing all you see is indeed Brahman
From a blade of grass to the highest mountain
All and everything is non-dual Brahman

All things exist and flow from Brahman
Omnipresent—the only self there is
Pure consciousness—devoid of objectivity
It is pure light—referred to variously

In its light do all and everything shine
As if they had light of their very own
I am that Brahman—pure consciousness
Sparks of whom rise and reflect continually

Only appearing to be in contact in experience
Because of the ego-sense of the conditioned
Yet beyond their reach—untouched by them
The source of all happiness and delight

Free of all notions like pleasure and pain
I am eternal, ever pure consciousness
In which there is true experiencing
Pure intelligence without interference

That intelligent energy functioning as all
That pure consciousness manifesting as all

That imperishable light of all lights am I
Peaceful and pure—supreme Brahman I am

I am that consciousness in between
All objects that are seen in sunlight
The very self of the seer and the seen
Unbroken in all states and conditions

The taste of sugarcane juice is one
Though it derives from many plants
So also I am the consciousness
Indwelling all beings and everything

I am that consciousness-energy
Larger than the vast universe
Yet subtler than a single atom
Invisible—the nature of experiencing

Jewelry made of gold is gold only
In the same way all is consciousness
Pervading all without any change
Appearing different due to conditioning

Consciousness bestows fruits of all thoughts
Light that alone shines—the supreme gain
Pervading all, ever awake and alert
Its energy gives appearances of diversity

Consciousness is the only reality
Bestower of differing characteristics
Making substances appear different
While never losing its homogeneity

Continuous and uniform in all states
Waking, dream, deep sleep and the fourth
It shines resplendent when all thoughts cease
When all agitating excitements have ceased as well

Devoid of desire and indivisible
Indweller of all—still beyond diversity
The cosmic net in which all are caught
But ever unchanged though manifest

The nature of being and non-being
Resting place of all that is good and divine
It alone plays the roles of all beings
Still forever united and liberated

The life of all living beings you see
Uncreated—the ever existent reality
Reflected variously in sense-experience
Yet senses can never know or experience

In it do all beings rejoice at all times
It itself is pure bliss and beyond all joy
Like space but far beyond space it is
Seemingly doing all though it does nothing

All this is 'I' and all this is 'mine'
But I am not 'I' nor 'other than I'
Realizing this I am free of distress
Let the world-illusion be just what it is

Established in this, sages have lived
Long lives in perfect peace and equanimity

Free from psychological predisposition
Not rejecting either life or death

Unshaken in their direct experience
Firm like a mountain they roamed about
Engaging in activities that seemed natural
Doing what felt best needed to be done

Their minds had fully entered sattva
Free from delusion and egoistic notions
Free from all desires and achievement
Ever-balanced at the results of actions

Equal vision in praise and censure
Balanced in defeat and success
Therefore beyond grief and despair
And able to function most naturally

Follow their example and be ever free
Make the personality absolutely egoless
Let appropriate actions proceed from you
Resting in indivisible infinite consciousness

Infinite consciousness alone is the truth
It is the reality in which appearances arise
Diversity is neither real nor unreal
Be unattached to anything and beyond grief