

Worship of the Self as the Highest Deity

आत्मैव परमो देवः

महेश्वर उवाच – The Great Lord said:

न देवः पुण्डरीकाक्षो न च देवः त्रिलोचनः ।

न देवो देहरूपी हि न देवः चित्तरूपधृक् ।

अकृत्रिमं अनाद्यन्तं देवनं देव उच्यते ॥

The Lotus-eyed (Vishnu) is not the Deity. The tree-eyed (Shiva) is also not the Deity. For, the Deity is not incarnate in the body; nor is the Deity of the form of the mind. The splendour which is not artificial and which is without beginning and end is called the Deity.

अज्ञातदेवतत्वानां आकाराद्यर्चनं कृतम् ।

योजनाध्वन्यशक्तस्य क्रोशाध्वा परिकल्प्यते ॥

For those who have not known the essential nature of the deity, the worship of the form and the like has been prescribed. To one who is incapable of (travelling) a distance of one Yojana (eight miles) a distance of one kosa (two miles) have been prescribed.

शमबोधादिभिः पुष्पैः देव आत्मा यदर्च्यते ।

तत्तु देवार्चनं विद्धि नाकारार्चनमर्चनम् ॥

Know that as the worship of the Deity in which the Divine Self is worshipped by the flowers of tranquillity, knowledge and the like. Worship of the form is not worship.

शमबोधाद्यभावे हि पुष्पाद्यैरर्चनं स्मृतम् ।

The worship with flowers and the like is laid (in the scriptures) only in the absence of tranquillity, perception (or knowledge) and similar virtues.

संवित् सर्वकलतीता सत्तासामान्यरूपिणी ।

महासत्ताऽऽत्मतां प्राप्ता देवशब्देन कथ्यते ॥

Pure intelligence (or Consciousness) which is beyond all parts (or fragmentation) and which is of the nature of the generality of Existence, attaining to the nature of vast Existence (or the totality of Being) is described by the word “Deva” (or the Deity)

देशकालादिशक्तीनां उल्लासैः वलिता क्रमात् ॥

जीवो भूत्वा भवत्याशु बुद्धिः पश्चात् अहम् ततः।

मनस्त्वं समुपायाता संसारं अवलम्बते ॥

(That Pure Consciousness) gradually moved by splendour of the energies of space, time and the like, having become the Jiva (individualised consciousness), soon becomes the Buddhi (the intellect). Thereafter (it becomes) the sense of “I”. Then attaining to the state of mind it clings to worldly existence.

इयं अस्मीती भावेन देहस्था दुःखमश्नुते ।

पुष्टं संकल्पमात्रेण यदिदं दुःखमागतम् ॥

तत् असंकल्पमात्रेण क्षीयते नात्र संशयः ।

This (Pure Consciousness) experiences sorrow, abiding in the body, due to the idea of “I am”. This unhappiness that has come, nourished by mere imagination is destroyed only by the absence of imagination (or thought). There is no doubt in this matter.

स्वसंकल्पनकालुष्यं निवार्य चात्मनाऽऽत्मनः ।

परं प्रसादमासाद्य परमानन्दवान् भव ।

Warding off the turbidity of your imagination by yourself and having reached the highest clearness (or serenity) of the Self, be supremely happy.

सर्वशक्तिमयो ह्यत्मा सर्व आसादयत्यलम् ।

एष देवः परश्रेष्ठः पूज्य एष सदा सताम् ॥

The Self is indeed full of all powers (or energies). He accomplishes all things thoroughly. He is the Deity. He is also the Highest. He is always worthy of worship by the wise (or virtuous) ones.

पूजाक्रमः The method of worship:

पूजनं ध्यानमेवान्तः नान्यत् अस्त्यस्य पूजनम् ॥

तस्मात् त्रिभुवनाधारं नित्यं ध्यानेन पूजयते ।

चिद्रूपं सूर्यलक्षाभं समस्ताभासभासनम् ॥

His worship is only meditation within. Nothing else is (his) worship. Therefore, let one worship him, who is eternal, who is the support of the three worlds, who is of the nature of Pure Consciousness, and who shines like a hundred-thousand suns, and who illumines all appearances, by meditation.

इच्छादिशक्तयः तस्य चिन्तनीयाः शरीरगाः।
अनन्तः स पराधारः सत्तामात्रैकविग्रहः ॥
विवर्तितजगज्जालः कालोऽस्य द्वारपालकः ।

His Powers like Will, should be contemplated as residing in the body. He is infinite, the Supreme support (of everything), one who has Pure Existence as his only form, and who has turned round (or unfolded) the web (or net) of the world. Time is his gate-keeper.

सर्वत्रेक्षणशक्त्याढयं सर्वतोघ्रणशक्तिकम् ।
सर्वतः स्पर्शसंयुक्तं सर्वतो रसनान्वितम् ॥
सर्वत्र श्रवणाकीर्णं सर्वत्र मननान्वितम् ।
सर्वतो मननातीतं सर्वत्र परमं शिवम् ।
इति संचिन्त्य देवेशं अर्चयेत् विधिवत् ततः ॥

Having contemplated the Divine Lord as possessing abundantly the power of seeing everywhere, having the power of smell on all sides, endowed with the sense of touch everywhere, possessed of taste all round, full of the sense of hearing everywhere, endowed with thinking everywhere, beyond thinking (or cognition) all round and the Supreme Bliss (or auspiciousness) everywhere, let one worship him then, according to rules.

स्वसंविदात्मा देवोऽयं नोपहारेण पूज्यते ।
नित्यं अक्लेशलभ्येन बोधेन स्वेन पूज्यते ॥

This deity who is of the nature of one's Consciousness is not worshipped by (ceremonial) offerings. He is worshipped by one's own perception (or knowledge) which is always obtainable without trouble.

बाह्यसंपूजनं प्रोक्तं एतत् उत्तममात्मनः ।
इदानीं संप्रवक्ष्येऽहं अन्तः पूजनमात्मनः ॥

This is called the highest external worship of the Self. Now I shall describe the internal worship of the Self.

नित्यमेव शरीरस्थं इमं ध्यायेत् परं शिवम् ।
स्वदेहे संविदाभासो देवोऽयं इति भावयेत् ॥

Let one meditate on the Supreme Spirit (or Siva) who is ever abiding in the body. Let him consider this splendour of Pure Consciousness in his own body as the Deity.

नष्टं नष्टं उपेक्षेत प्राप्तं प्राप्तं उपाहरेत् ।
निर्विकारतयैतद्धि परमार्चनमात्मनः ॥

Let him disregard whatever is lost and receive (or accept) whatever has arrived, disinterestedly. This indeed is the highest worship of the Self.

सर्वं ब्रह्मेति निश्चित्य नित्यात्मार्याव्रतं चरेत् ।
आत्मार्चनविधानेऽस्मिन् प्रोक्ता द्रव्यश्रियस्तु याः॥
एकेनैव शमेनैताः रसेनपरिभाविताः ।

Having resolved that everything is Brahman (or the Supreme Spirit), let one practise the religious vow (or austerity) of worship of the eternal Self. In this mode of worship of the Self, whatever auspicious materials are prescribed (for worship in general), these are conceived solely by the sentiment of tranquillity.

शास्त्रार्थैः बुध्यते नात्मा गुरोः वचनतो न च ।
बुध्यते स्वयमेवैषः स्वबोधवशतः स्वतः ॥
गुरूपदेशशास्त्रार्थैः विना चात्मा न बुध्यते ॥
एतत्संयोगसत्तैव स्वात्मज्ञानप्रकाशिनी ।

The Self is not comprehended (or perceived) by scriptural precepts; nor by the words of the Guru. It is perceived by itself on account of one's knowledge (or awareness) spontaneously. (However) the Self is not perceived without the teachings of the spiritual guide and scriptural precepts. The existence of the combination of these two alone is the cause of manifestation of the knowledge of one's own Self.

एवं देवार्चनं नित्यं यः करोति समाहितः ।
यत्रास्मदादयो भृत्याः तत् स याति पदम् ॥

One who ever performs thus the worship of the Deity, absorbed in it, he attains to that supreme abode where (even) people like us (Shiva) are servants.



Source:

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