

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER THREE

[PATH OF REALIZATION]

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 THREE

PATH OF REALIZATION

वसिष्ठोवाच

Vasishta spoke

[Brahman-state is the 'knowing of itself as all', as the 'knowledge essence of all'.

A 'Mukta' is the 'no-mind state of Brahman existing as the purest state of mind', which just perceives the world through the medium of a mind, yet is aware of the division-less reality state. A 'Mukta' is Brahman endowed with a limited mind-state which is extremely pure; and not bound by the perceived in the least. He is beyond all the Gunas.]

(Reality-state causes everything by its very presence, as the awareness of all).

इमं विश्वपरिस्पन्दं करोमीत्यस्तवासनं प्रवर्तते यः कार्येषु स मुक्त इति मे मतिः। (06.01)

'I cause the entire vibration of the world' (as the Reality-state and not as the ego-mind 'I'); with this attitude, if one performs actions without any Vaasanaa, (and does not have the attitude of doer-ship as the limited Self), then he is a liberated man according to me.

WHAT LEADS AWAY FROM MOKSHA?

पौरुषीं तनुमाश्रित्य केचिदेतत्क्रियारताः स्वर्गान्नरकमायान्ति स्वर्गं च नरकात्पुनः। (06.02)

Those who are obsessed with the actions (attached to the fruits only) in the embodied state (of ego-mind), keep moving from heaven to hell and hell to heaven (and keep experiencing joys and sorrows again and again). *(Their minds are impure and act as Vaasanaa-fields only, and are more Raajasic and Taamasic in nature, than Saattvic.)*

केचित्त्वकर्मणि रता विरता अपि कर्मणः नरकान्नरकं यान्ति दुःखाद्दुःखं भयाद्भयम्। (06.03)

Those who are obsessed with 'non-action (not performing the prescribed duties)' (who have not disciplined their minds, and do actions that are contradictory to the ethical codes ordained by the Scriptures), and also not doing any proper action (pertaining to their worldly duties in life), move from hell to hell; from suffering to suffering; from fear to fear.

(Their life is indeed filled with evil consequences, anxieties, hatred, envy, desires etc. They do not enjoy even a moment of peace, though they may own the entire Earth as their possession.

These minds are more Taamasic, have less of Rajas and no Sattva at all.)

केचित्स्ववासनातन्तुबद्धाः कर्मफलोदिताः तिर्यक्त्वात्स्थायवतनुं यान्ति तिर्यक्तनुं ततः। (06.04)

Some, who are 'bound by the string of their Vaasanaas' and forced to enjoy the 'fruits of their (wicked or selfish) actions', move from the animal-state to the immobile-state then again back to the animal-state. *(Mind is either devolving or evolving always. The mind dominated by Sattva has a chance of Brahman-knowledge at some time in some life-story. Raajasic people also have a chance to evolve some time, by chance.*

'Tamas-dominated minds' devolve into the states of animals, insects, plants, and even to that of stones and rocks. It takes a very very long time for them to see the light of knowledge.)

WHAT LEADS TOWARDS MOKSHA?

(Some minds manage to escape the bondage of ignorance somehow, by chance as it were.)

केचिदात्मविदो धन्या विचारितमनोदृशः विच्छिन्नतृष्णानिगडा यान्ति निष्केवलं पदम्। (06.05)

Having cut asunder the 'thick rope of desires', and analyzing well the fault of the mind, some 'blessed ones' realize the inner essence of Reality, move through very few births and reach the 'Supreme state of Kaivalya'.

पुरा कतिपयान्येव भुक्त्वा जन्मानि राघव अस्मिञ्जन्मनि यो मुक्तस्तस्माद्राजससात्विकः। (06.06)

Having gone through very few births, if one is liberated in the present birth Raaghava, then he is known as the Raajasa-Saattvika. *(He ascends gradually from the Raajasic type of births to pure Saattvic state of births.)*

जातोऽसौ वृद्धिमभ्येति पार्वणश्चन्द्रमा इव कुटजं प्रावृषीवैनं सौभाग्यमनुगच्छति। (06.07)

Having taken birth in the world (as an ordinary person even), he evolves (by maintaining a desire for Moksha through the proper practice of Vichaara) like the Moon through the phase, and attains the excellent state, like the Kutaja tree blossoming in the monsoon.

(His growth is slow but steady. He does not give up the effort in the middle. His Vaasanaa for liberation dominates above all the other Vaasanaas, and he tries hard again and again, and reaches the goal within a few births.)

(How to know if this is your last birth? If you have understood the first four Prakaranas well and have patiently studied, even up to this portion of the text, then it shows your steadfastness and firmness in the Saadhana.

If these abstract truths are understood by you even in the least, then be assured that this is your last birth on this Earth-arena.)

यस्येदं जन्म पाश्चात्यं तमाश्वेव महामते विशन्ति विद्या विमला मुक्ता वेणुमिवोत्तमम्। (06.08)

In him, whose present birth is the last, hey Intelligent Rama, all types of taintless knowledge speedily enter within, like the pearls filling up the excellent bamboo.

आर्यता हृद्यता मैत्री सौम्यता मुक्तता ज्ञता समाश्रयन्ति तं नित्यमन्तःपुरमिवाङ्गनाः। (06.09)

Nobleness, compassion, friendliness, calm disposition, freedom from attachments, knowledge; all these virtues take shelter in him always, like the pretty ladies seeking the safe harem.

यः कुर्वन्सर्वकार्याणि पुष्टे नष्टेऽथ तत्फले समःसन्सर्वकार्येषु न तुष्यति न शोचति। (06.10)

He, who while performing all the regular actions of life, does not get excited or grieve when met with the gain or loss of the fruit, remains always equal-minded even when engaged in the performance of all his actions.

तमांसीव दिवा यान्ति तत्र द्वन्द्वानि संक्षयं शरदीव घनास्तत्र गुणा गच्छन्ति शुद्धताम्। (06.11)

The dualities perish in him like the darkness in the day.

The qualities become faultless, like the autumn sky that is cleared of clouds.

पेशलाचारमधुरं सर्वे वाञ्छन्ति तं जनाः वेणुं मधुरनिध्वानं वने वनमृगा इव। (06.12)

Everyone likes that 'soft-natured person of pleasant disposition', like the forest animals attracted by the sweet melodious sound of the flute.

नरं पाश्चात्यजन्मानमेवंप्राया गुणश्रियः जातमेवानुधावन्ति बलाका इव वारिदम्। (06.13)

For a man who is in his last birth, all the virtues chase and get attached to him, by birth itself, like the Balaaka birds chasing the moist clouds.

ततोऽसौ गुणसंपूर्णो गुरुमेवानुगच्छति, स तमेवं विवेके वै नियोजयति पावने। (06.14)

Then, this man endowed with only the good qualities, gets in contact with a teacher who is well-versed in the 'Knowledge of Brahman'. That teacher guides him in the sacred path of Viveka gradually.

विचारवैराग्यवता चेतसा गुणशालिना देवं पश्यत्यथात्मानमेकरूपमनामयम्। (06.15)

Endowed with the 'Vichaara supported by Viveka', and through a 'mind which is decorated by all the qualities of the Mumukshu', he has the 'abstract vision' of the 'essence within which is single and uninjured'.

तनोत्ययं विचारेण चारुणा शान्तचेतसा प्रबोधनाय प्रथमं मनोमननमान्तरम्। (06.16)

Through the 'constant practice of proper Vichaara', and keeping the mind in a peaceful state, he makes it ready for the enlightenment process, with the continuous probing of knowledge within.

ये हि पाश्चात्यजन्मानास्ते हि सुप्तं मनोमृगं प्रबोधयन्ति प्रथमं गुणहीनं महागुणाः। (06.17)

Those who are in the last birth, wake up the 'restless mind deer which is asleep in the forest of ignorance', and make it freed of all worldly qualities (of conceptions and imaginations), by cultivating the virtues necessary for the attainment of knowledge.

प्रथितगुणान्सुगुरुन्निषेव्य यत्नादमलधिया प्रविचार्य चित्तरत्नं

गतिममलामुपयान्ति मानवास्ते परमवलोक्य चिरं प्रकाशमन्तः। (06.18)

Cultivating the necessary qualities of a Mumukshu with effort, seeking the guidance of 'true Knowers of Aatman', and analyzing well the 'gem called the conscious thinking faculty (Chitta)' with a taintless intellect (freed of all the doubts) - these men attain the 'taintless state of Knowledge-vision' there itself (even when living inside a life-context), after seeing the light of the Supreme within them for long (which never vanishes in whatever work or thoughts they are engaged in).

This is the path of liberation commonly to be followed by all the embodied people (who are under the sway of the three Gunas).