

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER SEVEN

[STORY OF THE BROTHERS PUNYA AND PAAVANA]

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 SEVEN

STORY OF THE BROTHERS PUNYA AND PAAVANA

वसिष्ठोवाच

Vasishta spoke

[This is the story of two brothers; two co-existing factors.

One is named Punya - the extreme end of all meritorious acts that can be - namely the realized state of knowledge; the other one is named Paavana - the purifying factor, namely the extremity of SattvaGuna that stays so close to the realization state, yet is unaware of it. A realized Sage wears SattvaGuna as his outside costume when dealing with the ignorant lot; but pure SattvaGuna without the 'Knowledge of the Truth' is a deluded state only, as explained by this story.]

अत्रैवोदाहरन्तीमिममितिहासं पुरातनं भ्रात्रोस्त्रिपथगातीरे संवादं मुनिपुत्रयोः

अयं बन्धुरयं नेति कथाप्रस्तावतः स्मृतं इतिहासमिमं पुण्यमाश्चर्यं शृणु राघव। (19.01,02)

MAHENDRA MOUNTAIN

['Mahendra Mountain' was like another great king (Indra) of the Mountains; helping others like a noble personality, standing high and majestic looming above the other mountains; reciting SaamaVeda like a Brahmin Sage; looking handsome with the hair locks adorned by beautiful flowers; smiling with the unique joy of Aatman-state; and murmuring melodious songs to himself.]

अस्त्यस्य जम्बूद्वीपस्य कस्मिंश्चिद्रिकुञ्जके वनव्यूहमहोत्तमसो महेन्द्रो नाम पर्वतः

कल्पद्रुमवनच्छायाविश्रान्तमुनिकिन्नरः, शृङ्गैराततमाकाशं जितवान्यः समुन्नतैः,

ब्रह्मलोकान्तरप्राप्तशृङ्गकन्दरचारिभिः सामवेदप्रतिध्वानघुंघुमैर्गायतीव यः,

यः पयोमेदुरैर्मघैर्लसितैः शृङ्गकोटिषु लताकुसुमसंप्रोतैः कुन्तलैरिव राजते,

यस्तटोड्डयनोत्कानां शरभाणां विजृम्भितैः विस्फूर्जति गुहावक्त्रैः कल्पाभाणि हसन्निव,

येन निर्झरनिर्हादैः कन्दरान्तरचारिभिः समुद्रकल्लोलविलासो विजितोऽभितः। (19.03 to 08)

In some mountain-crowd of JambooDveepa, there is a very tall mountain named 'Mahendra', which is filled with 'forests covered by thick groves of trees'.

The Sages and Kinnaras rested under the shade of the Kalpa trees in the forests.

The mountain had conquered the expanse of the sky with its high rising peaks.

The mountain seems to be singing aloud, because of the 'humming noise' produced by the echoing of SaamaVeda recital done by the Rishis who resided in the caves of its peaks that seem to extend as high as to touch BrahmaLoka itself.

The mountain appears as if adorned by hair locks decorated with the garland of flowers, because of the dark moist clouds hanging on the edges of its peaks which are filled with the creepers moving in the winds with their blossomed flowers.

The mountain looks as if laughing with the mouths of the caves with the lightning flashes of the 'Kalpa clouds' (flashing like teeth), and the eight-footed Sharabha animals jumping about in excitement (like the movement of the mouth while laughing).

The noise of the wavy ocean itself was surpassed by the 'sounds of the mountain-streams echoing from the caves' (which were like soft melody songs).

तस्यैकदेशे वितते रत्नसानौ मनोरमे मुनिभिः स्नानपानार्थं व्योमगङ्गावतारिता,

तस्यास्त्रिपथगायास्तु तीरे विकसितद्रुमे रत्नाद्रितटविद्योते कचत्कनकपिञ्जरे

आसीदभ्युदितज्ञानस्तपोराशिर्द्वारधीः मुनिर्दीर्घतपा नाम तपो मूर्तिमिवापरम्। (19.09 to 11)

In some part of the 'beautiful large summit land shining like a jewel', the heavenly River Gangaa' was made to descend down by the Munis residing there, to fulfil their bathing and drinking purposes. The 'banks of River Gangaa' were covered by various trees filled with blossomed flowers, and shone with the tawny reddish colour because of the closeness of the gold-coloured Meru Mountain slopes.

On her banks lived a Muni named DheerghaTapas (a person of long penance) whose intellect was shining with supreme wisdom, who had the knowledge of the Supreme, and who was like the personified form of penance.

मुनेर्बभूवतुस्तस्य पुत्रौ द्वाविन्दुसुन्दरौ पुण्यपावननामानौ द्वौ कचाविव वाक्पतेः। (19.12)

The Sage had two sons who were handsome like the moon, named Punya and Paavana, as if they both were two Kachas born to 'Brhaspati, the preceptor of Devas'.

स ताभ्यां सह पुत्राभ्यां भार्यया च सहैकया उवास सरितस्तीरे तस्मिन्सफलपादपे। (19.13)

The Sage lived along with the two sons and his wife, on the river bank covered with trees that were full of fruits.

अथ काले तयोस्तस्य पुत्रयोः ज्ञानवानभूत्पुण्यो नाम च यो ज्येष्ठो गुणज्येष्ठश्च राघव। (19.14)

Raaghava! In course of time, the 'eldest of the two sons named Punya who was also mature in virtues', attained the 'Knowledge of the Reality'.

पावनोऽर्धप्रबुद्धोऽभूत्पूर्वसंध्याम्बुजं यथा मौख्यादधिगतो नासः पदे दोलायितः स्थितः। (19.15)

Paavana (who was dominated by SattvaGuna only) was not fully enlightened (having comprehended the Truth in the intellectual level only), like the un-blossomed lotus before the rise of the dawn. Still staying at the 'delusion level of ignorance' only (as attachment to parents and others), he had not yet attained the 'mature state of Knowledge' as a 'realized state of natural experience'; and was oscillating like a swing (between 'knowledge and ignorance').

ततो वहत्यकलिते काले कलितकारणे संवत्सरशते जीर्णदीर्घदेहलतायुषि

अस्माद्भङ्गुरभूताद्यादृत्तान्तशतभीषणात् रतिमुत्सृज्य संसारात् जराजर्जरजीवितः

कलनापक्षिणी नीडं देहं दीर्घतपा मुनिः जहौ गिरिगुहागेहे भारं वैवधिको यथा। (19.18)

The 'Kaala, which never deteriorated but was understood only by the deterioration of others as the cause of it all', moved on. Hundred years were gone. The long span of life and the long creeper of the body, both deteriorated in course of time. (*Their father who was established in the knowledge of the Aatman felt that he had finished all the duties that were his in that life, and decided to discard the aged body.*)

Sage DheerghaTapas renounced the attachment to the 'worldly existence' (Samsaara) - *that was filled with just the 'living things of momentary existence' and 'hundreds of delusory and binding events of birth, death, old age, heaven and hell' and was such a 'terrifying state to the ignorant'*.

Having lived through the experiences of an old shattered body infected with an ego (as an individual with wife and children); he discarded his body that was the nest of the bird called 'Kalanaa' (disturbed state of perception), like a forest-dweller carrying a load of wood on his shoulders dumping off of his load at his hill-cave house.

प्रशान्तकलनारम्भं चेत्यरिक्तचिदास्पदं पदं जगाम नीरागं पुष्पगन्ध इवाम्बरम्। (19.19)

Like the 'fragrance of the flower' melting off into the 'emptiness of the sky', he attained the 'state freed of all attractions and attachments', the 'pure formless state of Chit free of all the perceptions', where all the conceptions giving rise to the delusory world stay silenced.

अथ भार्या मुनेर्देहं प्राणापानविवर्जितं दृष्ट्वा विलुलितं भूमौ विनालमिव पङ्कजं

चिरमभ्यस्तया योगयुक्त्या पतिवितीर्णया तत्याज तनुमम्लानां षटपदी पद्मिनीमिव। (19.20,21)

The Muni's wife saw her 'husband's body' 'that was without the regular functions of Praana and Apaana, and lay stretched out lifeless like the lotus plucked out of its stem'. Though her body was in full bloom of health, she immediately discarded her body like a bee leaving the lotus, through the method of 'Yoga as taught by her husband' which she had practised for long.

भर्तारमेवानुययौ जनस्यादृष्टतां गता प्रभागगनकोशस्थमस्तं यातमिवोडुपम्। (19.22)

Unseen by any mortal, she followed her husband who was established in the empty expanse of Brahman, like the 'light' follows the 'setting moon that had shone in the expanse of the sky, and is not seen by anyone after setting'.

[Such Sages, after the end of their mortal existence, move off to Siddha Loka, the residence of the Brahman-Knowers, and stay invisible to all, or live in the worlds created by their own Yoga power, unapproachable to anyone else. If the wife is also a Knower of Brahman, she joins her husband at Siddha Loka as a Siddha woman. These Siddha-worlds cannot even be imagined by the ordinary ignorant people of the world. Paavana was unaware of all this, and lamented for the death of the physical bodies, whereas Punya knew that his parents were not the bodies made of elements, and remained calm at the death-scene.]

मातापित्रोस्तु गतयोरौर्ध्वदेहिककर्मणि पुण्य एव स्थितोऽव्यग्रः पावनो दुःखमाययौ। (19.23)

With the parents departed, Punya alone attended to the funeral rites without getting distressed. Paavana was extremely sad.

शोकोपहतचित्तोऽसौ भ्रमन्काननवीथिषु ज्यायांसमनवेक्ष्यैव पावनो विललाप ह। (19.24)

His mind was sunk in deep sorrow, and without even bothering about what his elder brother was doing, he wandered in the forest paths, weeping aloud.

(Punya also felt sad by the death of his parents; but he knew that they just had left the mortal coil and were established in the silence state of Brahman. So, he had performed the necessary funeral rites as ordained, and did not collapse in his mind like Paavana.)

अथौर्ध्वदैहिकं कृत्वा मातापित्रोरुधारधीः आययौ विपिने पुण्यः पावनं शोकलालसम्। (19.25)

After finishing the funeral rites of his parents by himself, alone and unaided by his brother, ‘Punya with the enlightened intellect’ went after Paavana who was crying in some desolate corner of the forest.

पुण्य उवाच

Punya spoke

(The elder brother usually takes on the position of the father, at the father’s demise.)

किं पुत्र घनतां शोकं नयस्यान्ध्यैककारणं बाष्पधाराधरं घोरं प्रावृट्काल इवाम्बुजम्। (19.26)

Son! Why are you immersed in such dense sorrow (cloud) which will only cause your mind to go blind (dark)? Your eyes are covered by the terrible torrent of tears (rain) and you yourself have faded like the lotus in the monsoon season!

पिता तव महाप्राज्ञ गतः सार्धं त्वदंबया स्वामेव परमात्मात्मपदवीं मोक्षनामिकाम्। (19.27)

Your father was a great knower! He, by his own will, has gone along with your mother to that ‘state of the Paramaatman named liberation’ (where he is not bound to stay as any Vaasanaa-bound physical body).

तत्स्थानं सर्वजन्तूनां तद्रूपं विजितात्मनां स्वभावमभिसंपन्ने किं पितर्यनुशोचसि। (19.28)

That is the state to be reached by all the living beings (as their final beatitude).

That is the realized nature of all those who have realized the Aatman.

When your father has attained his own natural state, why are you crying for him like this?

(Your father has also attained that state as a Knower of Brahman.)

ईदृशी तु त्वया बद्धभावेनेह विमोहजा संसारे यदशोच्योऽपि त्वया तातोनुशोच्यते। (19.29)

This sort of binding attachment that you entertain is caused by delusion only.

That is why my child, you are grieving about those who need not be grieved about, in this world.

(You are attached to the physical form of our father and are crying for its death; whereas our father is established in the eternal state of Brahman. The physical form is not real. Why are you crying for its death?)

न सैव भवतो माता नासावेव पिता तव न भवानेष तनयस्तयोर्निःसंख्यपुत्रयोः। (19.30)

She is not your mother; he is not your father; and you are not their son, though they have countless sons (as the delusion state of Reality manifesting as the many parents and the many sons).

(Physical bodies are the unreal appearances seen by the senses; are inert; and not the real individuals.)

मातापितृसहस्राणि समतीतानि ते सुत बहून्यंबुप्रवाहस्य निम्नानीव वने वने। (19.31)

Thousands of mothers and fathers of yours have gone, my son, like the countless shallow holes that get crossed over by a flooded river.

(As a Vaasanaa-stream, many births like shallow holes have been crossed over by you; and you are nothing but a Vaasanaa-field only. Unless you realize the self-state within, you do not stay as a true individual, the ‘Knower who is the Brahman acting as a pure mind’.)

असंख्यपुत्रयोर्नैव भवानेव सुतस्तयोः सरित्तरङ्गवत्पुत्र गताः पुत्रगणा नृणाम्। (19.32)

They also (as the Vaasanaa-streams) had had countless sons; you were not their only son!

Hosts of sons get born to all men like waves rising in a river.

(The entire Samsaara is a huge inert Vaasanaa-river which is turbulent with all the physical bodies as its momentarily splashing waves. Who is whose son, who is whose parent? Our parents (the physical bodies born to some other parents, those bodies born to some other parents, in a beginning-less lineage) are the delusory appearances only; and are the Vaasanaas that want to have children. If you observe the flow of this Vaasanaa-stream of longing for a child, these Vaasanaa-fields named parents which produced us must have had countless sons previously in other physical body-appearances also.)

अस्मत्पित्रोरतीतानि पुत्रलक्षण्यनेकशः पत्रकोरकवृन्तानि लताविटपयोरिव। (19.33)

Many lakhs of sons have been born to our parents and died also, like ‘hosts of leaves and buds’ coming out of the creepers, and the trees with many branches.

मित्रबान्धववृन्दानि जन्तोर्जन्मनि जन्मनि ऋतावृतावतीतानि फलानीव महातरोः। (19.34)

The crowds of sons and relatives are there for a creature (which is a Vaasanaa-process only) in each and every birth, like the huge tree keeps yielding fruits at each and every season of the year.

(People do not own the Vaasanaas; but Vaasanaas alone produce the people and their bodies.)

शोचनीया यदि स्नेहान्मातापितृसुताः सुत तदतीता न शोच्यन्ते किमजस्रं सहस्रशः। (19.35)

If all the dead mothers, fathers and sons have to be mourned due to affection, then my dear son, why not mourn for all the thousands and millions of beings who have died (in the Vaasanaa-flow of parents wanting children, and children wanting parents)?

प्रपञ्चोऽयं महाभाग दृश्यते जागते भ्रमे परमार्थेन ते प्राज्ञ नास्ति मित्रं न बान्धवाः। (19.36)

This collection of elements alone (grouped as various shapes) is perceived as a real world (made of people and objects), because of delusion (by those minds that are tainted with ignorance).

In truth, there are no friends or relatives for you; think wisely my good child!

(The ideas of parents, children and relatives are all conceived by the mind only, through ignorance.)

न नाश इव हि भ्रातः परमार्थेन विद्यते महत्यपि चिरातप्ते मराविव पयोऽलवाः। (19.37)

My dear brother! Actually nothing gets destroyed (because there is actually nothing at all). The water drops never evaporate, even if there is excessive heat in the desert (for they were never there at all)!

(Bodies either as you or me or our parents are non-existent except as mental conceptions.)

एता याः प्रेक्षसे लक्ष्मीश्छत्रचामरचञ्चलाः स्वप्न एव महाबुद्धे दिनानि त्रीणि पञ्च वा। (19.38)

Whatever you see here as the wealth and riches with all the grandeur of the white umbrella and chowrie by the ownership of a kingdom, are all only momentary like the dream experience, and last just for two or three days only.

दृष्ट्या तु पारमार्थिक्या पुत्र सत्यं विचारय नैव त्वं न वयं चैव भ्रान्तिमन्तः परित्यज। (19.39)

Analyze everything with the ‘eyes of knowledge’ my son, and understand the ‘Truth’.

Neither you, nor me are real entities. Discard the delusion clouding your mind.

अयं गतो मृतश्चायमिति दुर्दृष्टयः पुरः स्वसंकल्पोपतापोत्था दृश्यन्ते नतु सत्यतः। (19.40)

‘This person is gone, this person is dead’; these scenes that appear in front of you are there, only because of the excessive heat (upataapa) of your own conceptions that are clouded by the illusory perceptions.

They do not exist as real.

अज्ञानविस्तीर्णमरौ विलोलं शुभाशुभस्पन्दमयैस्तरङ्गैः

स्ववासनातापमरीचिवारिपरिस्फुरत्येतदनन्तरूपम्। (19.41)

In the ‘far-spread desert of ignorance’, the ‘attractive mirage-river appearing by the heat of one’s own Vaasanaas’ flows without end, with its ‘splashing waves of good and bad’.

का पिता किं च वा मित्रं का माता के च बान्धवाः स्वबुद्ध्यैवावधूयन्ते वात्यया जनपाम्सवः। (20.01)

Who is the father? Who is a friend? Who is the mother? Who are these relatives?

All these are like the sand particles rising up by the winds of one’s own conceived ideas.

बन्धुमित्रसुतस्नेहद्वेषमोहदशामयः स्वसंज्ञामात्रकेणैव प्रपञ्चोऽयं वितन्यते। (20.02)

This ‘world made of elements’ keeps going on, only through the ‘self-invented terms’ for the imagined states like relation, friend, son, affection, hatred, attachment, etc.

बन्धुत्वे भावितो बन्धुः परत्वे भावितः परः विषामृतदशेवेह स्थितिर्भावनिबन्धनी। (20.03)

If one is thought of as related, he is a relation; if one is thought of as not-related, he is an outsider.

Like the poison and nectar in the objects are different for different beings, all states of objects (as related and non-related) are imagined only.

एकत्वे विद्यमानस्य सर्वगस्य किलात्मनः अयं बन्धुः परश्चायमित्यसौ कलना कुतः। (20.04)

For the ‘Aatman, which is in everything as the essence of all (as the awareness of their existence)’, where can raise the fault of ‘this one is related, and this one is an outsider’?

[Even the 'relation-term' is the information or Bodha produced by the mind.
The affection and hatred also are made up by the mind only.

What is to feel attached or detached to some information-content that gets produced, only by the mind?

'Parents' are also some term invented and conceived by the mind on some grouping of elements seen as familiar shapes.
Why should you cry for the absence of some 'inert grouping of elements'?

(Your body also is one such grouping of elements. It is inert and the shape is conceived on this grouping of elements by the mind itself. When you yourself are not the body-thing, then why are you crying for the other body-things related to this body-thing?)

रक्तमांसास्थिसंघाताद्देहादेवास्थिपञ्जरात् कोऽहं स्यामिति चित्तेन स्वयं पुत्र विचारय। (20.05)

My son! Enquire within yourself as to who you are other than this cage of bones filled with the collection of blood, flesh, and bones.

दृष्ट्या तु पारमार्थिक्या न कश्चित्त्वं न वास्म्यहं मिथ्या ज्ञानमिदं पुण्यः पावनश्चेति वल्गति। (20.06)

As seen from the level of truth, neither you nor do I exist (as these bodies made of blood and bones). The wrong understanding alone (that rises from the ignorance of the 'Truth') keeps jumping about as Punya and Paavana.

कस्ते पिता कश्च सुहृत्का माता कश्च वा परः स्वस्यानन्तविलासस्य किमस्वं किं स्वमुच्यताम्। (20.07)

Who is your father? Who is your friend? Who is your mother? Who is an outsider?

In the 'great expansive state of the one single essence of self', who belongs to one, who does not, tell me!

असि चेत्त्वं तदन्येषु यातेषु बहुजन्मसु ये बान्धवो ये विभवाः किं तानपि न शोचसि। (20.08)

If you as this body are indeed real (and believe that you have gone through many births), then why don't you cry for those relations, those riches of the other countless births of your other bodies?

(You are now born as a human being, as a son of a great Sage in this birth according to you.

You as this state of Paavana are nothing but one single bubble of the countless bubble states of yourself forming and vanishing in the flooding river of Vaasanaas, called Samsara.

And of course, you must have had relatives in those births also. Why not cry for those dead ones too?)

(Even the deer and lions that roam about here in this sacred forest must be related to you in your previous birth amongst them.)

बभूवुस्ते सुपुष्पासु स्थलीषु मृगयोनिषु बहवो बन्धवो मार्गास्तान्कथं नानुशोचसि। (20.09)

You had many relations who were born from the wombs of animals and lived as animal-Jeevas in many forest regions filled with flowering trees. Why don't you cry for them too? *(मार्गाः मृगयोनिजा जीवाः)*

बभूवुस्ते सपद्मासु तटीष्वम्भोजिनीषु ते हंसस्य बान्धवो हंसास्तान्कथं नानुशोचसि। (20.10)

When you were born as a swan, you had many relations in the form of swans living in the lotus groves in the lotus lakes. Why don't you cry for them too?

बभूवुस्तेऽलमन्यत्र चित्रासु वनराजिषु बहवो बन्धवो वृक्षास्तान्कथं नानुशोचसि। (20.11)

In another array of forest-lands of various types, countless trees stayed as your relatives.

Why don't you cry for them too?

बभूवुस्ते महोग्रेषु शिखरेषु महीभृतां बहवो बान्धवाः सिंहास्तान्कथं नानुशोचसि। (20.12)

You had many relations who were lions living in the impassable peaks of mountains.

Why don't you cry for them too?

बभूवुस्ते स्वन्तीषु सरःस्वम्भोजिनीषु च बहवो बन्धवो मत्स्यास्तान्कथं नानुशोचसि। (20.13)

In the lotus lakes formed by the moving streams, many fishes were your relatives.

Why don't you cry for them too?

(The list of your births does not end here; more is there as the supposed past births you had had.)

बभूव्विथ दशार्णेषु कपिलो वनवानरः राजपुत्रस्तुषारेषु पुण्ड्रेषु वनवायसः

हैहयेषु च मातङ्गस्त्रिगर्तेषु च गर्दभः शाल्वेषु सरमापुत्रः पतत्री सरलद्रुमे। (20.14,15)

You were a yellow hued forest-monkey in Dashaarna, was a prince of Tushaara, and a forest-crow in the Pundra; were an elephant in Haihaya, a donkey in Trigarta, a son of a bitch (dog) in Shaalva and also a bird living on the Sarala tree.

विन्ध्याद्रौ पिप्पलो भूत्वा घुणो भूत्वा महावटे मन्दरे कुक्कुटो भूत्वा विप्रो जातोऽसि कन्दरे। (20.16)

You had taken birth as a Pippala bird in the Vindhya Mountain, then as a termite under the rotten hole, and a wild cock in Mandara, and now born as a Brahmin in Mandara itself.

कोसलेषु द्विजो भूत्वा भूत्वा वङ्गेषु तित्तिरिः अश्वो भूत्वा तुषारेषु जातस्त्वं ब्रह्मणोऽध्वरे। (20.17)

You were born as a Brahmin in Kosala, and later as a Tittiri bird in Vanga, later as a horse in Tushaara in the Yajna performed by Prajaapati.

[The state of Sattva rises after a long flow of Rajas and Tamas states.

Realization-state is always possible for any man with any Guna; so it always stays with every Jeeva as its elder brother. However SattvaGuna alone is able to grasp the existence of such a state even, like Paavana is aware of his brother.]

(The entire Samsaara is filled with you only taking all the births; and I was also there you can say, as your brother always.)

यः कीटः तालकन्दान्तर्मशको य उदुम्बरे यः प्राग्बको विन्ध्यवने स त्वं पुत्र ममानुजः। (20.18)

You who were a worm in the root of the Taala tree, a fly in the Udumbara fruit, and a crane bird in the Vindhya forest, are now my younger brother at present, my dear son.

हिमवत्कन्दरे भूर्जतनुत्वग्रन्थिकोटेरे पिपीलिको यः षण्मासान्सोऽयं त्वमनुजो मम। (20.19)

You lived as a tiny ant for six months in the small pore of the knotted thin bark of the Bhoorja tree that was growing in the forest of the Snow-mountain, and, are now my younger brother at present.

स्थितः सीमान्तकुग्रामगोमये यश्च वृश्चिकः सार्धसंवत्सरं साधो सोऽयं त्वमनुजो मम। (20.20)

My good child, you were a 'scorpion living inside the cow-dung' in the small village at the border of this forest for a year and a half; and are now my younger brother at present.

पुलिन्दीस्तनपीठेषु निलीनं येन कानने षट्पदेनेव पद्मेषु सोऽयं त्वमनुजो मम। (20.21)

You, who as an infant rested on the breast of a hunter woman, inside a forest, like a bee sunk in the lotus, are now my younger brother at present.

एतास्वन्यासु बह्वीषु जनयोनिषु पुत्रक जातोऽसि जम्बूद्वीपेऽस्मिन्पुरा शतसहस्रशः। (20.22)

Dear son! In this manner, in so many other wombs, you have been born hundreds and thousands of times, in this same Jamboodveepa previously.

इत्थं तवात्मनश्चैव प्राक्तनं वासनाक्रमं पश्यामि सूक्ष्मया बुद्ध्या संयग्दर्शनशुद्धया। (20.23)

I see with my 'subtle intellect that is purified by the true vision of the Aatman', all the past births of yours and mine like this, as induced by various Vaasanaas.

ममापि बह्व्यो बहुधा योनयो मोहमन्थराः समतीताः स्मराम्यद्य ता ज्ञानोदितया दशा। (20.24)

I have also passed through many wombs and lived in a deluded condition.

I remember them all with my vision of knowledge.

(Realization state (Punya) has been attained by many in the past; all those Jeevas are also his past births. Since realization is the state to be attained by any Jeeva in the end, all the Jeeva-states are the past births of this realization-state only, which is allegorically referred to as 'Punya', the brother of Sattva.)

त्रिगर्तेषु शुको भूत्वा भेको भूत्वा सरित्ते वनेषु लावको भूत्वा जातोऽहमिह कानने। (20.25)

I was a parrot in Trigarta; was a frog on the river bank; was born as a tiny bird in this very forest, and born at present in this forest.

भुक्त्वा पुलिन्दतां विन्ध्ये कृत्वा वङ्गेषु वृक्षतां उष्टृत्वमपि विन्ध्याद्रौ जातोऽहमिह कानने। (20.26)

Having lived as a hunter in the Vindhya, had stayed as a tree in Vanga, and also had had the experience of being a camel in the Vindhya Mountain, and born at present at this forest.

यश्चातको हिमगिरौ यो राजा पौण्ड्रमण्डले व्याघ्रो यः सन्नकुञ्जेषु स एवेह तवाग्रजः। (20.27)

That one alone, who was a Chaataka bird in the Snow Mountain, who was a king in the Pundra Empire, who was a tiger in the forest caves, is your elder brother here.

यो गृध्रो दशवर्षाणि यो ग्राहो मासपञ्चकं यः समानां शतं सिंहः स एवेह तवाग्रजः। (20.28)

That one alone, who was a vulture for ten years, who was a prey for five months, and a lion for hundred years, is your elder brother here.

आन्ध्रग्रामचकोरेण तुषारनृपराजिना श्रीशैलाचार्यपुत्रेण दम्भवत्कथ्यते मया। (20.29)

That person, who lived a lowly birth as a Chokara bird in the Aandhra village, and rose to the level of an esteemed ruler of Tushaara, and then was born as a poor teacher's son of Shri Shaila, is now the 'Great Punya' (merit personified) (after so many idiotic and wicked births)!

सर्वे विविधसंसारो विविधाचारचेष्टिताः विलासो जन्मनो भ्रान्तेः स्मर्यन्ते प्राक्तना मया। (20.30)

All these varied perceived worlds made of various habits and conducts that were gone through on 'the stage of delusion' in the past, is remembered by me now.

एवं स्थिते जगज्जाता बान्धवा शतशो गताः पितरो मातरश्चैव भ्रातरः सुहृदस्तथा। (20.31)

When this is so, many hundreds of fathers, mothers, brothers and friends are dead and gone, in the lives that were experienced in the world.

काम्स्तान्समनुशोचावो न शोचावश्च कानपि बन्धूनिहातिशोचाव ईदृश्येव जगद्गतिः। (20.32)

For which dead relative will we lament, or for which dead relative shall we not lament, or who is there that we do not have to lament for as a relative? This is how the way of the world is like!

[If one has to believe in the rebirth-theory, then every animal, insect, bird, human is related to each other somehow. We should all be crying for the death of even a mosquito then, since it would be related to us in some past birth gone through by us in the Taamasic state. When no individual at all is there as a particular name and form that continues through births, it is foolish to imagine rebirths. Even if you still adamantly believe that you had had births in the past, then the entire world is filled with your relatives in the forms of all the animals, worms, birds and humans also.]

अनन्ताः पितरो यान्ति यान्त्यनन्ताश्च मातरः इह संसारिणां पुंसां वनपादपपर्णवत्। (20.33)

For the men caught in the Samsaara-delusion, countless mothers die, countless fathers die, similar to the countless leaves (without any control) appearing in the forest tree and falling off in course of time.

किं प्रमाणमतः पुत्र दुःखस्यात्र सुखस्य च तस्मात्सर्वं परित्यज्य तिष्ठावः स्वच्छतां गतौ। (20.34)

What limit is there my son, for pain or pleasure here (for everything is the limitless expanse of Vaasanaa-fields only)! Therefore, let us renounce everything and stay purified (of all the delusion-dirt).

प्रपञ्चभावनां त्यक्त्वा मनस्यहमिति स्थितां तां गतिं गच्छ भद्रं ते यां यान्ति गतिकोविदाः। (20.35)

Discard completely the 'belief in the reality of the world' that presents itself as the 'I' (the form based conception) in the mind, and reach 'that state which all the Knowers of the Truth' have reached.

May auspiciousness be with you (as the Knowledge of the truth)!

इहाजवं जवीभावं पतनोत्पतनात्मकं न च शोचन्ति सुधियश्चिरं वल्गन्ति केवलम्। (20.36)

This 'world-state' is of the nature of the fast movement up and down (pushed and pulled by various Vaasanaas). The 'Knowers' do not cry for anything lost here; but just move about without the attachment based on the 'I' limitation.

भावाभावविनिर्मुक्तं जरामरणवर्जितं संस्मरात्मानामव्यग्रो मा विमूढमना भव। (20.37)

Without any anxiety, contemplate on the 'Self-essence (which is not the body-identity), which is free of both appearance and disappearance and old age and death'. Do not entertain a deluded mind.

न ते दुःखं न ते जन्म न ते माता न ते पिता आत्मैवासि न सद्बुद्धे त्वमन्यः कश्चिदेव हि। (20.38)

There is no pain for you; there is no birth for you; there is no mother for you; there is no father for you. Hey Intelligent one! You are the 'essence of existence alone (the Reality state)'.

You are not any other thing whatsoever (that is perceived by the mind as the body and its connected patterns)!

अस्यां संसारयात्रायां नानाभिनयदायिनः अज्ञा एव नराः साधुरसभावसमन्विताः। (20.39)

In this journey of the worldly life, the ignorant men just go through various gestures of emotions (like the idiot-actors identified with the dream-characters, forgetting their real identity); and are engaged in fulfilling various short-time goals of their life (bound by the three Gunas).

मध्यस्थदृष्टयः स्वस्था यथाप्राप्तार्थदर्शिनः तज्ज्ञास्तु प्रेक्षका एव साक्षिधर्मं व्यवस्थिताः। (20.40)

The 'Knowers of That', always stay in the middle state of 'perceiving only' (not as the perceiver connected to the perceived), are always in the awareness of the self-essence, just do the works that belong to them (in the life-dream), are established in the witness-state only, and just watch everything as the audience only.

कर्तारोऽपि न कर्तारो यथा दीपा निशागमे आलोककर्मणामेवं तज्ज्ञा लोकस्थिताविह। (20.41)

Though doing all the duties that belong to them in the world-scenario, they never do any action in the least, like the light when lit at night reveals the objects by its very presence and does no action as such.

प्रतिबिम्बे न दृश्यन्ते स्वात्मबिम्बगतैरपि यथा दर्पणरत्नाद्यास्तथा कार्ये महाधियः। (20.42)

The ‘Knowers of That’, though performing the world-actions, are not seen in the reflection though reflecting other things, like the ‘shining gems which reflect other objects in them, are not part of the reflection themselves’.

सर्वेषणामयकलङ्कविवर्जितेन स्वस्थात्मभावकलितेन हृदब्जमध्ये

पुत्रात्मनात्मनि महामुनिनामुनैव संत्यज्य संभ्रममलं परितोषमेहि। (20.43)

Dear son! Getting rid of faults in the form of various wants, realizing the self in the ‘lotus of the heart’ by the contemplative self, completely renouncing the dirt of this pompous show of the world, attain the ‘Bliss of the self’, which is what is ‘left over’!

वसिष्ठोवाच

Vasishta spoke

एवं प्रबोधितस्तेन तदा पुण्येन पावनः प्रबोधमाप प्राकाश्यं प्रभात इव भूतलम्। (21.01)

Thus enlightened by his brother Punya, Paavana attained enlightenment like the ‘Earth getting lighted by the sunrise’.

उभावपि ततः सिद्धौ ज्ञानविज्ञानपारगौ विचेरतुर्वने तस्मिन्यावदिच्छमनिन्दितौ। (21.02)

‘Both of those blameless brothers who had achieved the final state of realization and had crossed over the limits of knowledge and understanding’, wandered in that forest (living a life as ordained by the Scriptures), as long they wanted to stay on the Earth-scenario.

ततः कदाचित्कालेन निर्वाणपदमागतौ तौ विदेहौ गतस्नेहौ दीपाविव शमं गतौ। (21.03)

Then later after many years of life as JeevanMuktas, they attained the state of final beatitude.

Freed from the body-entrapment, having no attachments (Sneha) for anything or anybody, they subsided into the Supreme like the lights of the lamps disappear when the oil (Sneha/attachment) is over.

एवं प्राग्भुक्तदेहानामनन्ता जनबन्धुता आः कैः किं गृह्यते ताभ्यः किं वा संत्यज्यतेऽनघ। (21.04)

In this manner, for those who have gone through many births in the past, the relatives connected to the bodies are countless.

तस्मादासामनन्तानां तृष्णानां रघुनन्दन उपायस्त्याग एवैको न नाम परिपालनम्। (21.05)

Ah! What is got from them by whom, or what is lost because of their absence, Hey Anagha!

Therefore, for all these types of attachments and desires, the only treatment is ‘(inner) renouncement (through reason)’ and ‘not maintenance (through the belief in their reality)’.

चिन्तनेनैधते चिन्ता त्विन्धनेनेव पावकः नश्यत्यचिन्तनेनैव विनेन्धनमिवानलः। (21.06)

Worrying about these relatives increases the worries alone, in course of time, like the fire blazing high by the addition of fuel. Stopping these worries (through the removal of delusion) will destroy the worries, like the fire getting extinguished by the lack of fuel.

ध्येयत्यागरथारूढः करुणोदारया दृशा लोकं आलोकयन्दीनमातिष्ठोत्तिष्ठ राघव। (21.07)

Climbing aboard the chariot of ‘Dhyeya-Tyaaga’ (previously mentioned), with a broadened vision filled with love for all (as one’s own knowledge-essence), and observing the state of the world as something to be pitied, remain in the world and rise up.

एषा ब्राह्मी स्थितिः स्वस्था निष्कामा विगतामया एनां प्राप्य महाबाहो विमूढोऽपि न मुह्यति। (21.08)

This is the ‘State of Brahman’ (Brahmeesthiti), the ‘established state of the self that is freed of all desires and all afflictions’. Hey Mighty armed Rama! After attaining this state, even an idiot will not get deluded.

एकं विवेकं सुहृदमेकां प्रौढसखीं धियं आदाय विहरन्नेवं संकटेषु न मुह्यति। (21.09)

Moving along always in the constant company of the two friends, namely the friend called ‘Viveka’ and the mature female-friend called ‘Dhee’(intellect) a man never gets deluded when met with problems.

विनिवारितसर्वार्थादपहस्तितबान्धवात् न स्वधैर्यादृते किञ्चिदभ्युद्धरति संकटात्। (21.10)

Nothing else lifts one out of difficulties, except for the inbuilt-courage through which one renounces all types of riches, and throws the relatives out of his mind by shaking off their hands.

वैराग्येणाथ शास्त्रेण महत्त्वादिगुणैरपि यत्नेनापद्विघातार्थं स्वमेवोन्नमयेन्मनः। (21.11)

The mind has to rise up by itself through effort and get rid of the problems facing it, by developing dispassion, studying the Scriptures and inculcating excellent virtues.

न तत्रिभुवनैश्वर्यान्न कोशाद्रत्नधारिणः फलमासाद्यते चिताद्यन्महत्वोपबृंहितात्

तदेतस्मिञ्जगत्कुक्षौ पातोत्पातदोलनैः पतन्ति पुरुषा ये वै मनस्तेषां गतज्वरम्। (21.13)

Neither by all the riches of the three worlds, nor by owning the treasure-box of diamonds, that the mind attains the fruit of Self-knowledge, except by practising the 'expansive view of its own greatness, as the 'State of Brahman'. By this method, those who fall into the 'deep dark belly of this Jagat-state which keeps throwing one up and down', stay with their minds freed of the 'fever of delusion'.

पूर्णं मनसि संपूर्णं जगत्सर्वं सुधाद्रवैः उपानद्रूपपादस्य ननु चर्मास्तृतैव भूः। (21.14)

For a person whose feet are covered by soft leather, the ground feels soft wherever he walks; so also, for the mind which is filled with the bliss of the self, the entire world becomes filled with the essence of nectar.

वैराग्यात्पूर्णतामेति मनो नाशवशानुगं आशया रिक्ततामेति शरदीव सरोमलम्। (21.15)

Such a mind becomes filled with dispassion, and does not chase the desired objects anymore.

It completely dries up the desires and becomes empty like the dried-up ocean.

It remains clear of dirt like the lake in the autumn season.

हृदयं शून्यतामेति प्रकटीकृतकोटरं अगस्तिपीतार्णववदाशाविवशचेतसाम्। (21.16)

For those who have freed their minds of desires, the heart (mind) becomes empty and reveals what is inside the hollow (all the faults and virtues), like the ocean which has become empty because of Sage Agastya drinking all of its waters.

यस्य चित्ततरौ स्फारे तृष्णाचपलमर्कटी न वल्गति महत्स्य राजते हृद्धनं ततम्। (21.17)

In the mind-tree which is fully grown (with all the virtues of a Mumukshu, and shines with discrimination and dispassion), the 'restless monkey of Trshnaa' does not jump about, and his 'dense heart filled with knowledge' shines as the inner essence of all.

पद्माक्षकोशं त्रिजगद्गोष्पदं योजनव्रजं निमेषार्थं महाकल्पः स्पृहारहितचेतसाम्। (21.18)

For those without wants, the Tri-world turns worthless like the tiny seed inside the lotus hollow; the span of many Yojanas is like a cow's foot step; the great span of Kalpa is just a half of the wink-time.

शीतता सा न शीतांशोर्न हिमाचलकन्दरे न रम्भाचन्दनावल्यां निःस्पृहेषु मनःसु या। (21.19)

Not the coolness of the cool Moon, not the cave of the Snow Mountain, not the groves of plantain and sandal wood, can equal the coolness of the minds that are freed of wants.

न तथा भाति पूर्णन्दुर्न पूर्णः क्षीरसागरः न लक्ष्मीवदनं कान्तं स्पृहाहीनं यथा मनः। (21.20)

The Full-moon has no shine equalling that; the overflowing Milk Ocean has no fullness like that; the pretty face of Goddess Lakshmi has no attraction, like the 'mind freed of wants'.

यथाब्दलेखा शशिनं सुधालेपं मषी यथा दूषयत्येवमेवान्तर्नरमाशापिशाचिका। (21.21)

The 'vampire called desire' taints the mind of a man like the cloud-line covering the Sun, or like the black dirt staining the painted wall.

CUT OFF THE CHITTA TREE

आशाख्याश्चित्तवृक्षस्य शाखाः स्थगितदिक्ताः तासु च्छिन्नास्वरूपत्वं याति चित्तमहाद्रुमः। (21.22)

The 'branches' of the 'huge tree of Chitta' named 'desire' block all the directions; when they are cut off, the 'huge tree of Chitta' loses its structure with the trunk alone left back (and the Reality-state gets left back).

छिन्नतृष्णामहाशाखे चित्तस्थाणौ स्थितं गते एकरूपतया धैर्यं प्रयाति शतशाखताम्। (21.23)

When the 'huge branch of Trshnaa' is cut off, and the 'Chitta tree' stands as the trunk only (without sprouting again); then the 'state of courage' (that is not shaken by desires and attachments)' as 'one single state of self-knowledge', grows up with hundreds of branches (of knowledge) (not allowing the desire-tree to rise up again).

अनस्तमितधैर्येण तेन चित्ते क्षयं गते तत्पदं प्राप्यते राम यत्र नाशो न विद्यते। (21.24)

If the 'courage' (based on dispassion) alone stays without getting shaken and the 'Chitta tree' is destroyed, then the 'state of the Supreme' is attained where there is no destruction.

एतासां चित्तवृत्तीनामाशानामुत्तमाशयः न ददासि प्ररोहं चेतद्भयं नास्ति राघव। (21.25)

If endowed with the excellent pure state of the mind, you do not allow the mind-agitations namely the desires to grow once again, then there is no fear at all (from the 'world-state of delusion'), hey Raaghava.

चित्तं वृत्तिविहीनं ते यदा यातमचित्तां तदा मोक्षमयीमन्तः सत्तामाप्नोषि तां तताम्। (21.26)

When the Chitta remains without any agitation for you, then you will attain the 'state of liberation' which is the 'stabilized state of knowledge' that spreads out as all.

चित्तकौशिकपक्षिण्या तृष्णया क्षुब्धयान्तरे अमङ्गलानि विस्तारमायान्ति राघव। (21.27)

If the 'inauspicious owl named Trshnaa' which has entered the Chitta is fluttering madly, then all the inauspicious things (that lead one away from liberation), rise in abundance, Raaghava.

चिन्तनं वृत्तिरित्युक्तं वर्तते चित्तमाशया चित्तवृत्तिमतो ह्याशां त्यक्त्वा निश्चिततां व्रज। (21.28)

'Thinking (about any worldly thing)' is called the 'quivering' or 'agitation of the mind'.

The mind remains alive because of the desires. Renouncing the quivering nature of the mind which is actually an unfulfilled want, move in the world without such a mind itself.

यो यया वर्तते वृत्त्या स तयैव विना क्षयी अतश्चित्तोपशान्त्यर्थं तद्वृत्तिं प्रक्षयं नय। (21.29)

That which exists as the thought only (as some agitation or other) will perish if the agitation is stopped. Therefore to subdue the mind, practise the destruction of the agitation only.

प्रशमितसकलैषणो महात्मन्भव भवबन्धमपास्य मुक्तचित्तः

मनसि निगडरज्जवः कदाशाः परिगलितासु च तासु को न मुक्तः। (21.30)

Hey Mahaatman!

When remaining in the 'state of the Supreme Self' with all the wants completely destroyed; when the 'shackles of Samsaara' get thrown off in the absence of the agitation called the mind; when the 'base desires which act as the binding ropes of the mind' have melted off; who does not become free!