

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 THREE

[SAMSAARA-SAAGARA]

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 THREE

SAMSAARA-SAAGARA

वसिष्ठोवाच

Vasishta spoke

ब्रह्मणः समुपायान्ति जगन्तीमानि राघव स्थैर्यं यान्त्यविवेकेन शाम्यन्त्येव विवेकतः। (76.01)

Raaghava! All these worlds of various types rise up as the perceived states (of the seer-seen processes) from the Reality which expands and stays as these worlds, as its very nature. They become stable (as if real) through non-discrimination, and subside (as unreal) through discrimination.

(How many perceived-states of worlds could be there?)

जगज्जालजलावर्तवृत्तयो ब्रह्मवारिधौ संख्यातुं केन शक्यन्ते भासां च त्रसरेणवः। (76.02)

Who can count the dust-particles floating in the sunlight, or the splashing waves of worlds in the Brahman-ocean?

असम्यक्प्रेक्षणं विद्धि कारणं जगतः स्थितौ संसारशान्तये कान्त कारणं सम्यगीक्षणम्। (76.03)

Understand that the cause of the world-existence is the ‘incorrect view’ Rama, and the cause for the Samsaara to subside is the ‘right view’.

RIDE THE PRAJNAA-SHIP, AND CROSS OVER THE SAMSAARA-SAAGARA
(76.03 to 76.11 is a single sentence)

अयं हि परदुष्पारो घोरः संसारसागरः विना युक्तिप्रयत्नाभ्यामस्माद्राम न तीर्यते, (04)

This ‘ocean of Samsaara’ is terrifying with its high rising waves and is difficult to cross over; without making effort in the right manner, one cannot cross over it ever;

यस्यां सागरः पूर्णो मोहाम्बुभरपूरितः अगाधमरणावर्तकल्लोलाकुलकोटरः, (05)

this ocean is full to the brim with its ‘waters of delusion’; its hollows are filled with the ‘turbulent deep whirlpools of deaths’;

प्रभ्रमत्पुण्यडिण्डीरो ज्वलन्नरकवाडवः तृष्णाविलोललहरिर्मनोजलमतङ्गजः, (06)

the ‘merit-foams’ move here and there on the surface; the ‘Vaadava fire of hell (suffering)’ is ablaze with flames; ‘waves of Trshnaa’ keep rising without stop; the ‘(bloated) water-elephant of mind’ lives there;

आलीनजीवितसरिद्भोगरत्नसमुद्रकः क्षुब्धरोगोरगाकीर्णं इन्द्रियग्राहघर्घरः। (76.07)

‘(countless) life-rivers’ dissolve off there (again and again); it is a ‘casket of precious gems namely the sense-enjoyments’; the ‘vicious snakes of diseases’ abound there; the ‘crocodiles of senses’ keep making gurgling noise always;

(Samsaara-waves are like the attractive beautiful women who trap you with the want of pleasures and drown you mercilessly.)

पश्यास्मिन्प्रसृता राम वीचयश्चारुचञ्चलाः इमा मुग्धाङ्गनानाम्न्यः शिखराकर्षणक्षमाः, (08)

observe Rama the waves (perceived states) that are spread out in the ocean, which are always moving charmingly without a break, and are indeed like attractive ladies and are capable of even pulling off the tall peaks (like pulling down men of excellent qualities also) (by making the world look real);

छदश्रीपद्मरागाद्या नेत्रनीलोत्पलाकुलाः दन्तपुष्पफलाकीर्णाः स्मितफेनोपशोभिताः, (09)

the rubies in the ocean are like the beautiful red lips; their eyes made of blue lotuses are shaking as if restless; the white buds and fruits of the creepers look like the white teeth; they look charming with the smile of the white foam;

केशेन्द्रनीलवलयया भ्रूविलासतरङ्गिताः नितम्बपुलिनस्फीताः कण्ठकम्बुविभूषिताः, (10)

the sapphire-lustre look like the tied up hair; the curved waves look like the beautiful bent eye-brows; their hips are well-formed as the sand heaps; they shine beautiful with the white shining neck of conches;

ललाटमणिपट्टाद्या विलासग्राहसंकुलाः कटाक्षलोलगहना वर्णकाञ्चनवालुकाः। (76.11)

the plates of precious stones look like the shining foreheads; these waves move with charming gestures and pull people down like crocodiles; the rolling waves appear like the restless eyes that are deep and attractive; their bodies shine golden in hue like the sands.

एवं विलोललहरीभीमात्संसारसागरात् उत्तीर्यते चेन्मग्नेन तत्परं पौरुषम् भवेत्। (76.12)

This Samsaara-ocean in this manner, is spread out, with its high rising waves which look attractive like women and drag you deep down inside. If anyone drowning inside can escape these waves and save himself, then that is indeed a highly commendable courageous act.

सत्यां प्रज्ञामहानावि विवेके सति नाविके संसारसागरादस्माद्यो न तीर्णो धिगस्तु तम्। (76.13)

Even when the intellectual efficiency (Prajnaa) is available like an unsinkable boat, and Viveka is present as the boat-man, if one still does not cross over this Samsaara-ocean, then fie on him!

अपारवारमाक्रम्य प्रमेयीकृत्य सर्वतः संसाराब्धिं गाहते यः स एव पुरुषः स्मृतः। (76.14)

Attacking the 'endless ocean of perception' through Vichaara, making the Truth alone as the only object in sight, he alone who crosses the Samsaara-ocean is said to be a proper human with thinking ability.

विचार्यार्यैः सहलोक्य धिया संसारसागरं एतस्मिंस्तदनु क्रीडा शोभते राम नान्यथा। (76.15)

Discussing the 'Scriptural truths' with the realized Sages, analyzing the 'ocean of Samsaara' with the pure intellect, one should attain the 'vision of Truth'; then one can play in the waters fearlessly; not otherwise.

इह भव्यो भवान्साधो विचारपरया धिया त्वयाधुनैव तेनायं संसारः प्रविचार्यते। (76.16)

Rama! You are indeed of a noble nature, for you in this young age itself have analyzed the ways of the world with an analytical intellect.

भवानिव विचार्यादौ संसारमतिकान्तया मत्या यो गाहते लोको नेहासौ परिमज्जति। (76.17)

Like you, anyone who practises Vichaara and jumps into the waters along with the intellect accompanied by its beloved namely the 'understanding of the nature of the world', never sinks inside the ocean.

पूर्वं धिया विचार्यते भोगा भोगिभयप्रदाः भोक्तव्याश्चरमं राम गरुडेनेव पन्नगाः। (76.18)

At first, one should analyze the nature of the sense-objects which are harmful like the snakes (and show disinterest in them); then one should enjoy them after the vision of the Truth, like Garuda consuming the serpents.

विचार्य तत्त्वमालोक्य सेव्यन्ते या विभूतयः ता उदकोदया जन्तोः शेषा दुःखाय केवलम्। (76.19)

Those prosperities (wealth and riches) which are enjoyed after analyzing their unreal nature, become just the joyous expressions of the inner quiescent state; if not, they lead to suffering only.

बलं बुद्धिश्च तेजश्च दृष्टतत्त्वस्य वर्धते सवसन्तस्य वृक्षस्य सौन्दर्याद्या गुणा इव। (76.20)

The strength, intellectual efficiency, lustre all increase for the man who has had the vision of the Truth, like a tree turns beautiful with blossomed flowers when joined with the spring-season.

घनरसायनपूर्णसुशीतया विमलया समया सततं श्रिया

शिशिररश्मिवातिविराजसे विदितवेद्य सुखं रघुनन्दन। (76.21)

RaghuNandana! You have realized the Truth as it is!

You are shining now like the 'pleasant Full-moon with its cool rays', filled with the 'cool dense nectar of quiescence', and the 'beautiful lustre of the taintless vision of Brahman' spread all over.

(You are realized already!)