

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER FORTY THREE

{JNAANA-PATH IS THE BEST OF ALL THE PATHS}

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

1

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 FORTY THREE

## JNAANA-PATH IS THE BEST OF ALL THE PATHS

रामोवाच

Rama spoke

एतानि तानि प्रोक्तानि त्वया बीजानि मानद कतमस्य प्रयोगेण शीघ्रं तत्प्राप्यते पदम्। (92.01)

You have explained in detail about the 'seeds'. I am honoured to be in your presence (Maanada)!  
What practice will quickly make one attain that state?

वसिष्ठोवाच

Vasishta spoke

एतेषां दुःखबीजानां प्रोक्तं यद्यन्मयोत्तरं तस्य तस्य प्रयोगेण शीघ्रमासाद्यते पदम्। (92.02)

Whatever remedies I have suggested when discussing the topic of the seeds, by practising those very methods, one can quickly attain that state.

[In whichever level you are at present, make effort and reach the next level.

At first, you concentrate on the studies of the 'Knowledge texts'; try to catch their abstract meaning.

Praanaayaama etc will help in developing your concentration power and understanding ability.

Be continuously engaged in doing Vichaara, by analyzing each and every object that rises in front of you.

Try hard to keep the awareness of the self at all times.

Then, reach the level of seeing the common-essence of all, and see the entire perceived including your body and the objects that are seen outside as made of one common-essence of 'knowing' only, as the awareness only, as the Aatman only.

Till you reach that division-less state of the mind and make it your natural-state, stick to the practice of Vichaara and studies, without falling down to the level of the ignorance by the neglect of studies. After the division-less vision of SattaaSaamaanya becomes your natural state, try to reach beyond that also, where nothing is there but only the Reality state, where even the word SattaaSaamaanya loses its meaning because of the complete non-existence of the perceived.]

सत्तासामान्यकोटिस्थे द्रागित्येव पदे यदि पौरुषेण प्रयत्नेन बलात्संत्यज्य वासनां

स्थितिं बध्नासि तत्त्वज्ञ क्षणमप्यक्षयात्मिकां क्षणेऽस्मिन्नेव तत्साधु पदमासादयस्यलम्। (92.03,04)

If through hard and sincere effort, you forcefully renounce the Vaasanaa (for the reality of the world and the body), and quickly stabilize yourself in the 'state beyond the SattaaSaamaanya which never diminishes or decays', through the practice of Vichaara, and the realization of the abstract state even for a second, you will surely attain that state, at this very moment.

*(It is not a state that is easily attained; you have to make extreme effort to understand the subtle truth.)*

सत्तासामान्यरूपे वा करोषि स्थितिमङ्ग चेतत्किंचिदधिकेनेह यत्नेनाप्नोषि तत्पदम्। (92.05)

संवित्तत्त्वे कृतध्यानो यदि तिष्ठसि चानघ तद्यत्नेनाधिकेनोच्चैरासादयसि तत्पदम्। (92.06)

If you can stay in that 'state of SattaaSaamaanya', dear one, with a little more effort, then, you will attain that Supreme state. If you remain contemplating on the principle of awareness (Samvit-Tattva), hey Anagha, with a little more effort to ascend a higher level of understanding, then you will attain that state.

[You cannot meditate on the Reality-state as separate from yourself. It is as idiotic as trying to remember yourself through meditation. As long as Reality is seen as something different from yourself, the delusion cannot be got rid of.

'You as the false state of ego itself' are 'an object' of 'awareness which is the real you'.

You can only 'stay as that'; you cannot think about it, or meditate on it like meditating on a deity.]

संवेद्ये केवले ध्यानं न संभवति राघव सर्वत्र सम्भवादस्याः संवित्तेरेव सर्वदा। (92.07)

It is not possible to meditate on that awareness-state Raaghava (as a separate state), since it alone is everywhere as the awareness of all, (including the one who meditates).

*(Where and when it is not, that you have to search for it as a separate goal that is far-situated from you?*

*You are that; therefore, stay as that, without thinking about it consciously.)*

यच्चिन्तयसि यद्यासि यत्तिष्ठसि करोषि च तत्र तत्र स्थिता संवित्संविदेव तदेव सा। (92.08)

Whatever you think, wherever you move, wherever you sit, whatever you do, there and all, the 'awareness- state alone is there' (as the self-awareness that is aware of the world).

You are aware all the time; that alone is that.

CATCH THAT EXTREMELY SUBTLE STATE THROUGH VICHAARA.

*(The most important of all practices, is the complete annihilation of all the Vaasanaas, including the want of Moksha also, at the end of it all.)*

वासनासंपरित्यागे यदि यत्नं करोषि च तत्ते शिथिलतां यान्ति सर्वाधिव्याधयः क्षणात्। (92.09)

If you make sincere effort and renounce the Vaasanaa (attachment to the reality of the world and the body) completely, then at that very moment all the physical and mental afflictions will vanish away.

पूर्वोक्तेभ्यः प्रयत्नेभ्यो विषमोऽयं हि संस्मृतः दुःसाध्यो वासनात्यागः सुमेरून्मूलनादपि। (92.10)

This method is said to be more difficult than the others.

The 'renouncement of Vaasanaa' is more difficult than uprooting the Meru Mountain also.  
(Mind can trick you in various ways and be alive as even the want of liberation.)

यावद्विलीनं न मनो न तावद्वासनाक्षयः न क्षीणा वासना यावच्चित्तं तावन्न शाम्यति। (92.11)

यावन्न तत्त्वविज्ञानं तावच्चित्तशमः कुतः यावन्न चित्तोपशमो न तावत्तत्त्ववेदनम्। (92.12)

यावन्न वासनानाशस्तावत्त्वागमः कुतः यावन्न तत्त्वसंप्राप्तिर्न तावद्वासनाक्षयः। (92.13)

As long as the mind has not dissolved away, till then the Vaasanaa-destruction cannot happen.

As long as the Vaasanaa does not perish, till then the mind does not get subdued.

As long as the 'Truth' has not been understood through Vichaara, how can the mind get subdued?

As long as the mind is not subdued, the 'Truth' can never be understood.

As long as Vaasanaa is not destroyed, how can the 'Truth' get understood?

As long as the 'Truth' is not understood, the Vaasanaa cannot be destroyed.

तत्त्वज्ञानं मनोनाशो वासनाक्षय एव च मिथः कारणतां गत्वा दुःसाध्यानि स्थितान्यतः। (92.14)

Since all these three states namely the 'realization state of the Supreme-truth, the mind-destruction, and the Vaasanaa removal', all co-exist as the causes for each other, they are difficult to practise.

तस्माद्राघव यत्नेन पौरुषेण विवेकिना भोगेच्छां दूरतस्त्यक्त्वा त्रयमेतत्समाश्रयेत्। (92.15)

Therefore Raaghava, a 'person of discrimination' should make maximum effort possible and renounce the desire for enjoyments, and take recourse to all these three practices.

सर्व एते समं यावन्न स्वभ्यस्ता मुहुर्मुहुः तावन्न पदसंप्राप्तिर्भवत्यपि समाशतैः। (92.16)

As long as all these three are not practised simultaneously again and again, the Supreme-state cannot be attained even in hundred years.

वासनाक्षयविज्ञानमनोनाशा महामते समकालं चिराभ्यस्ता भवन्ति फलदा मुने। (92.17)

Hey Muni! Hey intelligent one! Only when all these three practices namely, the understanding of the Reality-state through Vichaara, the destruction of the mind, and the removal of the Vaasanaa, are practised simultaneously for long (with patience), then all these three together will yield the required fruit. [You cannot do one of these three and be satisfied.

If you say that 'I am studying the Scripture daily without missing a day', then the hard work at study is fruitful, if and only you experience the Truth-vision outside of the Scripture also, as your natural state of being, or else the study becomes just some form of intellectual pleasure alone, and falls into the category of Avidyaa.

If you are just desire-less and are very good at heart, that also is not enough without the mastering of the Scriptural truths intellectually.

If you have rid of all the diseases of the body through Yoga and also can hold the mind thoughtless for long through the Praana-control, then that is also not enough! You have to study and understand the Scriptures; or else the 'practice of Praanaayaama' just equals another Avidya-state of health maintenance of the body and the mind, like owning a flawless vehicle, but never riding it.

Practise Yoga to get only the talent of keeping the mind quiet, and for gaining the concentration power.

Along with it keep to the study of Scriptures like Vaasishtam also, as a daily chore that should not be missed even for a day, like bathing or eating food. And, rest of the time when you are engaged in doing umpteen jobs that belong to the meaningless life-story, keep the mind always engaged in analyzing the truths that you have studied.

See the SattaaSaamaanya as an experience, not as an expression of the intellectual feat.

Vichaara should be the main task that goes on without stop; and the rest of the worldly jobs must rise and vanish in the Vichaara-state only. Vichaara should equal your breathing function and go on incessantly without stop.

Be always alert that the mind does not survive as any Vaasanaa, not even as a do-good Vaasanaa, or even as the Vaasanaa of the continuous search for Moksha.

Just 'here and now' is the Reality-state as all, and is shining as the real self and appearing as the false self.

Melt off in that grand state, through Vichaara, leaving the corpse of the mind behind and also the attachment for studies also.

Study Vaasishtam again and again till it also vanishes off as a whiff of an autumn cloud. Not ignoring the daily study as a waste, but studying again and again till you reach the state of Vasishtha himself, is the goal that is set for you.]

एकैकशो निषेव्यन्ते यस्येते चिरमप्यलं तन्न सिद्धिं प्रयच्छन्ति मन्त्राः संकीलिता इव। (92.18)

If a sincere seeker practises only one of these for long, and neglects the other two, then they will not fructify at all, like the magical chants failing when hindered (by death or faint).

चिरकालोपरचिता अप्येते सुधियापि च एकशः परमभ्येतुं न शक्ताः सैनिका इव। (92.19)

Just like the individual soldiers who though extremely skilled in fighting, cannot face the enemy single-handed though fighting for long, 'a single one only of these methods if followed ignoring the other two', cannot lead to the Supreme-state, even if well practised with all sincerity.

सममुद्योगमानीताः सन्त एते हि धीमता संसाराब्धिं निकृन्तन्ति जलान्यद्रितटानिव। (92.20)

If all these three are employed together by the intelligent aspirant, hey Rama, they together will slowly eat away the 'ocean of the Samsaara', like the waters slowly cutting off the mountain-bases.

वासनाक्षयविज्ञानमनोनाशाः प्रयत्नतः समं सेव्यास्तव चिरं तेन तात न लिप्यसे। (92.21)

'The understanding of the Reality-state through Vichaara, the destruction of the mind, and the removal of the Vaasanaa', are to be practised simultaneously with effort for long, dear Rama; then you will stay untainted (by the dirt of Samsaara).

त्रिभिरेतैश्चिराभ्यस्तैर्हृदयग्रन्थयो दृढाः निःशेषमेव त्रुट्यन्ति बिसच्छेदादुणा इव। (92.22)

By practising these three methods for long, the strong knots of the heart (Ahamkaara etc) will break off completely, like the strings breaking when the lotus stalks are cut off (in the garland).

जन्मान्तरशताभ्यस्ता राम संसारसंस्थितिः सा चिराभ्यासयोगेन विना न क्षीयते क्वचित्। (92.23)

The worldly-existence that one experiences, is the result of the habits of numerous births of the past, where the Vaasanaa-fulfilment alone forms the basic essence of existence.

Unless one practises for long with patience, it cannot perish ever.

गच्छन्शृण्वन्स्पृशन्जिघ्रंस्तिष्ठन्जाग्रत्स्वपंस्तथा श्रेयसे परमायास्य त्रयस्याभ्यासवान्भव। (92.24)

Even as you walk, as you hear, as you touch, as you smell, as you stand, as you wake up, as you sleep, practise all these three methods again and again, to attain the highest welfare.

वासनासंपरित्यागसमं प्राणनिरोधनं विदुस्तत्त्वविदस्तस्मात्तदाप्येवं समाहरेत्। (92.25)

वासनासंपरित्यागाच्चित्तं गच्छत्यचित्तां प्राणस्पन्दनिरोधाच्च यथेच्छसि तथा कुरु। (92.26)

The learned ones are of the opinion that the 'Praana-control practice' is equal to the removal of the Vaasanaas (since strict discipline is a must in such practices). Therefore, that also can be put into practice (along with Vichaara and study).

By the 'ridding of the Vaasanaa (through Vichaara)', Chitta becomes the 'non-Chitta state (Sattva)', and also by the practice of the 'Praana-vibration control'. You can choose that which is suitable to you.

प्राणायामचिराभ्यासैर्युक्त्या च गुरुदत्तया आसनाशनयोगेन प्राणस्पन्दो निरुद्ध्यते,

यथाभूतार्थदर्शित्वाद्वासना न प्रवर्तते। (27,28)

The 'vibration of the Praana' can be controlled by the 'prolonged practice of Praanaayaama' properly under the guidance of a Guru, along with the gain of expertise in postures and dietary practices etc.

By the simultaneous practice also of Vichaara to grasp the Reality-state which forms the essence of all, the Vaasanaa (of belief in the reality of the world) does not flow (creating the field of desire-fulfilment).

आदावन्ते च वस्तूनामविसंवादि यत्स्थितं रूपं तद्दर्शनं ज्ञानं,

The 'abstract-vision of that state which stays as the state of silent awareness, in-between the beginning and end of the objects (which rise and set at every wink of the eye/senses) is alone known as the (Supreme)

Knowledge (Jnaana).

[This is attained through the practice of continuous Vichaara, and observing how every object in front of you, living or inert, including your own body, is just a copy created newly by your mind-process at every wink of your eye or sense-agitation, and actually there are no objects at all as really existent.]

क्षीयते तेन वासना। (28,29)

By this knowledge-practice (by making it as a natural state of experience), the Vaasanaa gets removed. (*What can you want or not want, when nothing at all is there, but some or other scene rising as a painted picture at every moment?*)

निःसङ्गव्यवहारित्वाद्भवभावनवर्जनात्शरीरनाशदर्शित्वाद्वासना न प्रवर्तते। (29,30)

The Vaasanaa does not rise up, by acting without attachment when moving in the world, by getting rid of the wants connected to the world with the idea of enjoyment, and by the understanding of the impermanence of the body,

*(Praanaayaama helps to reduce the dust of thoughts, just like an air-purifier.)*

वासनाविभवे नष्टे न चित्तं संप्रवर्तते संशान्ते पवनस्पन्दे यथा पांसुर्नभस्थले। (30,31)

यः प्राणपवनस्पन्दश्चित्तस्पन्दः स एव हि तस्माज्जगति जायन्ते पांसवोऽवकरादिव। (31,32)

If the 'stored-up wealth of Vaasanaa' perishes, then the Chitta also stops being active, like the dust not rising up in the sky if the wind stops blowing. The Praana-control is actually the Chitta-control also. Because of the Praana-wind alone, the dust rises up in heaps (as the agitations of the mind).

प्राणस्पन्दजये यत्नः कर्तव्यो धीमतोच्चकैः उपविश्योपविश्यैकचित्तकेन मुहुर्मुहुः। (32,33)

The wise man should try his best to control the Praana, again and again by practising the postures with single-mindedness.

अथवैनं क्रमं त्यक्त्वा चित्ताक्रमणमेव चेत् रोचते तत्तदाप्नोषि कालेन बहुना पदम्। (33,34)

Or, you can avoid this practice of Praanaayaama, posture, concentration-practice etc, if you want to directly control the Chitta itself. (Without the study of the Scriptures, and the the guidance of the Knowers, it is not an easy task.) Then, by the prolonged practice of the mind-control for a long time (through the reasoning practice of understanding the unreal nature of the objects), you will attain the state of the self.

न शक्यते मनो जेतुं विना युक्तिमनिन्दितां अङ्कुशेन विना मतं यथा दुष्टं मतङ्गजम्। (34,35)

It is not easy to conquer the mind without perfect practice (without proper guidance), like you cannot control the intoxicated rogue of an elephant without a goad. *(You have to be alert to the mind's tricks at all times.)*

अध्यात्मविद्याधिगमः साधुसङ्गम एव च वासनासंपरित्यागः प्राणस्पन्दनिरोधनं

एतास्ता युक्तयः पुष्टाः सन्ति चित्तजये किल याभिस्तज्जीयते क्षिप्रं धाराभिरिव भूरजः। (35 to 37)

The study of the Knowledge-texts, the company of the Knowers, the complete renunciation of the Vaasanaa, the control of the Praana-vibration; all these have the capability to bring the Chitta under control, since all these methods work quite fast (when practised simultaneously), like the pouring showers of rain washing off the dust spread-out on the ground.

[Do not take to the practices of HathaYoga, and the asceticism methods of torturing the body with starvation, thorny beds, fire-walking etc. Knowledge needs the efficiency of the intellect alone, and not the torturing the tool of the body.

The body is inert and there is no use making it weak and injured in the name of spirituality.]

सतीषु युक्तिष्वेतासु हठान्नियमन्ति ये चेतस्ते दीपमुत्सृज्य विनिघ्नन्ति तमोऽञ्जनैः। (37,38)

विमूढाः कर्तुमुद्युक्ता ये हठाच्चेतसो जयं ते निबध्नन्ति नागेन्द्रमुन्मत्तं बिसतन्तुभिः। (38,39)

When such methods are already there and give the required results, those who try to control the mind forcefully through the painful ascetic practices and other hard Yoga practices, are actually throwing off the lamps and trying to destroy the darkness with the dark soot. These senseless fools who are trying to conquer the mind through HathaYoga are trying to bind the mighty elephant-chief with the lotus stalks.

चित्तं चित्तस्य वाऽदूरं संस्थितं स्वशरीरकं साधयन्ति समुत्सृज्य युक्तिं ये तान्हठान्विदुः। (39,40)

Those people, who try to control their minds by forcefully controlling the body alone which stays very close to the mind (as its foundation-Vaasanaa), and leave out the other harmless methods (of Vichaara and studies) are known as the 'HathaYoga practitioners'.

भयाद्भयमुपायान्ति क्लेशात्क्लेशं व्रजन्ति ते निर्धृतिं नाधिगच्छन्ति दुर्भगा इव जन्तवः। (40,41)

भ्रमन्ति गिरिकूटेषु फलपल्लवभोजनाः मुग्धमुग्धधियो भीता वराका हरिणा इव। (41,42)

They move from one anxiety-state to another (by the fear of failure).

They keep agonizing the body again and again, by seeking more painful methods. They never attain a secure restful place, like the unfortunate animals lost in the forest. These people wander among the rocks of the hills, eating fruits and leaves as the food, like the wretched ignorant stupid frightened deer.

मतिरालूनशीर्णाङ्गी तदीया पेलवाङ्गिका न क्वचिद्याति विश्वासं मृगी ग्रामगता यथा। (42,43)

Their minds lose trust in all, like the female deer which while straying into the village, gets trapped, gets wounded by the stake, and withers away pale and frightened.

कल्लोलकलितं चेतस्तेषां जल इवाऽहिते प्रोह्यते प्रपतदूरं तृणं गिरिनदीष्विव। (43,44)

Their confused minds (still impure with desires and Vaasanaas) are carried away, as if caught in the dangerous floods, and are thrown far off (away from the goal of realization) like a straw caught in the 'mountain-rivers'.

कालं यज्ञतपोदानतीर्थदेवार्चनभ्रमैः चिरमाधिशतोपेताः क्षपयन्ति मृगा इव। (44,45)

They are like the animals that are incapable of thinking, and wastefully pass the time for long in the Yajna performances, ascetic practices, charities, visiting temples, worshipping various deity-forms, and suffer through various mental and physical afflictions.

आत्मतत्त्वं विधिवशात्कदाचित्केचिदेव ते दुःखदोषशतादग्धा विदन्ति न विदन्ति वा। (45,46)

Burning with hundreds of anxiety-states, by sheer chance, a very few at some time may gain or not gain the 'Knowledge of the Aatman'.

आगमापायिनोऽनित्या नरकस्वर्गमानुषैः पातोत्पातकराकाराः क्षीयन्ते कन्दुका इव। (46,47)

Always stuck to ephemeral states, unstable in any state for long, residing in the hell or heaven with different bodies, falling and climbing repeatedly, they wither away like the balls thrown here and there continuously.

इतो गच्छन्ति नरकं ततः स्वर्गमिहैव च आवृत्तिभिर्निवर्तन्ते सरसीव तरङ्गकाः। (47,48)

Here itself, they attain the states of hell (suffering as insect-lives etc); here itself, they experience heaven (sometimes born in higher births); and they go through repeated births, like the splashing waves of a lake (as some identity-less Vaasanaa-field expressions only).

तस्माच्चैतां परित्यज्य दुर्दृष्टिं रघुनन्दन शुद्धां सम्बिदमाश्रित्य वीतरागः स्थिरो भव। (48,49)

Hey Joy of Raghu dynasty! Throw away these misconceived practices (like HathaYoga).

Take shelter in the pure awareness-state by the practice of Vichaara.

Be free of attachments. Be stabilized in the Self-state.

ज्ञानवानेव सुखवान् ज्ञानवानेव जीवति ज्ञानवानेव बलवांस्तस्माज्ज्ञानमयो भव। (92.49)

Only a man with Knowledge is blissful. Only a man with Knowledge lives truly.

Only a man with Knowledge is strong. Therefore be filled with Knowledge alone.

संवेद्यवर्जितमनुत्तममाद्यमेकं संवित्पदं विकलनं कलयन्महात्मन्

हृद्येव तिष्ठ कलनारहितः क्रियां तु कुर्वन्नकर्तृपदमेत्य शमोदितश्रीः। (92.50)

Hey noble one! Established in the 'awareness-state of the agitation-less state of the Reality-essence, which is freed of the perceived, which is the most excellent,

which is the source of all, and which is the single state without a second',

stay as the essence in the heart (self-awareness) without any agitation;

and perform well all your regular duties as the state of non-doer only,

with the beauty of the quiescent-state shining within.