

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

वैराग्यप्रकरणम् प्रथमम्

VAIRAAGYA PRAKARANAM

FIRST SECTION
'DISPASSION'

CHAPTER TWO
[INTRODUCTION TO THE TEXT]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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 TWO

INTRODUCTION TO THE TEXT

‘JNAANA RAAMAAYANAM’ BY MAHARSHI VAALMIKI

ॐ भूर्भुवःसुवः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्।

That Reality-state, which is the Supreme ‘Savitr’
(the lustrous one) (the Saakshin) (the witness of all experiences) (the awareness of one’s existence),
that which shines as the essence of all individuals,
in the three levels of Bhoo, Bhuva, and Suva
should be contemplated upon.

Let that Supreme state inspire our thinking to understand its great truth.

-Gaayathri Mantram

दिवि भूमौ तथाकाशे बहिरन्तश्च मे विभुः यो विभात्यवभासात्मा तस्मै सर्वात्मने नमः। (02.01)

Salutations to that all-pervasive Aatman (Self-awareness) in all; which is self-shining;
which illuminates the ‘Div, Bhoo, and Aakaasha’, the outside and inside; and shines in me also.

-JnaanaVaasishtam

[‘Savitr’ the ‘Sun’ (not the hot plasma sphere that shines in the sky), is the silent ‘witness-state’ that shines in all the conscious living things from a worm to a Brahmaa (Creator), as the ‘awareness of one’s own existence’. This is also known as ‘Aatman’, that which understands the world as some private experience.

This ‘Aatman’ shines as the ‘pure self-awareness’ (unconnected to the mind or intellect) in each living thing. It is of the nature of ‘the knowledge of one’s own existence’.

Therefore, it is self-shining, and is not in requirement of any other agent for proving it.

Whatever exists anywhere as any perceived object exists because of the ‘understanding nature, the Aatman’ which exists as one’s own ‘existence awareness’.

Unless ‘you are aware of your own existence’ as the ‘Aatman’, how can the world be known as existing?

Aatman fills the Dyu, Bhoomi, and Aakaasha (SuvaH, BhooH, BhuvaH).

There exist three levels of Aatman:

the highest level of the ‘Excellent Knowers of Reality’ as ‘Div’;

‘Bhoomi’, the ‘stage set for Vaasanaa-fulfilment’ for the ignorant, the non-knowers of Reality;

‘Aakaasha’ is the ‘expanse of hollowness’ that can reveal any object anywhere at any time.

Though there are no divisions actually, we can explain the ‘Reality state’ as -

‘that which exists as the three levels’ for the purpose of explanation, namely -

‘the stage for experiences that is made of emptiness’ (Bhoo),

‘the experience-dramas of the ignorant that go on in the world-stage’(BhuvaH),

and the state of excellent Knowers which transcend the stage and the dramas, and stays as one with the Reality itself, as the revelation-expanse that contains all (SuvaH).

Where all is this Aatman?

‘Everywhere’ ‘at all times’, as the very knowledge of the outside and inside, as your own self, as the ‘pure existence-awareness’.

You (the falsity of name and form) exist as ‘the self-awareness’(the Sat), and the world that you experience exists as the ‘extension of this pure existence-awareness’ as one’s own self seen inside a tainted mirror. ‘Aatman alone’ is the essence of the Reality; and whatever it is aware of in the three levels of existence, is real as the ‘essence of Aatman’.

That is why it is - 'VarenyaM (the most excellent)' and 'Bhargo Deva (the 'pure awareness-eye', which never sets or rises, but always shines as the witness of all the experiences)'.

What is this world (Jagat - the appearing and disappearing phenomenon) made of?

'World' is just a 'threesome unit' of an 'object of knowledge' 'understood' by the 'understanding entity'. The 'understanding entity' (with a name and form) is bound to the 'object of knowledge' (another name and form), as a part of it, as always connected to it.

'World' (the perception-phenomenon) is just a non-stop succession of the 'threesome unit of an object that is perceived by some perceiving entity'. The 'perceiving entity' is bound to the 'object that is perceived', as a part of it, as always connected to it.

'World' is just some 'threesome unit of some action that is performed by some entity for some purpose of its own'. The 'doer' is always bound to the 'action' as a part of the action, as always connected to it.

However, there is no separate entity who exists as an individual, who knows or perceives or acts as an independent entity inside a world that is believed to be already there from some beginning.

All these three, namely the 'object of knowledge', the 'object of perception', the 'object of action', all can be defined in a single word, namely 'Bodha' (information-content that is conceived and received, and recycled).

That is all the world is - the 'non-stop process of information conceived, received and recycled'.

There exists only the 'silent state which knows all this by its very nature of Knowing'.

It is nameless, formless, and exists in each living entity as the 'awareness of one's existence'.

That is the 'Savitr' of Gaayathri Mantra, the 'Brahman' of Vedanta, the 'Sat' of the Upanishads.]

वाल्मीकिरुवाच

Vaalmiki spoke to Arishtanemi

WHO IS QUALIFIED FOR THE STUDY OF THIS GREAT SCRIPTURE?

[This Scripture is not an exposition of some philosophical theory or viewpoint of any scholar.

Only if you have the firm desire for attaining the 'Moksha state' now itself, while alive in a body, then take over to the serious study of this text; but do not approach it for any gain of merit or a reward of worldly pleasures.

This Scripture is not a philosophical treatise, but is only a 'process of Vichaara' (rational thinking) as instructed by Sage Vasishtha. A worldly man attached to the objects and people of the world, has no use for this Scripture.

So also, a person who is already established in the 'State of the Supreme', has no use for it.]

अहं बद्धो विमुक्तः स्यामिति यस्यास्ति निश्चयः नात्यन्तमज्ञो नो तज्ञः सोऽस्मिन्शास्त्रेऽधिकारवान्। (02.02)

'I am bound, I will become free'; he alone, who has such an ascertained belief, is qualified to study this Scripture; not the wholly ignorant, nor the 'Knower of That'. ('That' is the 'Sat' of the Upanishads).

WHAT IS THE GOAL TO BE REACHED BY THE STUDY OF THIS SCRIPTURE?

कथोपायान्विचार्यादौ मोक्षोपायानिमानथ यो विचारयति प्राज्ञो न स भूयोऽभिजायते। (02.03)

The man of wisdom, who at first analyses the subtle stories given in this text, and the means of Moksha as suggested by them, does not get born again.

WHY MAHARSHI VAALMIKI COMPOSED THIS RAAMAAYANA?

अस्मिन्नामायणे रामकथोपायान्महाबलानेतांस्तु प्रथमं कृत्वा पुराहमरिमर्दन

शिष्यायास्मै विनीताय भरद्वाजाय धीमते एकाग्रो दत्तवांस्तस्मै मणिमब्धिरिवार्थिने। (02.04,05)

Hey (King Arishtanemi), the 'Destroyer of enemies'! In this Raamaayana (which is the second half of the Raamaayana proper), previously I first composed the many stories which led to Rama's enlightenment state; and like an ocean offering its gems to the needy, I related these stories to my disciple 'Bharadvaaja of great wisdom', who was the only one capable of grasping these truths, and who was seated in front of me.

तत एते कथोपाया भरद्वाजेन धीमता कस्मिंश्चिन्मेरुगहने ब्रह्मणोऽग्र उदाहृताः। (02.06)

At some other time, the wise Bharadvaaja in turn related these stories to Lord Brahmaa, who stayed at the summit of the Meru Mountain.

अथास्य तुष्टो भवगवान्ब्रह्मा लोकपितामहः वरं पुत्र गृहाणेति तमुवाच महाशयः। (02.07)

The Great Lord Brahmaa, the 'Grandfather of the world', was pleased and told him to ask for any boon.

भरद्वाजोवाच

Bharadvaaja spoke to Brahmaa

भगवन्भूतभव्येश वरोऽयं मेऽद्य रोचते येनेयं जनता दुःखान्मुच्यते तदुदाहर। (02.08)

Bhagavan! Hey Lord of all that were there and will be! I would like to have a boon, by which the entire populace can be freed of all suffering; tell me the means for it.

श्रीब्रह्मोवाच

Brahmaa spoke to Bharadvaaja

गुरुं वाल्मीकिमत्राशु प्रार्थयस्व प्रयत्नतः तेनेदं यत्समारब्धं रामायणमनिन्दितम्। (02.09)

You make an effort and request Guru Vaalmiki for fulfilling this purpose.

He had started the composition of the taintless text of Raamaayana, and should make a completion of it.

तस्मिञ्छ्रुते नरो मोहात्समग्रात्संतरिष्यति सेतुनेवाम्बुधेः पारं अपारगुणशालिना। (02.10)

By listening to this Knowledge-text of profound character, a man will cross over the state of delusion in its entirety, like using a bridge to cross over the ocean-waters.

वाल्मीकिरुवाच

Vaalmiki spoke to Arishtanemi

इत्युक्त्वा स भरद्वाजं परमेष्ठी मदाश्रममं अभ्यागच्छत्समं तेन भरद्वाजेन भूतकृत्। (02.11)

तूर्णं संपूजितो देवः सोऽर्घ्यपाद्यादिना मया। अवोचन्मां महासत्त्वः सर्वभूतहिते रतः। (02.12)

The Supreme Lord, the Creator, offered this suggestion to him, and arrived at my hermitage, along with that Bharadvaaja. He was immediately worshipped by me, by offering 'Arghya and Paadya'.

(Arghya- An offering consisting of water, Durvaa grass, flowers and raw rice grains given in the hands of a guest in the ancient times, as a sign of reception & respect. Paadya- Showing respect by washing the feet.)

The ‘Great Lord of excellent knowledge’, who was interested in ending the suffering of all beings, spoke to me like this.

श्रीब्रह्मोवाच

Brahmaa spoke to Vaalmiki

रामस्वभावकथनादस्मात्त्वरमुने त्वया नोद्वेगात्स परित्याज्यं आसमाप्तेः अनिन्दितात्। (02.13)

‘Hey ‘Muni of Excellence’! You should not cease from the completion of ‘this taintless story of Rama’s realization of his true essence’, because of lack of consideration towards it (as some non-important task).

ग्रन्थेनानेन लोकोऽयमस्मात्संसारसंकटात्समुत्तरिष्यति क्षिप्रं पोतेनेवाशु सागरात्। (02.14)

Through the sincere study of this text, a person will soon cross over the terrible state of worldly-existence (Samsaara), like crossing the ocean by the use of a boat.

वक्तुं तदेवमेवार्थमहमागतवानयं कुरु लोकहितार्थं त्वं शास्त्रम्। (02.15)

I have personally come to visit you to fulfil this purpose only.

For the good of the world, you must compose this ‘Shaastra’ to its completion.

वाल्मीकिरुवाच

Vaalmiki spoke to Arishtanemi

इत्युक्तवानजः मम पुण्याश्रमात्स्मात् क्षणात् अन्तर्द्धिमागतः मुहूर्ताभ्युत्थितः प्रोच्चैस्तरङ्गेव वारिणः। (16)

So said the ‘Unborn Lord’, and vanished from my Aashram that had been sanctified by his presence, like a wave rising high from the waters dissolves into it within a few seconds.

तस्मिन्प्रयाते भगवत्यहं विस्मयमागतः पुनस्तत्र भरद्वाजमपृच्छं स्वस्थया धिया

किमेतद्ब्रह्मणा प्रोक्तं भरद्वाज वदाशु मे। इत्युक्तेन पुनः प्रोक्तं भरद्वाजेन तेन मे। (02.17,18)

After he was gone, I was in very much surprise and questioned Bharadvaja of the stabilized mind, ‘What was this spoken by Brahmaa, tell me now’.

Then Bharadvaja, questioned by me like this, spoke to me.

भरद्वाजोवाच

Bharadvaja spoke to Vaalmiki

एतदुक्तं भगवता यथा रामायणं कुरु सर्वलोकहितार्थाय संसारार्णवतारकम्। (02.19)

The Lord suggested that you should complete the ‘Raamaayana Grantha’ (by composing its next part also) for the good of the world, as it will help them cross over the ‘Ocean of Samsaara’.

मह्यं च भगवन्ब्रूहि कथं संसारसंकटे रामो व्यवहृतो ह्यस्मिन्भरतश्च महामनाः, शत्रुघ्नो लक्ष्मणश्चापि,

सीता चापि यशस्विनी, रामानुयायिनस्ते या मन्त्रिपुत्राः महाधियः, निर्दुःखतां यथैते तु प्राप्ताः तद्ब्रूहि मे

स्फुटम्। तथैवाहं भविष्यामि ततो जनतया सह। (20 to 22)

Bhagavan! Explain to me as to how Rama conducted himself in this terrifying state of world-existence, and also Bharata of great character, Shatrughna and Lakshmana also, and the renowned Queen Seetaa also. Tell me clearly, how all those people connected to Rama and also the sons of all the ministers who were extremely wise, attained the ‘state bereft of all pains’. I will also do like those people.’

वाल्मीकिरुवाच

Vaalmiki spoke to Arishtanemi

भरद्वाजेन राजेन्द्र वदेत्युक्तोऽस्मि सादरम्। तदा कर्तुं विभोराज्ञामहं वक्तुं प्रवृत्तवान्। (02.23)

Hey King Arishtanemi! Bharadvaja requested me like this with great devotion. Then I started the task of obeying the command of ‘Great Brahmaa, the all pervading Lord’, and began my speech.

शृणो वत्स भरद्वाज यथापृष्टं वदामि ते श्रुतेन येन संमोहमलं दूरे करिष्यसि। (02.24)

‘Son Bharadvaja! Listen to me. I will tell you all that you asked for, listening to which you will throw far off, the dirt of this great delusion.

तथा व्यवहर प्राज्ञ यथा व्यवहृतः सुखी सर्वासंसक्तया बुद्ध्या रामो राजीवलोचनः,
लक्ष्मणो भरतश्चैव शत्रुघ्नश्च महामनाः कौसल्या च सुमित्रा च सीता दशरथस्तथा,
कृतास्त्रश्च विरोधश्च बोधपारमुपागताः। वसिष्ठो वामदेवश्च मन्त्रिणोऽष्टौ तथेतरे।

धृष्टिर्जयन्तो भासश्च सत्यो विजय एव च विभीषणः सुषेणश्च हनुमानिन्द्रजित्था,

एतेऽष्टौ मन्त्रिणः प्रोक्ताः समनीरागचेतसः जीवन्मुक्ता महात्मानो यथाप्राप्तानुवर्तिनः। (25 to 29)

Hey 'Wise one'! You also conduct yourself happily with unattached stabilized intellect, as did the lotus-eyed Rama. Lakshmana, Bharata, Shatrughna of great virtues, his mothers Kausalyaa and Sumitraa, his wife Seetaa, his father Dasharatha, his friends expertized in weaponry; all these attained the 'Supreme knowledge', and also Vasishtha (another one named as Vasishtha), VaamaDeva, the eight ministers and others. Dhrshti, Jayanta, Bhaasa, the loyal Vijaya also, Vibheeshana, Sushena, Hanumaan, Indrajit; these are known as the eight ministers who had un-agitated desire-less minds; all these great ones attained the 'JeevanMukti state' and lived in the world, performing their regular duties.

एतैर्यथा हुतं दत्तं गृहीतमुषितं स्मृतं तथा चेद्वर्तसे पुत्र मुक्त एवासि संकटात्। (02.30)

If you live like them son, as and how they performed their regular duties of rites, charity, acceptance, eating food, and remembering the learning, you will also free yourself from this terrifying state of Samsaara.

अपारसंसारसमुद्रमध्ये लब्ध्वा परां युक्तिमुदारसत्त्वः

न शोकमायाति न दैन्यमेति गतज्वरस्तिष्ठति नित्यतृप्तः। (02.31)

He who has fallen amidst the 'endless ocean of Samsaara' will attain the great means of crossing over it through the attainment of the Supreme Knowledge'. He will stay freed of the 'delusion-fever', and will stay 'ever contented'. He will never ever attain any suffering or get into any wretched state.