

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

मुमुक्षुव्यवहारप्रकरणम् द्वितीयम्

MUMUKSHU VYAVAHAARA PRAKARANAM

SECOND SECTION

‘QUALITIES THAT BELONG TO A SEEKER OF LIBERATION’

CHAPTER TWO

[VALUE OF ‘PAURUSHA’, MANLY EFFORT]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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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

VALUE OF 'PAURUSHA', MANLY EFFORT

[Before starting the study of this huge text, you must cultivate some essential qualities as a must.

First, is the determination to finish the text and understand the whole thing, however much time it takes, even if it be a task that consumes your entire life-span here.

Only your own effort to understand the truths presented in this text will fructify in time; no fate or destiny will give a helping hand ever.]

वसिष्ठोवाच

Vasishta spoke

तस्मात्प्रकृतमेवेदं शृणु श्रवणभूषणं मयोपदिश्यमानं त्वं ज्ञानमज्ञान्ध्यनाशनम्। (04.07)

Therefore, now listen to what I am going to instruct.

It is an ornament to the ears. It is the knowledge which will destroy the blindness of ignorance.

BELIEVE ONLY IN HUMAN ENDEAVOUR, AND NOT DAIVAM

[Daivam means that which bestows fruit of actions, as mentioned in the description of Kaala. It is just the nature of the time-phenomenon, the moving flow of deterioration. Daivam, as any supernatural entity that controls the life-events of anyone, does not exist at all, to block your endeavour towards liberation.]

सर्वदा सर्वमेवेह हि सदा संसारे रघुनन्दन संयक्प्रयुक्तात्सर्वेण पौरुषात्समवाप्यते। (04.08)

O Delight of the Raghu dynasty! Anything in this world is always achieved through 'properly directed human endeavour' by one and all.

इह हीन्दोरिवोदेति शीतलाह्लादनं हृदि परिस्पन्दफलप्राप्तौ पौरुषादेव नान्यतः। (04.09)

Like the pleasant coolness rising from the moon instantly felt in the heart, 'sincere endeavour' will indeed lead a person directly towards the attainment of the fruit for sure.

पौरुषं स्पन्दफलवद्दृष्टं प्रत्यक्षतो नयत्कल्पितं मोहितैर्मन्दैर्देवं किञ्चिन्न विद्यते। (04.10)

Human endeavour directly leads to the attainment of the fruit of the action done by the body and the mind.

There is nothing called Daivam, which is just a concept, imagined by the dullards and the deluded minds.

HAVE A GOAL BEFORE STARTING THE STUDY

साधूपदिष्टमार्गेण यन्मनोङ्गविचेष्टितं तत्पौरुषं तत्साफल्यमन्यदुन्मतचेष्टितम्। (04.11)

When the mind and the body act through the path advised by noble men, then that goes by the name of 'Paurusha' or 'Human endeavour'; that alone gives results; otherwise the wasteful movements of the mind and body are just the actions of the insane (which have no purpose to fulfil).

(Studying this text as a pastime or a religious activity bears no fruit, unless you have the Vaasanaa for liberation.)

DO NOT ABANDON THE EFFORT HALF-WAY

यो यमर्थं प्रार्थयते तदर्थं चेहते क्रमादवश्यं स तमाप्नोति न चेदर्धान्निवर्तते। (04.12)

He who wants to attain some particular goal will naturally strive for it and will definitely attain it; otherwise, if he is not really after the goal, he will abandon it mid-way.

EXAMPLES OF THOSE WHO REACHED THEIR GOALS WITH EFFORT

पौरुषेण प्रयत्नेन त्रैलोक्यैश्वर्यसुन्दरां कश्चिद्गणिविशेषो हि वृषतां समुपागतः। (04.13)

Some living being of some species alone has attained the 'post of Indra (Vrshaa) endowed with the wondrous pleasures of the three worlds', through trying hard with Paurusha.

पौरुषेणैव यत्नेन सहसाम्भोरुहास्पदं कश्चिदेव चिदुल्लासो ब्रह्मतामधितिष्ठति। (04.14)

Some playful fluctuation in the Chit alone (Pure awareness state of Brahman) attains the state of 'Brahmaa seated on the thousand-petal lotus' (Creation -state), because of trying hard with Paurusha (of some mind with such a Vaasanaa).

सारेण पुरुषार्थेन स्वैनैव गरुडध्वजः कश्चिदेव पुमानेव पुरुषोत्तमतां गतः। (04.15)

Some manly being alone has become the excellent of all men (Purushottama), as 'Vishnu with the flag of Garuda bird', by the essence of hard endeavour.

पौरुषेणैव यत्नेन ललनावलिताकृतिं शरीरी कश्चिदेवेह गतश्चन्द्रार्धचूडताम्। (04.16)

Some embodied person alone has become 'Shiva with the head adorned by the crescent moon', and gets embraced by the best of the ladies (Daakshaayini), because of hard endeavour.

TYPES OF ENDEAVOUR

[In the context of the study of the text, the past endeavour mentioned here refers to the blind religious beliefs, fanatic addiction to the form of a Guru or deity, philosophical theories handed down as family heirloom, and all such things which block your mind from the understanding of Vasishtha's truths.

Start the study with an open mind, like a beginner in the spiritual school, as Rama does.

He was also learned in all philosophies and might have had his own beliefs as his addiction.

Nothing helped him in his crisis-hour. He surrenders to Vasishtha, and is ready for the Knowledge-exposition, freed of all the old ideas and theories. You must also follow suit, if you trust in Vasishtha's expertise in leading you towards liberation.]

प्राक्तनं चैहिकं चेति द्विविधं विद्धि पौरुषं, प्राक्तनोऽद्यतनेनाशु पुरुषार्थेन जीयते। (04.17)

Endeavour is of two types, past and present.

The effects of the past endeavour can be conquered in the present by sincere endeavour.

यत्नवद्भिर्दृढाभ्यासैर्प्रज्ञोत्साहसमन्वितैर्मरवोऽपि निगीर्यन्ते कैव प्राक्पौरुषे कथा। (04.18)

Those who try hard, those who practise hard, those who have enthusiasm and proper understanding, can uproot even mountains like Meru; what is there to talk about the effects of the past endeavours?

शास्त्रनियन्त्रितपौरुषपरमा पुरुषस्य पुरुषता या स्यात्

अभिमतफलभरसिद्ध्यै भवति हि सैवान्यथा त्वनर्थाय। (04.19)

The 'Paurusha of a Purusha (embodied person)', which is the supreme-endeavour as guided by the Scriptures of Knowledge', will lead to the attainment of the desired fruit (of liberation).

If not guided by the Scriptures, the effort ends in harm only.

[If not guided by the Scriptures like Upanishads or Vaasishtam, you will end up in various hallucination experiences, believing it to be Moksha, and go astray, since you are not even aware of the meaning of the word 'Moksha'.]

MUCH EFFORT WITH SMALL GAIN

कस्यांचित्स्वयमात्मदुःस्थितिवशात्पुंसो दशायां शनैरङ्गुल्यग्रनिपीडितैकचुलुकादावापबिन्दुर्बहुः। (04.20)

(आ, वाप/आ-मुखे, उप्यते क्षिप्यते)

A person who fails to follow the injunctions of the Scriptures (Upanishad-based texts) and treads the path of the senses (irrational belief-systems) as guided by his own desires (fancies of the mind) is equal to a person 'who is suffering by diseases and poverty; has lost the use of his hands; is wounded at the tips of his fingers; is experiencing extreme pain; (is thirsty and) shakes the bower (of a wet tree) (making great effort); collects the very few falling water-drops in the cupped hole of the palm, and throws them into the mouth.

[So much effort he made for such a small gain! For such a person, even that drop of water becomes a thing of high value because it was unattainable otherwise. Blind religion that is not supported by Vichaara as taught in the Scriptures, gets some imagined result as a self-soothing state, and not the goal of liberation.]

LESS EFFORT AND EVERYTHING GETS ATTAINED

कस्यांचिज्जलराशिपर्वतपुरद्वीपान्तरालीकृता भर्तव्योचितसंविभागकरणे पृथ्वी न पृथ्वी भवेत्। (04.20)

Suppose one follows the injunctions of the Scriptures like Vaasishtam, then he will be akin to a person who owns the 'seven islands containing all the water-sources of the Earth', and even after dividing it among his sons and brothers, still feels that the Earth which he has given away has not much value, (and feels no loss).

['Knowledge of Brahman' as taught in the Upanishads, is explained in this Vaasishtam-text in various ways, and the instructions are abundant to suit any type of mind, guaranteeing success.

You may do the highest effort in the wrong way and just get very little gain and feel great about it; or, you may do the least effort in the right way and even a big loss will be not considered as a loss at all, compared to what you have gained.

The worldly-gains or even the boons of deities become worthless in comparison to the Knowledge contained in this great text. Least effort and the utmost gain! That is what Vaasishtam promises! You have to just unravel the mysteries concealed in the stories; and Moksha lands on you even if you are not aware of it! No more do you go through the wasteful efforts of body-tortures of asceticism or the dependence on a deity to grace you with the Moksha!]

'PRAVARTTI'- INVOLVEMENT IN THE STUDY

प्रवृत्तिरेव प्रथमं यथाशास्त्रविहारिणां प्रभेव वर्णभेदानां साधनी सर्वकर्मणाम्। (05.01)

Like the sunlight which alone exists as the basic substance for different colour frequencies,

'Pravrtti' (involvement/perseverance) exists as the single requirement which is a 'must' for all achievements.

मनसा वाञ्छयते यच्च यथाशास्त्रं न कर्मणा साध्यते मत्तलीलासौ मोहनी नार्थसाधनी। (05.02)

That (goal of liberation) which is desired by the mind, yet is not followed by the action as prescribed in the Scriptures (like Vaasishtam), turns into the ridiculous actions of a mad person; leads astray;

and does not obtain the needed result.

यथा संयत्यते येन तथा तेनानुभूयते स्वकर्मैवेति चास्तेऽन्या व्यतिरिक्ता न दैवदृक्। (05.03)

In whatever way one tries hard, the result will be experienced based only the degree of effort that one applies in his action. There is nothing else called fate or destiny (Daivam) that brings about a particular result (good or bad). (*Never blame some non-existent Daivam for your own shortcomings.*)

PAURUSHA AS GUIDED BY THE VEDA-BASED KNOWLEDGE TEXTS

(*Paurusha means the utmost effort and time that you can spare to study this great text.*)

उच्छास्त्रं शास्त्रितं चेति द्विविधं पौरुषं स्मृतं, तत्रोच्छास्त्रमनर्थाय परमार्थाय शास्त्रितम्। (05.04)

‘Paurusha’ can be classified as two types; that which is not guided by the Scriptures and that which is done under the guidance of Scriptures; the first type leads to harm (since it is based on limited theories of the human minds with imagined concepts of Moksha); and the second one bestows the supreme result.

द्वौ हुडाविव युध्येते पुरुषार्थौ समासमौ प्राक्तनश्चैहिकश्चैव शाम्यत्यत्राल्पवीर्यवान्। (05.05)

Both the past efforts (based on blind religion, other philosophical theories and ascetic-practices) and the present efforts (of studying Vaasishtam only); both dash against each other with equal or unequal strength like two rams in fight; the one with lesser strength will meet with failure.

अतः पुरुषयत्नेन यतितव्यं यथा तथा पुंसा तन्त्रेण सद्योगाद्येनाश्वद्यतनो जयेत्। (05.06)

Therefore, a man should endeavour with extreme effort through the proper methods prescribed, by holding on to the correct way of action; and the present action will become fruitful for sure.

द्वौ हुडाविव युध्येते पुरुषार्थौ समासमौ आत्मीयश्चान्यदीयश्च जयत्यतिबलस्तयोः। (05.07)

Both the past and present efforts dash against each other with one’s own forceful tendencies against that which is opposing it, like two rams in fight; the one with greater strength will meet with success.

अनर्थः प्राप्यते यत्र शास्त्रितादपि पौरुषात् अनर्थकर्तृ बलवत्तत्र ज्ञेयं स्वपौरुषम्। (05.08)

If after putting forth full endeavour and acting as advised by the Scriptures, one meets with failure, then one should understand that one’s own effort was not up to bring about the required result.

परं पौरुषमाश्रित्य दन्तैर्दन्तान्विचूर्णयन्शुभेनाशुभमुद्युक्तं प्राक्तनं पौरुषं जयेत्। (05.09)

Taking recourse to utmost endeavour, gritting one’s teeth, one should conquer the inauspicious effects of the past endeavours with new endeavours to attain the auspicious results.

प्राक्तनः पुरुषार्थोऽसौ मां नियोजयतीति धीः बलादधस्पदी कार्या प्रत्यक्षादधिका न सा। (05.10)

The idea that the past habits are driving one to act in the wrong way should be forcefully removed; such past habits are nothing in front of the present endeavours which are directly experienced.

तावत्तावत्प्रयत्नेन यतितव्यं सुपौरुषं प्राक्तनं पौरुषं यावदशुभं शाम्यति स्वयम्। (05.11)

As and when required, one should try hard with utmost effort, till the inauspicious effort of the past subsides off fully.

दोषः शाम्यत्यसंदेहं प्राक्तनोऽद्यतनैर्गुणैर्दृष्टान्तोऽत्र ह्यस्तनस्य दोषस्याद्य गुणैर्क्षयः। (05.12)

The fault of the past endeavour will subside without doubt by the present endeavour; the proof here is, how the fault of the yesterday got solved by today’s remedy.

असदैवमधःकृत्वा नित्यमुद्रिक्तया धिया संसारोत्तरणं भूत्यै यतेताऽऽधातुमात्मनि। (05.13)

The non-existent Daivam (complaints about fate or destiny blocking the effort, inferiority feeling, lack of time etc) should be trampled down by the intellect which is now strongly following the dictum of the Scriptures continuously; and one should try to bring the knowledge of the Self and try to cross over the Samsaara, by developing the practices of ‘Shama’ etc, (as mentioned by Vasishtha).

[The goal of a human is to evolve to a higher level of intellect by understanding the mystery of one’s existence; otherwise, he is just a brainless donkey only, who is lost in body-comforts.]

न गन्तव्यमनुद्योगैर्साम्यं पुरुषगर्दभैः उद्योगस्तु यथाशास्त्रं लोकद्वितयसिद्धये। (05.14)

One should not become human-donkey by not doing anything also. Any enterprise as prescribed by the Scriptures, results in the welfare of both the worlds (here and hereafter).

संसारकुहरादस्मान्निर्गन्तव्यं स्वयं बलात्पौरुषं यत्नमाश्रित्य हरिणेवारिपञ्जरात्। (05.15)

One should get out of the deep hole of worldly-existence, using one's own strength by taking recourse to sincere effort, like the lion escaping the cage made by the hunters (or, like Vishnu escaping the illusory network of demons).

प्रत्यहं प्रत्यवेक्षेत देहं नश्वरमात्मनः संत्यजेत्पशुभिस्तुल्यं श्रयेत्सत्पुरुषोचितम्। (05.16)

Every day one should observe the body as a perishing object and discard attachment to it by treating it like an animal (cared for by you); and try hard to follow the ways of the noble.

किञ्चित्कान्तान्नपानादिकलिलं कोमलं गृहं व्रणे कीट इवास्वाद्य वयः कार्यं न भस्मसात्। (05.17)

One should not turn into ashes 'the house occupied by the youthful state' (youthful body), which is slightly attractive, soft and slimy with food and drink, by acting like a worm nibbling at the wound (by feeling interested only in bodily pleasures, and thus destroy the body and mind by holding on to the wound of ignorance).

शुभेन पौरुषेणाशु शुभमासाद्यते फलमशुभेनाशुभं नित्यं, दैवं नाम न किञ्चन। (05.18)

Through auspicious (sincere and involved) effort, auspicious result is obtained; through inauspicious (mechanical) effort, inauspicious result is obtained; there is nothing called Daivam.

प्रत्यक्षमानमुत्सृज्य योऽनुमानमुपैत्यसौ स्वभुजाभ्यामिमौ सर्पाविति प्रेक्ष्य पलायते। (05.19)

Ignoring what is directly experienced, he who feels doubtful (by the belief in fate), is like an idiot who runs away in fear believing his arms to be a pair of serpents.

WORLDLY ACHIEVEMENTS ALSO REQUIRE EFFORT

दैवं संप्रेरयति मामिति दग्धधियां मुखमदृष्टश्रेष्ठदृष्टीनां दृष्ट्वा लक्ष्मीर्निवर्तते। (05.20)

'Daivam alone prompts me to act like this'; looking at those brainless-ones who say these words without observing the examples of men who succeeded with effort, all good things move away from them, feeling disgusted.

PRACTICE OF VICHAARA AS ACCOMPANIED BY VIVEKA AND VAIRAAGYA IS A 'MUST'

तस्मात्पुरुषयत्नेन विवेकं पूर्वमाश्रयेत् आत्मज्ञानमहार्थानि शास्त्राणि प्रविचारयेत्। (05.21)

Therefore, one should first cultivate discrimination with effort. Later one should analyze the 'meanings of the great statements in the Scriptures which instruct about self-knowledge'.

[You must have the extreme longing to solve the mystery of existence like Rama, develop true dispassion like him, practise discrimination and do Vichaara of the truths presented in the text, day and night.]

चित्ते चिन्तयतामर्थं यथाशास्त्रं निजेहितैरसंसाधयतामेव मूढानां धिग्दुरीप्सितम्। (05.22)

Though studying the meanings of the Scriptural-statements, if the fools do not realize them through proper efforts (of cultivating qualities like Shama, Vichaara), fie on their wicked natures!

[You cannot gain Aatman-Knowledge by just mechanically reading the text without cultivating the qualities of Shama, Dama etc as advised by VasishthaMuni.]

DO YOU HAVE TO STRIVE HARD FOR LONG?

पौरुषं च नवानन्तं न यत्नमभिवाञ्छय न यत्नेनापि महता प्राप्यते रत्नमश्मतः। (05.23)

When you start striving for a goal, the effort need not go on without a finish; result will arise soon; but if the striving is in the wrong direction, even if the effort is prolonged, there will not be any success, similar to where a diamond cannot be obtained from the stone-filled ground (by digging in the wrong place).

यथा घटः परिमितो यथा परिमितः पटः नियतः परिमाणस्थः पुरुषार्थस्तथैव च। (05.24)

A pot is of limited size; so is a piece of cloth of limited measure; so is the effort limited to the attainment of the goal. (*Effort and success are of equal measure.*)

स च सच्छास्त्रसत्सङ्गसदाचारैर्निजं फलं ददातीति स्वभावोऽयमन्यथा नार्थसिद्धये। (05.25)

The effort that is accompanied by the 'study of the Scriptures and the company of the good' will bestow the required fruit as a natural occurrence; other than this, nothing else will yield the result.

स्वरूपं पौरुषस्यैतदेवं व्यवहरन्नरः याति निष्फलयत्नत्वं न कदाचन कश्चन। (05.26)

When a man works hard to attain the goal he wants, there is never a failure for any effort at anytime. (*Success depends on your own intensity of Mumukshutva.*)

LOOK AT THE EXAMPLES OF GREAT MEN WHO ACHIEVED SUCCESS

दैन्यदारिद्र्यदुःखार्ताऽप्यन्ये पुरुषोत्तमाः पौरुषेणैव यत्नेन याता देवेन्द्रतुल्यताम्। (05.27)

Excellent men have attained the equal position of Indra through employing 'manly effort' only,

though stuck with the wretched states of poverty and sorrowful situations.

आबाल्यादभ्यस्तैर्शास्त्रसत्सङ्गमादिभिर्गुणैर्पुरुषयत्नेन स्वार्थः संप्राप्यते यतः। (05.28)

Sincere effort with the cultivation of the study of Scriptures and the company of the noble, from childhood itself, will give the required result for a man who tries hard.

इति प्रत्यक्षतो दृश्यमनुभूतं श्रुतं कृतं दैवोत्थमिति मन्यन्ते ये हतास्ते कुबुद्धयः। (05.29)

When this is directly seen, experienced, and done, the idiots alone imagine it to be the act of Daivam, and are ruined.

DO NOT WASTE THE LIFE IN WASTEFUL VENTURES THROUGH LAZINESS

आलस्यं यदि न भवेज्जगत्यनर्थः को न स्याद्बहुधनको बहुश्रुतो वा

आलस्यादियमवनिः ससागरान्ता संपूर्णा नरपशुभिश्च निर्धनैश्च। (05.30)

If there was no laziness (procrastination) in the world, who will not be a very rich person or very learned? Because of laziness only, this 'Earth with its border of oceans' is completely filled with human animals and the poor (who live a life without any goal as such).

(Job, family, property, wealth, and body-maintenance are not the prescribed goals for an evolved human.

A man is born to think; not breed.)

YOUTH-STATE IS THE BEST STATE FOR THE QUEST OF KNOWLEDGE

बाल्ये गतेऽविरतकल्पितकेलिलोले दोर्दण्डमण्डनवयःप्रभृति प्रयत्नात्

सत्सङ्गमैर्पदपदार्थविशुद्धबुद्धिः कुर्यान्नरः सुगुणदोषविचारणाणि। (05.31)

Once the childhood filled with its imagined immature games is over with, and from the very time the state of life starts with the shoulders strong like sticks (youth state), one should make serious effort and get into the company of the wise men, and clarify the mind with the words and meanings of the Scriptures; and analyze one's faults and virtues.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम

स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरैश्च सहाजगाम। (05.32)

As the great Muni spoke these words, the day ended;
the people assembled in the court saluted the Muni
and retired to finish their evening duties of sacred bathing etc;
and, after the night ended they returned along with the Sun's rays.

॥ प्रथमो दिवसः ॥

[FIRST DAY]