

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY SEVEN

[DAASHOORAAKHYAANAM (2)]

{THE FOREST GODDESS OFFERS A DISCIPLE TO DAASHOORA}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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 TWENTY SEVEN

DAASHOORAAKHYAANAM (2)
THE FOREST GODDESS OFFERS A DISCIPLE TO DAASHOORA

वसिष्ठोवाच

Vasishta spoke

DAASHOORA MAKES A RESIDENCE ON TOP OF THE TREE

[Daashoora was now completely absorbed in the Brahman-state and saw the 'entire perceived phenomenon' as the 'single stretch of Brahman-state' only. He had no more the false idea of an individual identity.]

तमथासौ तथा बुद्धिफलपल्लवशालिनं आनन्दमन्थरमनाः पुष्परूपाचलोपमं

कदम्बं रोदसीस्तंभमारुरोह वनस्थितं एकार्णवगतं शौरिर्वटवृक्षमिवोन्नतम्। (50.01,02)

Then, feeling excited in the mind that was overflowing with bliss, Daashoora ascended the tall Kadamba tree (*of Brahman*) in the forest (*of Samsaara*) which was like a pillar holding the sky (supporting all), which was looking like a 'mountain of flowers (*minds*)' and which was endowed with the fruits and leaves of wisdom; he was like Vishnu climbing the Banyan tree (*of Knowledge*) when the world was covered by a single stretch of water (*single essence of Brahman*).

[A bud is not fully a flower but is in a closed state with the fragrance contained within itself.

Daashoora was now absorbed in his own essence and stayed alone with no thought-disturbance of the world.

His knowledge-fragrance remained contained within himself.]

तत्रासौ व्योमलग्नायाः शाखायाः प्रान्तपल्लवे विवेश विगताशङ्कमेकाग्रं तप आस्थितः। (50.03)

There, he entered the inside of a bud sprouting on a branch which had grown high up in the sky.

He remained performing penance (staying as the pure state of mind-Brahman) with single-minded absorption, without any sort of anxiety. Seated on the soft seat made of tender leaves (where bliss alone overflowed), he for a moment, observed all the directions, feeling curious and excited.

[What does the world appear like to the man with the 'Vision of Knowledge'?)

अथोपविश्य मृदुनि नवपल्लवविष्टरे क्षणमालोकितास्तेन दिशः कौतुकचञ्चलम्। (04)

सरिदेकावलीरम्याः शैलेन्द्रस्तनकुङ्मलाः निर्मलाकाशकबरा लोलनीलांबुदालकाः (05)

नीलपल्लववसनाः पुष्पपूरावतंसिकाः गृहीतसागरापूर्णकलशाः पुरुभूषणाः (06)

धृतप्रफुल्लपद्मिन्यः सुगन्धिमुखमारुताः नीलघुङ्घुमकाकल्यो निर्झरारावनूपुराः (07)

द्युमूर्धानो महीपादा वनालीरोमराजयः जङ्गलोरुनितम्बिन्यश्चन्द्रार्ककृतकुण्डलाः (08)

शालिसंसारकेदाराश्चन्दनस्थालिकान्विताः शिखरोरसिजालग्नहिमशुभ्रांबुदांशुकाः (09)

महार्णवपयःपूरनवमण्डनदर्पणाः ऋक्षौघघर्मपुलका भुवनान्तःपुरान्तराः (10)

आर्तवस्तनधारिण्यो लग्नसूर्याशुङ्कुङ्कुमाः विचित्रकुसुमोपेताश्चन्द्रांशुसितचन्दनाः (11)

गगनगतलतादलोपविष्टः प्रसृतवनावनिवारिवाहवेषाः त्रिभुवनवनिता ददर्श हृष्टः कुसुमनिरन्तरमण्डिता दशाशाः।

['Perceived world' is not a horror-house that you have to escape from.

It is just the 'state of Reality' that is tainted by a delusory state of the mind.

Once the delusion is gone, the 'same state of Reality itself as the perceived', appears as the most beautiful and wondrous state of all. Since the Reality-state cannot stay separated from the perceived, since it always exists as the perceived only in some form or other like the gold has to exist in some shape or other, a realized Sage lives on the 'top-most edge of the Kadamba tree of the world only', and will see the most wondrous state of Reality that shines as the lustre of Truth.

Vaalmiki describes this Knowledge-vision in his own poetic style.]

Seated on the leaf of a creeper (*mind*) climbing skywards (*in the highest state of Knowledge*) he saw -

the ten directions filled abundantly with flowers (perceived scenes),

which were like the 'beautiful ladies' - namely the 'Three worlds' disguised as the forest-lands (*worlds of the ignorant*) and clouds (*Vaasanaas*), all across.

He felt very happy by the wonderful sight that rose in front of him.

[The double-moon vision of the infected eyes was gone; but the sight of the single-moon in its full glory was incomparable.

Each and every knowledge-input brought about by the senses was beautiful to the extreme, and oozed with the 'essence of Brahman'. 'Perceived' is just the power of Brahman-state, and is his inseparable Shakti.

If she was personified as a Goddess through imagination, this is how the world will look like.].

These beautiful ladies (Directions) were looking very charming.
 They wore the pearl-garland beaded on a single string namely the rivers.
 The hills were the breasts that were covered completely with flower buds.
 The taintless sky was like the braid of hair.
 The floating clouds were like the locks of hair falling on the forehead.
 Dark leaves thickly filling the branches acted as their garment (as if made of emerald); the flowers blooming amidst the thick foliage hung like the decoration of gems of various colours.
 These ladies held the auspicious pots of waters namely the oceans.
 The beautiful landscape with its colourful scenario was their varieties of ornaments.
 The dark clouds floating in the sky were like the curly locks covering their forehead.
 They held hosts of lotuses in their hands like bouquets.
 The fragrant winds were the sweet breath that emanated from their mouths.
 The dark bees and Koel birds gave out the melodious songs sung by them.
 The sweet murmurs of the waterfalls acted as their anklet-sounds.
 The sky was their head; the Earth was their feet and the arrays of forests were the hairs on their bodies.
 The thickly grown wild jungles were their hip regions.
 The Sun and the Moon were their ear-ornaments.
 The variety of crops in the fields gently moved in the winds like the waves and appeared like their graceful body-movements. Their foreheads were painted with the fragrant sandal trees.
 The peaks of the mountains were covered by snow; and these were like the white thin upper garments that covered their breasts.
 The waters of the huge ocean that covered the Earth acted like their mirrors, so that they can freshly decorate their faces again.
 The stars that filled the sky were like the sweat drops on their forehead.
 They safely stayed inside their harems of worlds.
 The changing season with their various scenes of flowers, sunlight, rains, fallen leaves and snow, acted as their corselets.
 The red light of the Sun at twilight, was the vermilion that covered their bosom.
 They wore all the flowers of the Earth on their bodies as decorations.
 They looked white by applying the cool sandal paste of moonlight. (50.12)
 [The 'Realized state of Jeeva which was not limited by any limitation of identity', stayed absorbed in the essence within, enjoying the 'perceived world' as a 'beautiful Kadamba tree with its intoxicating fragrance'.]
 KADAMBA DAASHOORA

ततःप्रभृति तत्रासौ प्रसिद्धस्तापसाश्रमे कदंबदाशूर इति शूरस्तपसि दारुणे। (51.01)

From then onwards, this noble one with great dispassion, became well-known in all the hermitages of the Sages in that region, as the 'Kadamba-Daashoora' and was engaged in performing severe penance.
 [Well, this is the goal that every 'Slave-Jeeva' has to aspire for, the sanctified clean place on top of the Kadamba tree.
 It is not an easy climb on to the top, but requires a sincere effort indeed.
 This Daashoora also climbed the tree slowly step by step through the ladder of Vichaara.
 This ascent to the top is explained in this story context.]
 ASCENDING THE LADDER OF REALIZATION

तस्मिँल्लतादले स्थित्वा विलोक्य ककुभः क्षणात् दृढपद्मासनं बद्ध्वा दिग्भ्यः प्रत्याहृतात्मना

अज्ञातपरमार्थेन क्रियामात्रे च तिष्ठता फलकार्पण्ययुक्तेन चेतसा सोऽकरोन्मखम्। (51.02,03)

Having glanced at all the directions just for a second (after analyzing the truth of the unreal nature of the perceived), staying on that creeper leaf (mind-state in its purified condition),
 seated in the lotus posture (of absorption in the Vichaara of the Brahman-state),
 withdrawing his mind from all the directions (of the perceived);
 ignorant of the Supreme Reality (having not experienced it yet),
 and remaining steadfast only in the physical action (doing actions without getting affected by the results),
 with an immature mind aspiring for only the fruit of the penance (of realization-state),
 he performed the Sacrifice (of Vichaara-Yajna).

नभोगतलतापत्रसंस्थितेनान्तरात्मना सर्वाः स्वमनसा तेन कृता यज्ञक्रियाः क्रमात्। (51.04)

Since he was staying inside the leaf of the creeper far above the sky, all the rites of the Yajna were performed through mental conceptions only, within his own mind.

[His mind was now in a state of dispassion and far above the worldly aspirations.

He performed the 'Vichaara-Yajna' in his mind only, without wasting his time in physical asceticism.]

(His mind only given to Saattvic thoughts, he was engaged in the Vichaara-process, remaining deeply absorbed in finding the answers to his queries.)

तत्रासौ दशवर्षाणि मनसैवायजत्सुरान् गवाश्चनरमेधाद्यैर्यज्ञैर्विपुलदक्षिणैः। (51.05)

There, he performed the 'Sacrificial rites' for the 'Suras' in the mind itself, for ten years -

'all the Sacrifices complete with the slaughter of cow, horse, and man' (not actual slaughter, but through the development of dispassion, understanding the non-existence of all shapes and names); along with abundant fees (of offering the entire world-existence) paid to the mentally created priests (Scriptures).

[Time produced by the ten senses passed as usual in the outside world.

He killed all the Gunas of Tamas (cow), Rajas (horse) and Sattva (Nara) and sacrificed them all in the fire of Knowledge.

On the outside, he performed all his actions based on the excellent virtues. Soon he could grasp the mystery of the Reality and was established in the 'State of the Aatman, the essence within'.]

कालेनामलतां याते वितते तस्य चेतसि बलादवततारान्तर्ज्ञानमात्मप्रसादजम्। (51.06)

As the time went by, his mind achieved a broadened vision and became pure; and the 'Knowledge bestowing the bliss of the Aatman' descended inside him by force. By the realization of the 'Knowledge of the Aatman', his delusion was shattered; his mind became taintless with the dissolved Vaasanaas.

[Story-wise, the Forest-Goddess approaches him with a request for a child, and later Daashoora explains the profound knowledge to boy who was slightly dull intellectually. Upanishad-wise, it is as if the Scriptures approached him to help them reveal the 'Knowledge of Brahman' in simple words.]

[His state of Brahman-essence could not be explained in words, or described in language.

But the need was there because others would benefit from such knowledge.

Scriptures which could not explain 'that state' through words, begged him to describe his Brahman-state through a language comprehensible to the ordinary people of the world.]

ततो विशीर्णावरणो विगलद्वासनामलः स ददर्शैकदा तस्यां लतायामग्रतः स्थितां

वनदेवीं विशालाक्षीमालोककुसुमांबरां कामिनीं कान्तवदनां मधुघूर्णितलोचनां

नीलोत्पलामोदवतीमतीव सुमनोहराम्। (07 to 09)

One day, he saw the same forest-goddess (Scriptures of Knowledge) standing in front of the creeper where he lived. She had beautiful large eyes like the full bloomed lotuses (beautiful statements) with the restlessly hovering bees (of profound words).

She appeared covered by a garment made of colourful flowers only (excellent words).

She was very attractive (by explaining the path of Vichaara).

Her face was very beautiful (being taintless and honest).

Her eyes were red with the intoxication by the arrogance of beauty (acclaimed as excellent because of the excellent content). She was fragrant like the blue lotus (that shines by the shine of moon-mind).

She was very pleasing to look at (very helpful to seekers).

तामुवाचानवधाङ्गीं स मुनिर्विनताननां कोकिलाकुसुमापूरनतां वनलतामिव -

"का त्वमुत्पलपत्राक्षि कान्तिविक्षोभितस्मरा वयस्यामिव पुष्पाद्यां लतां किमिव तिष्ठसि"। (09 to 11)

The Muni for whom the world had lost its attraction in all ways, spoke to that taintless beautiful lady who stood there with her face bent in respect, like a forest creeper that was bent by the weight of flowers and Koel birds (profound statements about Brahman).

"Who are you, with the lotus-petal eye? You make even the deity of love (worldly joys) lose his lustre by your beauty. Why are you holding on to the creeper with flowers (minds), as if embracing a friend?"

इत्युक्ते मृगशावाक्षी गौरपीनपयोधरा मुनिमाह मनोहारि मुग्धाक्षरमिदं वचः। (11,12)

When she was spoken thus, the lady with the eyes like that of a deer-cub, heaving with huge white breasts, addressed the Muni, and spoke these pleasing innocent words,

"यानि यानि दुरापानि वाञ्छितानि महीतले प्राप्यन्ते तानि तान्याशु महतामेव याञ्चया। (12,13)

अहमस्मिँल्लताकीर्णे त्वत्कदंबाभ्यलंकृते लतालीलालया ब्रह्मन्विपिने वनदेवता। (13,14)

यश्चैत्रसितपक्षस्य त्रयोदश्यां स्मरोत्सवे बभूव वनदेवीनां समाजो नन्दने वने,

तत्राहमगमं नाथ त्रैलोक्यललनासदः। (14,15)

तत्र दृष्टा मया सर्वा वयस्या मदनोत्सवे अपुत्रया पुत्रयुतास्तेनाहं दुःखिता भृशम्। (16)

त्वयि सर्वार्थसार्थस्य बृहत्कल्पतरौ स्थिते अनाथेव कथं नाथ किल शोच्याम्यपुत्रिका। (17)

देहि मे भगवन्पुत्रं नो चेद्देहमिहाग्नये प्रकरोम्याहुतिं पुत्रदुःखदाहोपशान्तये”। (51.18)

“Whatever things are difficult to get in this world, they can be attained easily by requesting the ‘great ones’ for them. Hey Brahman, I am the ‘Goddess of the forest’. (*Scriptures acclaimed in this Samsaara*).

I live here in the house of the entwined creepers (*Jeevas*) which adorn all around the Kadamba tree of yours (*Brahman-state*) in this forest covered with trees (*Samsaara that is filled with learned minds*).

On the occasion of the festival of Manmatha (*joys of the world*), on the thirteenth day of the full-moon phase of the Chaitra month (*where doubts still linger in minds*), a meeting of all the ‘forest goddesses’ (*Scriptures*), took place in the heavenly garden of Nandana (*filled with scholars*).

Lord! I went to that assembly of all the ladies belonging to the Three-worlds.

All my friends were there with their sons (*exposition of great theories to their perfection*).

I alone was there without any son. (*I, who talk about Brahman, could not explain the Brahman-state*.)

I was seen like this, by all of them in that festival of Manmatha (*and was disregarded*).

I feel highly distressed by this.

When you the ‘Greatest of all’ are here in this forest, like a huge ‘wish-bestowing Kalpa tree’ fulfilling the wants of all those that want anything, how can I cry like an orphan my lord, that I do not have a child?

Give me a son (*explanation of the Mukti state*), Hey Bhagavan.

Otherwise, I will offer this body to the fire and subdue the ‘fire of the grief arising out of childlessness’. (*How can I prove myself to be beneficial, if I cannot explain the Brahman-knowledge to the ordinary people in simple language? Then I should cease to exist only.*”)

तामित्युक्तवतीं तन्वीं विहस्य मुनिपुङ्गवः प्राह हस्तगतं पुष्पं तस्यै दत्त्वा दयान्वितः, (19)

“गच्छ तन्वङ्गि मासेन पूजार्हमलिलोचनं प्रसोष्यसे सुतं कान्तं प्रसूनमिव सल्लता। (20)

किंत्वसौ मरणावेशयायिन्या नस्त्वया सुतः याचितः कृच्छं संप्राप्य ज्ञाता तेन भविष्यति”। (51.21)

The ‘Best among Sages’ laughed at ‘that beautiful lady’ when she spoke like this.

Moved by compassion, he gave her a flower (*essence of knowledge*) that appeared in his hand and said, “Hey Lady of slim figure! Go now. Like a beautiful creeper producing blossoms, within a month you will deliver an attractive son (*Brahman-knowledge in words*) with bee-like eyes (*which are attractive*) and worthy of worship. However, since you asked us for this son by threatening to give up life, he will struggle a lot and then only become a knower. (*It will not be an easy task.*)”

इत्युक्त्वा स मुनिस्तन्वीं प्रसन्नमुखमण्डलाम्परिचर्या करोमीति प्रार्थनोत्कां व्यसर्जयत्। (51.22)

सा जगामात्मसदनं मुनिः सोऽतिष्ठत्स्वात्मना सह।

The Muni said these words to the pretty lady whose face now beamed with happiness. He dismissed her off, though she begged him to allow her to serve him (since he had no use for any Scripture as such).

She went back to her home, and the ‘Muni’ remained absorbed in the Aatman.

अवहत्क्रमशः काल ऋतुसंवत्सराङ्कितः। (51.23)

The ‘Kaala’ kept moving on, getting marked by the seasons and years.

अथ दीर्घेण कालेन सैवोत्पलविलोचना द्वादशाब्दमुपादाय सुतं मुनिमुपाययौ। (51.24)

सा प्रणम्योपविश्याग्रे मुनिं इन्दुसमाननं उवाच कलया वाचा चूतद्रुममिवालिनी। (51.25)

After a long time, that ‘very lady of lotus eyes’ brought ‘her son aged twelve years’ (*matured state of language*), to the presence of the Muni. She saluted the Muni with the face like that of the Moon, and seated in front of him, spoke in a melodious voice like the ‘female bee humming in front of the mango tree’.

अयं स भगवन्भव्यः कुमारः पुत्र आवयोः, कृतो मया समग्राणां कलानां किल कोविदः। (51.26)

प्रभो केवलमेतेन ज्ञानं नाधिगतं शुभं येन संसारचक्रेऽस्मिन्न पुनः परिपीड्यते। (51.27)

ज्ञानं त्वमेवास्य विभो कृपयोपदिशाधुना को हि नाम कुले जातं पुत्रं मौर्ख्येण योजयेत्"। (51.28)

“Hey Bhagavan, this good child is our son. I have made him a master of all learning.

(I have managed to bring out some mature words in language; but it is not enough.

I am unable to give a simple explanation of the Brahman essence.)

Prabhu! By this much alone the ‘auspicious knowledge’ is not attained, by which one does not get tormented after getting caught in this ‘perpetually rotating wheel of Samsaara’.

Lord! Now you alone kindly teach him that knowledge.

Who will ever want a son born in one’s family to stay ignorant?”

एवं वदन्तीं स मुनिः सच्छिष्यमबले सुतं इहैव स्थापयैनं त्वमित्युक्त्वा तां व्यसर्जयत्। (51.29)

Even as she was speaking these words, the Muni told her “Hey lady, leave my son here itself to remain as a good student” and sent her away.

तस्यां गतायां स पितुरन्तेवासितया तया अतिष्ठत्संयतो धीमानर्कस्येवारुणः पुरः। (51.30)

After she was gone, the boy stayed there as a disciple of his father; was well-behaved and showed eagerness to get taught from his father, like ‘Aruna the Charioteer (Dawn), stayed in front of the Sun’, humble and in obedience.

(Dawn heralds the arrival of the Sun, a well-worded Scripture also heralds the attainment of Brahman-state.)

कदर्थः प्राप्य विज्ञानं, ततश्चित्राभिरुक्तिभिः चिरकालमसौ तत्र मुनिः पुत्रमबोधयत् (31)

आख्यायिकाख्यानशतैर्दृष्टान्तैर्दृष्टिकल्पितैः तथेतिहासवृत्तान्तैर्वेदवेदान्तनिश्चयैः (32)

अनुद्वेगितया नित्यं विस्तरेण कथाक्रमैरनुभूतिमुपारूढै रूढिमेति यथा मयि। (51.33)

He tried his best to serve his father in all ways, and tried hard to grasp the knowledge taught by him.

For a long time, the Muni taught him instructions about achieving the ‘Supreme state’ through - various lessons, various types of discourses, hundreds of tales and stories, examples seen all around, historical events, the discussions in Upanishads and Vedas -

each and every day, without hurrying, in detail, in a proper manner,

so that by personal experience his son could be established in the ‘true essence of the I’.

अनुभववशतो रसातिरिक्तैरलमुचितार्थवचोगणैर्महात्मा

जलद इव शिखण्डिनं पुरःस्थं तनयमबोधयदम्बरे महर्षिः। (51.34)

The ‘Maharshi who was established in the state of the Aatman’, taught his son who was seated in front of him, through ‘instructions’ that were interesting, made of simple words yet containing profound meanings, as based on his own experience, like a ‘cloud that thunders in front of the thirsty peacock’ (ready to drench it with cools showers).