

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

## UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART SIXTEEN

(UDDHAALAKA'S VIDEHA MUKTI - 4)

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

***DEDICATED***

***TO***

***ALL THE SEEKERS OF TRUTH***

**ABOUT THE AUTHOR**

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life 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 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.

वसिष्ठोवाच  
Vasishtha spoke

*(After the life is over and the body dies as per the story conceived by the mind, the Mukta is freed of the mind that revealed to him only a tiny perceived field as his life-story.*

*No change occurs in his state as such.*

*His body was already dead for him; now others see the body as dead, and he has no need to communicate with them any more.*

*He is out of their dream-world.*

*He was always awake, and dream or no dream makes no difference to his state of existence as the Mukta. In Uddhaalaka's story, we find that he was an ascetic proficient in Yoga; and so he discards the body through the Yogic method. Everybody need not go through it.*

*Body knows actually how to die, as per the story-context.*

*A Mukta has no fixed life-span and can discard the body at will!)*

अथ कालेन बहुना बुद्धिस्तस्य बभूव ह विदेहमुक्तस्तिष्ठामि देहं त्यक्त्विति निश्चला। एवं चिन्तितवानद्रेर्गुहायां पल्लवासने बद्धपद्मासनस्तस्थावर्धोन्मीलितलोचनः।संयम्य गुदसंरोधाद्द्वाराणि नव चेतसः मात्रास्पर्शान्विचिन्वानो भावितस्वाङ्गचिद्धनःसंरुद्धप्राणपवनः समसंस्थानकन्दरः तालुमूलतलालग्नजिहवामूलो लसन्मुखः न बहिर्नान्तरे नाधो नोर्ध्वं नार्थं न शून्यके संयोजितमनोदृष्टिर्दन्तैर्दन्तान्संसृशन् प्राणप्रवाहसंरोधसमः स्वच्छाननच्छविः अङ्गचित्संविदुत्तानरोमकण्टकिताङ्गभूः अङ्गचित्संविदभ्यासाच्चित्सामान्यमुपाददे।तदभ्यासादवाप अन्तरानन्दस्पन्दमुत्तमम्। तदास्वादनतो लीनचित्सामान्यदशाक्रमं विश्वंभरमनन्तात्म सत्तासामान्यमाययौ। तस्थौ समसमाभोगः परां विश्रान्तिमागतः अनानन्दसमानन्दमुग्धमुग्धमुखद्युतिः।संशान्तानन्दपुलकः पदं प्राप्यामलं गतः चिरकालपरिक्षीणमननादिभवभ्रमः।बभूव स महासत्त्वो लिपिकर्मापितोपमः समः कलावपूर्णं शरदच्छाम्बरेन्दुना।उपशशाम शनैर्दिवसैरसौ कतिपयैः स्वपदे विमलात्मनि तरुरसः शरदन्त इवामले रविकरौजसि जन्मदशातिगः।

After a long time, he had a firm thought of discarding the body and remaining as a formless existence. Rama! Having thought like this, he sat on the lotus posture on a seat made of leaves in that cave of the mountain, and stayed with half-closed eyes. He brought under control the nine holes of the body through the Yogic method, withdrew all the senses by absorbing them in the self, controlled the breath, kept his neck in the equal position, his face held up by placing the tip of his tongue under the palate through the Yoga method, keeping the mind not in any object or its emptiness or outside or inside or below or above, touching the teeth with the teeth, keeping the air-flow balanced, with his face shining without any pain or suffering, the hair on his body in horripulations by the contemplation of the self, and by prolonged contemplation of dissolving the parts, attained oneness with the Chit-state. By practice, he attained the excellent state of the blissful state of the self. Through that experience, he got absorbed fully in the commonness of the Chit, and attained the commonness of essence that fills the entire perceived. He remained in the equal state of all, and was established in the supreme rest and remained sunk in the unique bliss which can never equal any joy of the world; and his face shone with a unique beauty. His horripulations stopped slowly; and he had reached the taintless state, with the prolonged delusion of the mind gone. That noble one stayed motionless like a painted picture, and shone like the full moon in the taintless autumn sky. After a few days he dissolved off in the essence of the taintless self transcending the state of births and deaths, like the moisture of the tree dissolves in the sun's lustrous rays at the end of the autumn.

गतसकलविकल्पो निर्विकारोऽभिरामः सकलमलविलासोपाधिनिर्मुक्तमूर्तिः विगलितसुखमाद्यं

तत्सुखं प्राप यस्मिन्स्तृणमिव जलराशावूहयते शक्रलक्ष्मीः।

With all agitations gone, feeling no disturbance of any sort, with all superimposition states of various perceived taints removed off, with all joys of Dvaita proved worthless, he attained that unique state of indescribable bliss of quiescence where even the riches of Indra get carried off as worthless grass piece in the flooding silence of all mundane joys.

अपरिमितनभोन्तर्व्यापिदिग्व्यापि पूर्ण भुवनभरणशीलं भूरिभव्योपसेव्यं कथनगुणमतीतं सत्यमानन्दमाद्यं परमसुखमनन्तं ब्राह्मणोऽसौ बभूव।

The Brahmin became that endless state of supreme bliss which was the source of all joys, which was the true bliss unblemished, which was beyond the description of words with meanings, which was sought by all noble men in quest of the self, which supported all the worlds anywhere and everywhere, which was a complete wholeness of existence with want of nothing, which spread in all the directions in the expanse of the limitless perceived.

गतवति पदमाद्यं चेतसि स्वच्छभावं दिवजतनुरथ मासैः सोपविष्टैव षड्भिः रविकरपरितप्ता वातभांकाररम्या तनुरुभुजतन्त्री शैलवीणा बभूव।

His mind dissolved completely in the supreme source of all that was extremely pure without perturbations; and the body of that Brahmin, even as he was seated motionless in Samaadhi, within a few months itself, turned into a Veena instrument of the hill, by getting dried up in the hot sun, by making melodious noise in the stormy winds, and the body-log with its tender shoulders acting as the stringed body.

अथ बहुतरकालेनैतदद्रेभुवं तामुपययुरगकन्यासंयुता मातरः खात् अभिमतफलसिद्ध्यै संयुता एव सर्वा अनलमिव शिखानां पङ्क्तयः पिङ्ककेश्यः। दिनकरकरशुष्कं विप्रकंकालकं तज्झटिति मुकुटकोटौ खड्गखट्वाङ्गमध्ये सकलविबुधवन्द्या खिखिनी देवदेवी निशि नगरवृत्ता कान्तकान्तिं चकार। इत्युद्दालकदेहकं

सुविलसन्मायूरब्रह्मव्रजव्यालोलाब्दलवे नवैर्विलिते मन्दारमालागणैः शेते खिखिनिका महाभगवती लीलालतामे लताजाले भृङ्ग इवान्तपुष्पपटले पश्चादुपागच्छति।

(This description as to what happened to Uddhaalaka's body is given here to give a poetic end to the story of the Brahmin. It means that even the discarded body-image of a realized Yogi carries its sanctity, being in association with a Mukta state, and so is used by the Great Goddess (the power of Brahman) herself to adorn her head.)

After a long time, the Mother Goddesses along with their mountain daughters descended down from the sky to that mountain cave to offer him the required boon. As they all crowded together around him, they looked like the flames of the blazing fire because of their yellowish brown hair.

Goddess Khinkhini (Chaamundi) who is worshipped by all the Devas and also the Trinities, who appeared as a new beautiful form at every instant (as a fresh perceived scene for every Jeeva at every instant), instantly placed the skeleton of that Brahmin that had dried by the heat of the sun, as an adornment on the edge of her crown that shone between the sword and her skull-staff.

Uddhaalaka's body now shone in the freshly bloomed Mandaara flower garland that adorned the head of the great Goddess Khinkhinikaa which shook along with the array of rain clouds that shook the peacock crowds; later it will slip along the hair and rest like a bee in the flowers that adorned her hair.

(Inside a group of perceived fields interwoven as a world, some rare person aspires for the realization, tries hard and attains the knowledge supreme. He is a rare flower that adorns the crest of ParaaShakti, the perception power of Brahman. He is revered by all gods when he lives and even the dust of his dead body is sacred enough to be chosen by the great goddess as a flower to adorn her lovely hair.)

एषोद्दालकचित्तवृत्तिकलनावल्ली विवेकस्फुरत्स्वानन्दप्रविकासभासिकुसुमा हृत्कानने विस्तृता रुढा यस्य कदाचिदेव विहरन्नप्येव सच्छायया नासावेति वियोगमेति सफलेनोच्चैस्तरां संगमम्।

This is the creeper of Uddhaalaka's thought creeper with its flowers blooming as the bliss of the self through the sprinkling of Viveka; when it spreads out in the heart-forest and becomes firmly rooted, it will never go away and will give the cool shade of quiescence and yield the most excellent fruit of liberation.

(This ends the answer to the question asked by Rama at the beginning of Uddhaalaka's story.)