

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART SIXTY ONE
(AN EXCELLENT KNOWER IS RARE TO FIND)

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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 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

रामोवाच
Rama spoke

जगत्पूर्व लतेवापि विश्रान्ता वितते पदे पूर्वापरविचारेण के पराभावदर्शिनः।

This world is like a 'tree spread out far and wide with its thousands of foliage-stretch of thirst for pleasures'. People are stuck to it like creepers entwined around it.

Who are they (how to recognize those) who have analyzed all the pros and cons of things, who have understood the Supreme truth, and who are resting in the 'All-pervading state of Brahman' (since it is very rare to find people who are excellent Knowers as stated by you.)?

(The world is nothing but a huge tree spread with the dense foliage of thirsts of various types, namely the chemically induced urges of the brain, the emotional needs, dreams to be achieved etc, that are spread out far and wide without an end.

The 'Jeevas' are like the creepers clinging on to it, and are spread out all over the tree creating a dense web of entangled network of world-existence.

Who is capable of freeing oneself out of this by the complete riddance of all the Vaasanaas without a trace? Where can we find a Knower who is Brahman in person? How to find that 'rare self-shining gem' which is hidden under the worthless 'coloured glass pieces' which appear like gems?)

वसिष्ठोवाच
Vasishta spoke

जातौ जातौ कतिपये व्यपदेश्या भवन्ति ते येषां यान्ति प्रकाशेन दिवसा भास्वतामिव।

As proved by the 'Shrutis' (Vedas), in each and every class of being, these Knowers by whose shine the days light up as if by the Sun, are very rarely found.

(In each and every species of beings, there exist only very few Knowers that fulfill all the qualities that are mentioned as belonging to a Knower. Only the ignorant fools abound in this 'Creation of Brahmaa' that is filled with fourteen varieties of species!)

अधश्चोर्ध्वं च धावन्तश्चक्रावर्तविवर्तनैः सर्वे तृणवदुद्धन्ते मूढा मोहभवाम्बुधौ।

All the ignorant fools get carried away like the 'dried up pieces of grass', as they keep moving up and down, being caught in the 'perpetual moving wheel of waves', in the 'ocean of worldly existence' that is filled with delusion.

नष्टात्मस्थितयो भोगवह्निषु प्रज्वलन्त्यलं देवा दिवि दवेनाद्रौ दह्यमाना द्रुमा इव।

(If any desire can be fulfilled instantly, that also proves to be a hindrance to Self-knowledge!)

The 'Devas' in the heaven above, are always burning fiercely in the fire of enjoyment. They never have a chance to pause and do 'Vichaara' amidst the flames that burn high as the 'desire-fulfillment states' only. They live as just the 'log of woods that increase the fire of desires', and have lost the capacity to 'know' the Self. They are like the trees growing at the top of the hill that allow the flames of the forest-fire to burn more intensely.

पातिता मदसंपन्ना दानवा दानवारिभिः गज इव निरालाना घोरे नारायणावटे।

(If one lacks self-discipline, that also proves to be a hindrance to Self-knowledge!)

The 'Daanavas' act like the elephants that are not tied to the stake (having no discipline), and are stuck by intoxication (arrogance) because of the fluids of the rut (power and strength) flowing down (Daana+Vaari). They get destroyed by the enemies of Daanavas (Daanava+Ari) namely the Devas, and are made to fall into the terrible chasm called Naaraayana (the destroyer of Daanavas).

(Daanavas are like the intoxicated elephants, that are not tied to the stake of self-discipline. The rogue elephants are blinded by the abundant rut flowing from their temples; blind and angry, they run madly and usually perish by falling into the deep chasms in the mountains. Similarly, Daanavas also, who are always mad and arrogant with power are always engaged in cruel and violent acts; and have to be destroyed by Naaraayana, the 'Savior God'.)

न गन्धमपि गन्धर्वा दर्शयन्ति विवेकजं गीतपीतपरामर्शाः सरन्ति हरिणा इव।

*(If one is interested in the sublime arts of music etc, that also proves to be a hindrance to Self-knowledge!)
Gandharvas do not show even a trace of the fragrance (Gandha) rising out of Viveka. Enticed by drinking and singing, they slide away uncontrolled like the deer (towards the hunter namely the ignorance).*

(Gandharvas on the other hand are completely without any discriminating power. Lost in the pleasures of melodious songs (music and other art-forms), they also get destroyed through ignorance, without making effort to attain the 'Knowledge of the Self'. They are like the foolish deer in the forest, which go towards the cruel hunter, by getting enticed by the song played by him, and get trapped in the net thrown by him.)

विद्याधराश्च विद्यानामाधारत्वेन मोहिताः स्फुरितानामुदारणामपि कुर्वन्ति नादरम्।

(If one is interested in only mastering all the sciences that prevail in the Creation, then that also proves to be a hindrance to Self-knowledge!)

Vidyaadharas are deluded by the support of learning (Vidyaa/ Siddhis), and do not give importance to the noble qualities like Viveka etc that are easily attainable in their intellectual level (and do not seek the Self-knowledge under the guidance of those noble Knowers.)

(Vidyaadharas are adept in all sorts of Siddhis. That power itself makes them more arrogant and self-conceited. They never develop the noble qualities like Viveka, and disrespect even those who have them.)

यक्षा विक्षोभितभुवो दक्षतामक्षता इव दर्शयन्त्यसहायेषु बालवृद्धातुरेषु च।

(Unlimited possession of wealth and un-afflicted bodies also prove as a hindrance to the attainment of Self-knowledge!)

The 'Yakshas' who harass the world with various ailments, show their power over helpless children and old people, (hiding in the birch trees) and act as if they are above destruction.

(Yakshas are the guardians of wealth of Kubera, and serve the 'God of Wealth'. They are never stuck by any ailments and feel themselves as indestructible. Proud of their positions and having access to the wealth of their Lord, they harass the other poor beings. Where can you find a Knower among them?)

दन्तिनामिव मत्तानां रंहसा हरिणारिणा कृतः करिष्यसि त्वं च रक्षसानां परिक्षयम्।

The destruction of the Raakshasas who are mad like the intoxicated elephants, was swiftly completed by the lion, their enemy 'Vishnu'. You will also do that (in the future story of yours).

(Raakshasas are like the mad elephants and always get killed by the great lion Vishnu.

Rama also will kill the arrogant Raavana in the future.

(These cruel beings are not worthy of life itself and have to be destroyed ruthlessly!)

भृशं पिशाचाः पश्यन्ति भूतभोजनचिन्तया धूमान्धकारनिलया ज्वालयाहतयो यथा।

Pishaachis always are afflicted with the anxiety of consuming the other living beings. They see themselves always covered by the smoky darkness (of ignorance), and fall like an offering into the fire (of cruelty and anger.)

(Pishaachis are always after food and drink. Their only purpose of existence is to eat, drink and make merry. Most of the humans also have no other thought except cooking and eating a variety of food. They are stuck to the taste sense only, and as the very name 'Pishaaca' suggests, exist as flesh-consumers only. These Pishaachis are like the ghee drops dropping into the fire. They are always anxious, angry and wild, like the blazing fires into which their desires fall like ghee drops and cover them with the smoke of ignorance.)

नागजालमृणालानि मग्नानि धरणीतले नगानामिव मूलानि जडानीव स्थितान्यलम्।

The 'web of curved lotus stalks' namely the Naagas (snakes with curved bodies) who are buried deep under the earth (netherworld), stay inert only, like the roots of the trees (Nagas).

(Naagas are like lotus stalks buried deep underground. They are like the inert roots and have no thinking power at all!)

विवरं शरणं येषां कीटानामिव भूतले तेषामसुरबालानां विवेकेषु कथैव का।

For those children of the Asuras who are like the worms crawling in the ground, and who always shelter inside a dark hole (hiding to catch their prey), how can be there even the mention of Viveka?

(The children of Asuras are always pampered by their idiot-parents, and are like the worms stuck inside the dark holes. Where can they ever have access the light of Viveka?)

अल्पमात्रकर्णार्थं संचरन्ति दिवानिशं पिपीलिकासधर्माणः प्रायेण पुरुषा अपि।

For the sake of some minuscule gain equaling a tiny piece of a grain, the embodied beings also (the humans) acting like the ants, wander about day and night.

(Humans, the great descendants of Manu, fare no better. They are like the tiny ants engaged busily in their own survival process. They spend most of their life-span in search of the tiny grains of material satisfaction; and have no thoughts beyond their meager existence.)

सर्वासां भूतजातीनां व्यग्राणां व्यर्थदीर्घया क्षीबाणामिव गच्छन्ति दिवसानि दुरीहया।

For all types of beings that are always busy in the wasteful enterprises for long, the days pass off in meaningless thoughts, as it is with the drunkards.

(Observe those who are addicted to alcohol. Their brains are always in stupor and they are not even aware of the days passing away wastefully without any sort of gain. How foolish are they that they feel happy when their brains are not even capable of clearly seeing this deluded world of an ordinary man also, being in stupor always! So are the ignorant, who remain intoxicated by the events of their daily life, and do not even see the 'Death' standing at their back, and do not make an effort to acquire Self-knowledge!)

न कंचित्स्पृशत्यन्तर्विवेको विमलो जनं जलेऽगाधे निपतितं निमज्जन्तं रजो यथा।

(If only they develop the intellectual efficiency, and think themselves out of their miserable life by developing Viveka, they would rise above all the other species and shine forth as the most excellent of all!)

Nothing ever touches the taintless man with Viveka within, like the dust cannot touch a man fallen into the deep waters and still sinking.

(A man with the quality of Viveka can never perish like the above mentioned beings.

He is like a person always submerged in the water; and no dust of ignorance can ever pollute him.)

नीयन्ते नियमाधूता मानवा मानवायुभिः काम्पिकैः स्फुटतापूताः किरारुनिकरा इव।

These men, descendants of Manu, well-shaken by the winnowing basket of disciplines, are carried off by the winds of self-conceit, like the essenceless husk that get separated and fly up, when the farmers are cleaning the grains.

(Humans at first should develop discipline and self-control.

The grains get cleaned by the farmers using a winnowing basket, when the wind is blowing. When they shake the basket, the heavy grains stay back; and the worthless husk flies away in the wind. When shaken by the winnowing basket of life, those who are disciplined stay back and the rest who have nothing but self-conceit, fly away into nothingness as the worthless dust.)

पानभोजनजम्बाले गहने योगिनीगणाः दुर्गन्धपल्वलोद्गारे पतिताः पामरा इव।

The groups of Yoginis, like the lowly ignorant fools, stumble and fall into the deep dirty nasty-smelling puddle of spittle, (are taste-bound only), and are stuck in the mire of drinking blood and eating flesh.

(The group of Yoginis are in the worst state ever!)

केवलं यमचन्द्रेन्द्ररुद्रार्कवरुणनिलाः जीवन्मुक्ता हरिब्रह्मगुरुशुक्रानलादयः प्रजापतीनां ससर्षिदक्षाद्याः कश्यपादयः

नारदाद्याः कुमाराद्याः सनकाद्याः सुरात्मजाः दानवानां हिरण्याक्षबलिप्रह्लादशम्बराःमयवृत्रान्धनमुचिकेशिपुत्रमुरादयः

विभीषणाद्या रक्षस्सु प्रहस्तेन्द्रजिदादयः शेषतक्षककर्कोटमहापद्मादयोऽहिषु।ब्रह्मविष्ण्वन्द्रलोकेषु वास्तव्या

मुक्तदेहिनः मुक्तस्वभावास्तुषिताः सिद्धाः साध्याश्च केचन मानुषेषु च राजानो मुनयो ब्राह्मणोत्तमाः।

जीवन्मुक्ताः सम्भवन्ति विरलास्तु रघूद्वह।

Only a few are there who are realized and live as liberated, namely, Yama, Chandra, Rudra, Arka, Varuna, Anila, Hari, Brahma, Guru Shukra, Anala (among Gods); Seven Sages, Daksha and others, Kashyapa and others among Prajaapatis; Naarada and others, Kumaara and others, Sanaka and others among Sura's children; Hiranyaaksha, Bali, Prahlaada, Shambara among the Daanavas; Maya, Vrtra, Andha, Namuchi,

Keshi's son Mura and others; Vibhishana, Prahasta, Indrajit and others among the Raakshasas; Shesha, Takshaka, Karkota, MahaaPadma among snakes.

Those who reside in BrahmaLoka, VishnuLoka and IndraLoka are liberated from the body-existence. Some have the conduct of the liberated among the Tushitas, Siddhas, Saadhyas and others, and some kings, ascetics, and a few excellent Brahmins among the Manu's descendants. Rama! JeevanMuktas are very rare indeed!

भूतानि सन्ति सकलानि बहूनि दिक्षु बोधान्वितानि विरलानि भवन्ति किंतु। वृक्षा भवन्ति फलपल्लवजालयुक्ताः कल्पद्रुमास्तु विरलाः खलु संभवन्ति।

There are abundant living beings in all the directions; but only few are there who have the proper realization of the truth (those in the Brahman state). Trees are everywhere filled with abundant fruits and foliage; but the 'Kalpa trees' are indeed very rarely found.

(What are the qualities of a realized person, how to distinguish him from all the others?)

विवेकिनो विरक्ता ये विश्रान्ता ये परे पदे तेषां तनुत्वमायान्ति लोभमोहादयोऽरयः।

Those who act with discrimination and are dispassionate and are resting in the Supreme state, for them the enemies namely greed, anxiety etc are completely gone.

न हृष्यन्ति न कुप्यन्ति नाविशन्त्याहरन्ति च उद्विजन्तेऽपि नो लोकाल्लोकानोद्वेजयन्ति च।

They are never overexcited, nor do they get angry or annoyed.

They never feel absorbed in the sense pleasures (though in the midst of them); and never experience any imagined joy from the objects. They never provoke the world-people; nor do they get provoked by them. (They never struggle to convince others of their knowledge, nor decry any self-made disciplines that belong to the ignorant minds,)

न नास्तिक्यान्न चास्तिक्यात्कष्टानुष्ठानवैदिकाः मनोजमधुराचाराः प्रियपेशलवादिनः।

They act pleasingly with understanding. They talk with kindness and affection.

Either due to the non-belief in the other world, or the belief in the other world, they do not engage in the harsh practices of the asceticism (for any action of the body or mind is worthless for them, and they have nothing to gain from any disciplined action that is prescribed by the Scriptures.)

सङ्गादाह्लादयन्त्यन्तः शशाङ्ककिरणा इव विवेचितारः कार्याणां निर्णेतारः क्षणादपि।

They please the mind by their company like the cool moon-rays (and remove the afflictions of any mind). In a second, they clear the doubt about what actions are to be undertaken (in the path of Knowledge).

अनुद्वेगकराचारा बान्धवा नागरा इव बहिः सर्वसमाचारा अन्तः सर्वार्थशीतलाः।

शास्त्रार्थरसिकास्तज्ज्ञा ज्ञातलोकपरावराः हेयोपादेयवेत्तारो यथाप्राप्ताभिपातिनः।

Their actions are free of anxiety. They move freely with everyone in a civilized manner.

Though engaged busily in their allotted duties, they are cool and unattached towards everything.

They enjoy the bliss that forms the essence of the scriptures. They are the Knowers of the Supreme state. Whatever events life brings in, they know what is to be rejected and what is to be accepted.

विरुद्धकार्यविरता रसिकाः सज्जनस्थितौ अनावरणसौगन्ध्यैः परास्पदसुखाशनैः।

They have no interest in acting against the dictum of the Scriptures. (Though the world is non-existent for them, they never transgress the rules that are ordained by the ethical Scriptures.)

They are happy in good conduct. (They cover themselves with the costume of Virtues only.)

पूजयन्त्यागतं फुल्ला भृङ्गं पद्मा इवार्थिनं आवर्जयन्ति जनतां जनतापापहारिणः।

When anyone approaches them for knowledge (as a guest), these 'removers of the sins of the person in contact', overcome the person with the 'fragrance of Knowledge which removes the covering of the sheaths', and offer the 'seat of the Supreme state'; and worship the one who seeks them, like a lotus welcomes a bee. (The lotus also offers fragrance, seat and honey to the bee.)

शीतलास्पन्दवत्स्निग्धाः प्रावृषीव पयोधराः।भूमृभङ्गकरं धीरा देशभङ्गदमाकुलं रोधयन्त्यागतं क्षोभं
भूकम्पमिव पर्वताः।

For the seekers of Knowledge, they are like a cool place (garden of shady trees), and are pleasing.
They are like the monsoon rains (which cool the heart.) They are endowed with wisdom.
They stop the 'oncoming troubles' 'which sadden the people and confront a king of the country', like the
'mountains stopping the earth-quakes' (by their very presence).

उत्साहयन्ति विपदि सुखयन्ति च संपदि चन्द्रबिम्बोपमाकारा दारा इव गुणाकराः।

They offer consolation in troubles, and share the joy in the happy occasions.
They are like the moon-disc, and are a mine of virtues like the good wife.

यशःपुष्पामलदिशो भाविसत्फलहेतवः पुंस्कोकिलसमालापा माधवा इव साधवः।

These noble men are like the spring season. They fill the (white coloured) 'fame-flowers' (of good conduct)
in all the directions and make them (all those in their contact in all the directions) taintless.
They will cause the future fruits to appear (by offering the seeds of Knowledge).
They speak (pleasantly) like the cooing of the male-cuckoo (heralding the welcome of the 'the spring
season' of knowledge.)

कल्लोलबहुलावर्तं व्यामोहमकरालयं लुठन्तमिव हेमन्तं लोडयन्तं जनास्पदं वीचिविक्षोभचपलं परचित्तमहार्णवं
तच्च रोधयितुम् शक्तास्तटस्थाः साधुपर्वताः।

These 'noble-mountains' remaining unshaken on the Ocean-bank, are capable of holding away the 'huge
ocean', which has turbulent whirlpools of anxieties, which is the abode of the delusion-crocodiles, which is
with the continuous wavering of the waves of greed, and which fills the minds of the ignorant to the brim.

आपत्सु बुद्धिनाशेषु कल्लोलेष्वाकुलेषु च संकटेषु दुरन्तेषु सन्त एव गतिः सताम्।

When in trouble, when the intellect malfunctions, when the heart-breaking turbulence sets in, when
difficulties arrive, when calamities strike, the noble alone are to be sought for shelter.

एभिश्चिह्नैरथान्यैश्च ज्ञात्वा तानुचिताशयान् आश्रयतैकविश्रान्त्यै श्रान्तः संसारवर्त्मना यस्मादत्यन्तविषमः
संसारोरगसागरः विना सत्सङ्गमन्येन पोतकेन न तीर्यते।

A 'person who is tired by traveling in the Samsaara-road', must recognize those with the perfect minds,
through the above-mentioned signs and others also, in order to attain the one and only resting place; because,
this 'Samsaara ocean' terrifying like the poisonous serpent and highly dangerous, cannot be crossed over
without the 'boat called the company of the noble'.

आस्तां किं मे विचारेण यद्भवेदस्तु तन्मम इत्यन्तः कल्कमासाद्य न स्थेयं गर्तकीटवत्।

'Let it be like that! Why should I bother? Whatever happens let me have it!'

One should not have this mistaken thought and exist like an idiot-worm inside the dark hole.

एकोऽपि विद्यते यस्य गुणस्तं सर्वमुत्सृजन् अनादृतान्यतद्दोषं तावन्मात्रं समाश्रयेत्।

Even if one noble quality is there in that Knower (the quality of realized state), then disregarding all other
life-surroundings of that realized one, one should relinquish all the prejudices (about his outward appearance
or style of life) and take shelter in him respecting that one quality of 'Knower-ness'.
(You cannot easily recognize a Knower, for he has no external signs that reveal him as the one established in
the Brahman-state. He will just live an ordinary life like others, and look ordinary.
As the saying goes, only half filled pots make a lot of noise.

Those who parade as Mahatmas and gather name, fame and wealth in the name of religion make a lot of
show; and are to be shunned as vicious poison-filled snakes. Like the blind leading the blind, they will bring
destruction to themselves and to their followers also. So keep the eyes open; and disregarding all your own
imaginings about how a Knower should look, search for that rare specimen with an inner thirst for
knowledge only.)

गुणान्दोषान्श्च विज्ञातुमाबाल्यात्स्वप्रयत्नतः यथासम्भवसङ्गसत्सङ्गशास्त्रैः प्राग्धियमेधयेत्।

दोषलेशमनादृत्य नित्यं सेवेत सज्जनं स्थूलदोषं त्वनिर्वाणं शनैः परिहरेत्क्रमात्।

One should make effort from childhood itself, in order to understand the good and bad of a person by himself; and improve the intellect before itself (by rationalizing all ideas from childhood itself), and by meeting anyone who knows about the subject, and by studying any book that gives the right knowledge. Then one should remove slowly the surface-faults which do not lead to the state of Nirvaana, and which block the 'intellectual analysis based on dispassion'.

याति रम्यमरम्यत्वं स्थिरमस्थिरतामपि यथा दृष्टं तथा मन्ये याति साधुरसाधुताम्।

एष सोऽत्यन्त उत्पातो यः साधुर्याति दुष्टतां देशकालवशात्पापैर्महोत्पातोऽपि दृश्यते।

Because, by lack of practice (of Vichaara), the pleasing nature (purity) may turn unpleasing (corrupted). The stable nature may appear unstable (and mind will become restless). And the goodness turns into wickedness (and seeks to fulfill selfish desires through irrational religious practices) as I observe it to be! *(It is proved in the life of many people who swerved from their stable state.)*

This is the greatest calamity when a good man turns out to be a wicked person (forced by his Vaasanaas towards family, world, and other pursuits).

At certain places at certain times, great calamities have been witnessed (caused) by these wicked ones (those who have swerved from the path of knowledge) (and they get destroyed by Kaala along with the other ignorant ones, in the ensuing calamities.)

(He may fall deep down into the chasm of ignorance, and may have to go through many life-existences before the knowledge reappears in him. A seeker of-knowledge has to be extremely careful, so as to not allow even the least of the desires (attachment to the worldly things and people) to contaminate his intellect.)

सर्वकर्माणि संत्यज्य कुर्यात्सज्जनसंगमं एतत्कर्म निराबाधं लोकद्वितयसाधनम्। न सज्जनात्दूरतरः

क्वचिद्भवेद्भजेत साधून्विनयक्रियान्वितः स्पृशन्त्ययत्नेन हि तत्समीपगं विसारिणस्तद्रतपुष्परेणवः।

(If by chance, you do find such a rare person, what should you do?)

Renounce all the duties, and seek the company of the noble.

Such an action is free of pains, and is the means of getting the best of both worlds.

(Do not lose him off with your prejudiced notions about a Knower!

Hold on to him for all your life's worth!

He is like a rare flower blooming once in thousands of years.

Stay near him; maybe some pollen from that flower will cover you also and make you fragrant!)

Never should one keep away from the noble person. One must seek the noble with polite conduct.

The pollen of the flowers which naturally spread forth, will surely fall over the person who is near, though he makes no effort.