

Yoga Vashisht

Or

Heaven Found

by

Rishi Singh Gherwal

Bird Publisher, 2010

Index (page)

<i>Introduction</i>	5
Sri Ram, the Truth Seeker	6
How the Wise ought to Live	11
How Suka Attained Highest State Of Bliss	14
The Way to Blessed Liberation	16
Creation of the Universe	19
Queen Chundalai, the Great Yogin	23
The Great Egoist - Bali	37
King Janak	41
How Suragho, the King of Hunters attained realization of the Self	44
Long-Lived Yogi and the Secret of his Longevity	47
Levitation and the Goal of the Yogi	52
How to Live	56
India's Message to other Countries	59

My sincere thanks to J. Muir, whose Poems I have quoted in these pages, from his well known Metrical Translations, of the Sanskrit Writers, and also to Irene Ward, Grace Curtis and Clare Mc Kinney for their wonderful help in the revision of this volume.

The Author

Introduction

We have two Yoga Vashishts, one going under the name great, the other small. This is the small book; both books are the work of the Rishi Vashisht, and it is the book for those who are seeking truth but not for the ignorant. It is the best book on wisdom and gives seven states of wisdom by understanding the liberation easily to be attained, and it also gives us the seven states of ignorance. It gives spiritual food for those who hunger. "No one can miss the God consciousness within," Swami Ram Tritha once said. It is true and I agree with the Swami. It is the best work for self realization. In it, one will find the answer to, who created this universe; the cause of and how to cure diseases. It reveals the mastery of the Kundalini, the Mother of the Universe, and her power; how to perform levitation, and the secret of the long lived Yogi. How to master mind, and control matter and all the miseries of the world. In the story of Bali, it gives us encouragement and faith, that even a great egoist can attain liberation, - the goal of the Yogi or the truth seeker.

More than a year ago, I was at Los Angeles and for the first time, heard that the truth seekers were searching for this book.

Many asked if I would get some copies of it, for them. I wrote to India and also tried here, but was unable to find a copy. I then advertised in Europe but could not find it there.

A student of mine, in Los Angeles, brought a copy to my class but the owner refused to part with it, even when offered thirty dollars. I then decided to translate this work for the truth-seeker.

The reader will find this work contains the records of spiritual truths, the secret doctrine or eternal teaching of the Munis and Rishis, of India.

The ideals are wonderfully clear. They always begin on the gross and gradually take the student to a higher and finer stage of self realization. They do that because the thought, at first, is undeveloped, but step by step becomes finer and finer.

The Hindus in their attempt to find a solution to the problems of life and death in the external world, failed, as the nations of the West do today. They found that the senses could not help them in the problems of life, therefore, they gave up the external world and turned their attentions upon the internal. They gave all their time to the study of the Atma, which gave them finally, the solution of the problems of life and death. Their teachings give us a glimpse of the Atma that is the Absolute. They found that the individual soul is no other than the Brahma, Himself.

Those readers who will follow closely the teachings of this work and concentrate upon them will surely reach the goal "where the sun cannot shine, nor the moon nor the stars - the lightning cannot illumine, how can they? For when the Self shines, all shine."

I have put here the way my Master taught me about this work, for the benefit of the truth seeker.

It is the guidance for the daily life. The work of the Great Master, who has it made so very easy, by illustrations.

The Author

Vriddha Chanakya 15. 10

The list of books is long; mishaps arise
To bar the student's progress; Life is brief;
Whatever, then, in books is best and chief.
The essence, kernel - that attracts the wise.

J. Muir - Metrical Translation

Sri Ram, the Truth Seeker

Ram who had acquired a great deal of knowledge, asked his father if he might make a pilgrimage to the Holy Land known as the Sacred Ashrams (Hermitages). His father granted him this wish. When he returned some time later, there was a decided change in his mood. It had been his custom to rise early in the morning and follow the daily ceremonies of his religion, but now instead of practicing his usual habits of worship, he sat in the Padma posture and assumed an indifferent attitude to all things.

Raja Rishi Viswamitra arrived at the King's palace (Ram's father's place). The King saluted the Raja Rishi and paid him great respect. He then bestowed greater marks of honor upon him, by saying: "By thy visit all my sins, misery and unhappiness have been removed. Tell me, what is thy need?"

Therefore, Raja Rishi said: "O King of Kings, true to your Master, Rishi Vashisht, an embodiment (in the cause) of justice, I came seeking the services of your son, Ram. I cannot bear the injustice forced upon me by the Rakshasan, for they do not permit me to do any good work."

The King answered him thus: "My son is indeed very young and is not trained in the art of fighting. He does not seem to be himself at this time and has become indifferent to the world. Life would become bitter and unhappy, to me and my family, should anything happen to my son, Ram. Therefore, in his stead, I will go with thee, and with my army I shall meet the Rakshasan in battle."

Raja Rishi Viswamitra with great anger said: "Tell me truthfully and without faltering, if you, the King, will perform such beastly acts of deception, who will keep his word? I shall go back from where I came to endure (or submit to) the injustice of the Rakshasan. You may live happily with your son and others."

The Rishi Vashisht said: "O King of Kings, keep thy word, for thy sacred duty is to protect thy subjects, and let there be no injustice at any price. Thy son will be safe with the Rishi Viswamitra. Thy son is impassive and unconcerned toward worldly things, and his association with this Great Raja Rishi will be a great enlightenment to him. Send him forth and do not reveal the knowledge of his departure to his brothers. His indifferent state of mind, toward the world and life, is not the result of disappointment in his desires, but is a longing for liberation, which is a stepping-stone toward self-realization. When all the delusions have been removed from his mind, he will attain the highest Brahmic state and will then perform his daily duties, as we are now doing."

Ram came and paid his respect to all. Although his father, the King, tried to persuade him to sit on the throne with him, he refused and sat quietly among the crowd.

Raja Rishi Viswamitra then said to Ram: "O Brave Enemy of Sensual Objects, why art thou drowning thyself in the Ocean of Delusion, which is only fit for the Ajnani (ignorant)? If thou wilt tell us the cause of thy suffering, then thou shalt be relieved of it; thou wilt then be able to attain that for which thou art longing. Therefore, I beseech thee to speak to us the truth."

Ram answered:

"O Great Rishi, embodiment of Grace, thou hast allowed me to tell the cause of my suffering, and I beseech thee to please listen to my story. I was born in my father's home (the King's palace), studied and attained an education and gained much knowledge. I have journeyed around the earth visiting all Holy and Sacred places. When I returned from this pilgrimage, I found that my desires for this Universe had ceased; that life was full of delusion, without an iota of bliss within it. This world is illusion from birth to death, and from death to birth. The worldly things are nothing except seeds of all unhappiness (pains). What is wealth or a kingdom? If we are seeking happiness, we find all unreal except Atma. When I try to learn what generates all worldly things, then I have no love for any of it. It is like the traveler who, when he has learned of the unreality of the wave of the mirage in the desert, does not crave it. I am trying to set myself free

Asoka`s Message to Foreign Nations

*King and Victor Piyadasi,
Of the Gods beloved,
O'er the plains of broad Kalinga,
With his army moved.
Hundred thousand men were taken,
Hundred thousand died;
Righteous sorrow wrung his bosom,
And the Victor cried;*

*Brahmans pure and Sharmans holy,
Men who toil in life,
Faithful fathers, loving children,
Husband and the wife;
These to pain and separation,
Slavery and death,
I have doomed, and swept Kalinga
With destruction's breath!*

*Let me seek for other trophies,
Win the spoils of faith;
Peace and plenty, not disaster.
Life and love, not death!
Speak then to my farthest frontiers,
To each distant soil:'
'Warfare ends, the work of mercy,
Henceforth is my toil!*

*Syria's monarch, Antiochus,
Egypt's Ptolemy,
Macedonian Antigonas,
Cyrenean Magas, free,
Alexander of Epiros,
These five kings of West,
Have received my loving message,
Gospel true and blest!*

*Cholas and the mighty Pandyas,
Tamba-pannis, meek;
Henaraja-Vismavasis,
And the Bactrain Greek;
Nabhakas and Nabha-pantis,
Bhojas only stirred;
Andhras and the brave Pulindas,
Have my tidings heard!*

*Messengers of Piyadasi
To these lands are sent,
Grateful kings and listening nations
To his faith have bent;
Thus I win a brighter conquest,
And a holier fame;*

*And a more than earthly gladness
Thrills my mortal frame!*

*Rich and rare the golden fruitage
Of a life of faith;
Full and ample is the harvest
Gathered after death:
Hence, the monarch Piyadasi.
Carves his sacred line,
That his royal sons and grandsons
May to faith incline!*

*That the kings of earth, hereafter,
May all conquest shun,
Wrought by rapine and by bloodshed,
Deeds of darkness done.
That the monarchs may, hereafter,
Conquer realms by faith;
Fame on earth awaits such conquest,
Glory after death!"*

From the Translation of R. C. Dutt

Note by Author - A workable scheme for the League of Nations

*The night approaches now; hold fast
The lamp of holy knowledge, bright
With ever slowly kindling light,
To guide thee till the gloom is past.*

Mahabharata xii. 12064

Om! Om! Om!