

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FIFTY SIX

[THE POWER OF CHITTA (12)]

{DESTROY THE MIND THROUGH THE PRACTICE OF VICHAARA}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

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 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.

'I' (JEEVA WITH NAME AND FORM) IS NOT A REAL ENTITY

वसिष्ठोवाच
Vasishta spoke

स्वसंकल्पवशान्मूढो मोहमेति न पण्डितः अक्षये क्षयसंकल्पान्मुह्यते शिशुरेव हि। (102.01)
A fool alone gets deluded by his own conceptions, not a wise man.
Only a child can panic by conceiving a 'perishing one' in the 'Imperishable One'.

रामोवाच
Rama spoke

कोऽसौ संकल्पितः केन क्षयो ब्रह्मविदां वर असतैव महामोहं येनादात्तसदैव हि। (102.02)
Who gets conceived? Why is he of perishing nature?
Who always gets highly deluded by what is not real?

वसिष्ठोवाच
Vasishta spoke

असता भूतसंघेन क्षयोऽहंकारनामधृक् वेतालः शिशुनेवेह मिथ्यैव परिकल्पितः। (102.03)
Like a ghost-crowd imagined by a child, the perishing one with the name of 'Ahamkaara', gets conceived falsely in the hosts of beings which are unreal by nature.

एकस्मिन्नेव सर्वस्मिन्स्थिते परमवस्तुनि कुतः कोऽयमहं नाम कथं नाम किलोदितः। (102.04)
When everything exists at 'one single state of the division-less Supreme Reality'; from where, how and from what sort of a substance, this 'I' thing has arisen?!

वस्तुतो नास्त्यहंकारः परमात्मन्यभेदिनि,
In reality, there is no 'I'ness (Ahamkaara) in the undifferentiated Brahman (as the 'I exist' state).

[Jeevas have self-awareness as the 'I exist' feeling and are identified with the physical form.
'Self-awareness state of Brahman' is not an 'I' sense; for it is not a being with a mind, intellect or language.
It itself is 'Self-awareness' the 'pure knowing state' where nothing else other than itself exists to 'know', expect itself.
It is a state beyond the imagination of the mind or intellect.
You are 'That' in essence; but are in the wrong state of self-awareness as the 'Ahamkaara- based person.
Brahman state is pure awareness, as if the 'dense silent unperturbed state of belly of the rock' was aware of itself .
You cannot 'attain' it, but just have to remove the 'Ahamkaara' which is blocking that state.]

असम्यग्दर्शनान्मार्गीसरितीव्रातपे यथा। (102.05)
The 'I'ness (in the Jeevas) is because of the improper vision, and is akin to the 'appearance of a non-existent mirage-river' seen because of the heat of the sun.

मनोमणिमहारम्भः संसार इति लक्ष्यते,
The 'worldly existence' (Samsaara) is nothing but the appearance created by the 'magical gem (ChintaaMani) of Mind' (because anything it agitates as, instantly appears as that experience).

आत्मनात्मानमाश्रित्य स्फुरत्यन्तर्यथाम्भसा। (102.06)
It burst forth from the Aatman, by the support of the Aatman, like the waves from the Ocean waters.

CAST AFAR THE UNREAL

असंयग्दर्शनं तेन त्यज राम निराश्रयं, साश्रयं सत्यमानन्दि सम्यग्दर्शनमाश्रय। (102.07)

Therefore Rama, reject this 'improper vision' which is a baseless thing.
Take shelter in the 'proper vision' which is true and blissful.

धिया विचारधर्मिण्या मोहसंरम्भहीनया विचारयाधुना सत्यमसत्यं संपरित्यज। (102.08)

With an intellect given to proper enquiry, without giving way to delusion (about the realness of the world), analyze the truth now. Cast away the unreal.

अबद्धो बद्ध इत्युक्त्वा किं मुधा शोचसि मुधैव हि, अनन्तस्यात्मतत्त्वस्य किं कथं केन बध्यते। (09)

Though not bound, believing yourself to be bound, why do you suffer wastefully?
What, how and by whom can the imperishable principle of Aatman can be bound?

नानाऽनानात्वकलना त्वविभिन्नमहात्मनि सर्वस्मिन्ब्रह्मतत्त्वेऽस्मिन्किं बद्धं किं विमुच्यते। (102.10)

What gets bound and what gets liberated, in this 'Supreme principle' -
which is undifferentiated, which is the only principle that exists everywhere;
and in which exists the 'totality of all the manifold and non-manifold appearances (as one with it)?

अनार्तोऽप्यार्तिमान्भाति च्छिन्नेऽङ्गे किंच ताम्यति, भेदाभेदविकारार्तिः काचिन्नात्मनि विद्यते। (11)

Though never distressed, the Aatman appears as if distressed!
If the limbs are cut off, what matters?

The differences and non-differences do not ever exist in the Self.

(Aatman is not made of parts or limbs. It is like the undivided space imagining limbs and crying for the cut-off limbs.)

देहे नष्टे क्षते क्षीणे कात्मनः क्षतिरागता, भस्त्रायां परिदग्धायां भस्त्रापूरो न नश्यति। (102.12)

If the body is lost, destroyed, decayed - what effect can it have on the Aatman?

If the bellows are destroyed, the air filled inside them does not get destroyed.

(Aatman is the essence of Reality-state that is staying as 'you, the tainted mind imagining a form'.

If the imagination is destroyed by an imagined death, what is lost?

It is like seeing one's own death in the dream. No one dies actually.

How can the seer of 'death' which is just an idea, die ever?)

देहः पततु वोदेतु का नः क्षतिरुपस्थिता, को नष्टः प्रक्षते पुष्पे आमोदो व्योमसंश्रयः। (102.13)

Let the body fall or rise; what does it matter?

What if the flower fades, the fragrance (the real you) is all over the sky!

आपतन्तु वपुःपद्मे सुखदुःखहिमश्रियः आकाशोद्भूयनालीनां का नः क्षतिरुपस्थिता। (102.14)

Let the 'snow of pain and pleasure' crush the 'lotus of the body'.

What effect can it have on bees like us, who fly high in the sky (with the honey-taste of the Reality-state)!

देहः पततु वोदेतु यातु वा गगनान्तरं तद्विलक्षणरूपस्य कासौ भवति मे क्षतिः। (102.15)

Let the body fall or float in the yonder skies; what bothers me when any damage happens to some other thing, which is not me?

यथा पयोदमरुतोर्थथा षट्पदपद्मयोः तथा राघव संबन्धस्त्वच्छरीरत्वदात्मनोः। (102.16)

Raaghava, the relationship between 'your body and 'your Aatman-essence' is akin to that of -
the 'cloud and the winds', or the six-footed bee and the lotus.

If the cloud dissolves off, the winds fill the infinite sky. If the lotus fades, the bees float in the infinite sky.

When the body is destroyed, the Aatman, the real self is left back as it is.)

मनो राम शरीरं हि जगतः सकलस्य च आद्या शक्तिश्चिदध्यात्मा न नश्यति कदाचन। (102.17)

Rama, Mind is the body of the world, and is the very first power of all the powers that cause everything else. Chit-essence (the true self) is above that also, and never perishes ever.

योऽसावात्मा महाप्राज्ञ न नश्यति न गच्छति, न नश्यति कदाचिच्च किं मुधा परितप्यसे। (102.18)

This state called the Aatman (the understanding ‘awareness-principle’), which is the greatest Knower of itself (is the Knowledge-essence of itself) does not perish; nor does it move!

When it never ever perishes, why do you worry for no reason (for, you are ‘That’ alone)?

विशीर्णेऽभे यथा वातः शुष्केऽब्जे षट्पदो यथा यात्यनन्तपदं व्योम तथात्मा देहसंक्षये। (102.19)

If the cloud dissolves off, the winds fill the infinite sky.

If the lotus fades, the bees float in the infinite sky. So does the Aatman when the body is destroyed.

(As the Aatman you never perish, only the false idea of the ‘body-I’ perishes.)

संसारेऽस्मिन्विहरतो मनोऽपि हि न नश्यति ज्ञानाग्निना विना, जन्तोरात्मनाशे तु का कथा। (102.20)

For a person wandering in this worldly-existence, even the ‘mind’ does not get destroyed if there is no ‘fire of Knowledge’ to burn it (for he goes through countless dream existences for long, with that alive-mind)!

How can the Aatman perish then!?

यः कुण्डबदरन्यायो यो घटाकाशयोः क्रमः स्थितिर्देहात्मनोः सैव सविनाशाविनाशयोः। (102.21)

The relationship between the body and the Aatman is the relationship between the perishable and non-perishable principles; and is like the relationship between the ‘plant and the hole dug in the ground’ (plant is not destroyed), or the relationship which is between the ‘pot and the pot-space’ (space is not destroyed).

बदरं हस्तमायाति यथा स्फुटति कुण्डके आत्मा गगनमायाति तथा चलति देहके। (102.22)

If the hole is broken, the plant comes to the hand; the inner essence of Aatman also attains the empty (Chit) expanse, if the body goes off. When the pot is destroyed, the pot-space remains as the space around. The embodied Aatman remains unaffected by the decaying body, in a similar manner.

कुम्भे गच्छत्यकुम्भत्वं कुम्भाकाशो यथाम्बरे तिष्ठत्येवमयं क्षीणे देहे देही निरामयः। (102.23)

When the pot is destroyed, the pot-space remains as the space around.

The embodied Aatman remains unaffected by the destruction of the body, in a similar manner.

मनोदेहो हि जन्तूनां देशकालतिरोहितः, मुहुर्मृतिपटाच्छन्नः, शठे किं परिदेवना। (102.24)

The ‘mind-body’ of the creatures is bound by time and place.

It repeatedly gets covered by the shroud of death.

Why waste your time worrying about that cheat (called the mind)?

(Death is never experienced by anyone as such even if he is an ignorant person.

Others see only the cessation of the body-functions, and call it as death.)

देशकालतिरोधाने मूढोऽपि मरणे नरः किं बिभेति महाबाहो नेह पश्यति कश्चन। (102.25)

Hey mighty armed! Does even an ignorant person have to fear death at the time of death, when it is just the cessation of the time and place frames he was used to till then?

No one sees death ever(or experience death or cessation of oneself ever)!

(Death is just the cessation of one drama of the perceived; and another drama instantly is produced by the mind at that very place. It never stops perceiving. You are the mighty one who has conquered all the Vaasanaas; why will you cease to exist after the mind-cheat has died?)

अतस्त्वं वासनां राम मिथ्यैवाहमिति स्थितां त्यज पक्षीश्वरो व्योमगमनोत्क इवाण्डकम्। (102.26)

Therefore O Rama, discard the Vaasanaa which exists as the ‘I’, the unreal phenomenon (bound to the body-identity), like the Lord of the birds (as a fledgeling) discards his egg-shell when intent on flying into the sky.

AVIDYAA - ABSENCE OF KNOWLEDGE

(Avidyaa exists because of lack of Vichaara.)

एषा हि मानसी शक्तिरिष्टानिष्टनिबन्धनी अनयैव मुधा भ्रान्त्या स्वप्नवत्परिकल्पना। (102.27)

‘This lady’ (Avidyaa) is the power of the mind; she firmly binds one to likes and dislikes.

Because of her alone, the dream-like conception rises through delusion.

अविद्यैषा दुरन्तैषा दुःखायैषा विवर्धते अपरिज्ञायमानैषा तनोतीदमसन्मयम्। (102.28)

This lady called 'Avidyaa' is extremely harmful. She keeps on growing, only for giving more pain. Unrecognized by any one, she spreads out this unreal phenomenon called the world.

एषा तुच्छवदाकाशं तुषारमलिनं यथा परिपश्यति विभ्रान्ता स्वरूपस्य स्वभावतः। (102.29)

She covers the mind and makes one get deluded about one's true nature, like the sky is perceived as wretched and dark (and makes one confused), when covered by the surrounding fog.

असदेवेदमारम्भमन्थरं सदिवोत्थितं कल्पितं जगदाभोगी दीर्घस्वप्न इवैतया। (102.30)

This 'unreal phenomenon' gets churned by her to rise up as if real.

She alone creates the conception of the entire world like a lengthy dream.

भावनामात्र एवास्याः स्वरूपं कर्तृतां गतं जगन्नामाविलं चक्षुर्योम्नि बिम्बरुचामिव। (102.31)

Being of the nature of imagination only, she causes this foul play called the world, like the infection in the eye makes one see 'spheres of luster' in the sky.

लयमस्याः स्वरूपं त्वं नय राम विचारणाद्यथा हिमशिलायास्तु तपनाद्विवसाधिपः। (102.32)

Dissolve her nature, O Rama, through proper analytical thinking, like the 'Lord of the day' (Sun) melts the rock made of snow.

हिमाभावार्थिनोऽर्कस्य स्वोदयेनेप्सितं यथा सिद्ध्येदेवं विचारेण मनोनाशार्थिनोऽर्थितम्। (102.33)

When one desires the snow to be removed, the very rising of the Sun fulfils that desire (without any effort by him). Similarly the desire to destroy the mind gets fulfilled through analytical thinking.

अविद्यासंप्रबुद्धा हि विततानर्थदुर्गमा नानेन्द्रजालकलनां शम्बरो हेम वर्षति। (102.34)

When Avidyaa is not awake (as Vidyaa), she stays harmful and unconquerable, and Shambara the sorcerer showers (unreal) gold, exhibiting his various magical talents.

(A Jeeva who is not given to Vichaara is asleep as Avidyaa-form, and is lost in the unreal state of the world with its various attractions. If he is awake as Vidyaa-form through the practice of Vichaara, then he is no more fooled by the realness of the world.)

KILL THE MIND WITH THE MIND ITSELF, THROUGH VICHAARA PROCESS

स्वविनाशक्रियां चैतां मन एव करोत्यलं, मनो हि ह्यात्मवधं नाम नाटकं परिनृत्यति। (102.35)

The mind itself is capable of bringing about its own destruction.

The mind alone enacts the drama of self-destruction.

आत्मानमीक्षते चेतः स्वविनाशाय केवलं, न हि जानाति दुर्बुद्धिर्विनाशं प्रत्युपस्थितम्। (102.36)

The mind analyzes its own nature to get destroyed in the end. This wicked fool of the mind does not know the destruction waiting at the end of Self-enquiry!

स्वयं संकल्पमात्रेण स्वविनाशदृशामिदं मनः संसाधयत्याशु क्लेशो नात्रोपयुज्यते। (102.37)

By its own will, it brings about the scene of its destruction fast.

There is no cause for apprehension at all, here!

स्वसंकल्पविकल्पांशं विवेकोपहितं मनः संत्यज्य रूपमाभोगि करोत्यात्मावबोधनम्। (102.38)

The 'mind endowed with discrimination' discards its defective nature of conception completely, and brings about the enlightenment of the Aatman!

महोदयो मनोनाशो महोच्छेदस्य तूदयः, मनोनाशे प्रयत्नं त्वं कुरु मा मनसो जवे। (102.39)

The greatest achievement is 'mind-destruction'. It brings about the complete destruction of sufferings. So make effort to destroy the mind, O Rama, not for its growth through outward actions.

(Any action like meditation, penance, worship etc act as the seed for mind-existence.

Vichaara alone destroys the mind completely, like burning off the seed once and forever.)

अविरलसुखदुःखवृक्षखण्डे विषमकृतान्तमहोरगे वनेऽस्मिन्
 प्रभुरिदमखिले विवेकहीनं सुभग मनो महदापदेकहेतुः। (102.40)

Subhaga!

In this forest, with the abundant trees of pains and pleasures growing wildly all around,
 with the deadly serpent of death moving about in stealth,
 the foolish mind which has no discrimination (Viveka) acts as the Lord of all,
 bringing about endless calamities.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम
 स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरैश्च सहाजगाम॥

When the Sage was speaking these words, the day ended; the sun (ina) set;
 the assembly saluted the Sages and went to complete the sacred bath for attending to evening rites;
 and as the night ended, they all returned along with the rays of the sun.