

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART NINE

(SAGE BHUSHUNDA, THE CROW - 4)

[THE STABLE STATE THAT IS DEATHLESS]

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

Vasishta spoke (to Rama)

अथासौ वायसश्रेष्ठो जिज्ञासार्थमिदं मया भूयः पृष्ठो महाबाहो कल्पवृक्षलताग्रके, चरतां जगतः कोशे व्यवहारवतामपि कथं विहगराजेन्द्र देहं मृत्युर्न बाधते।

Hey Rama, the mighty-armed! Then that noble crow was again questioned by me like this on the top of that Kalpa tree. "Even when you are moving and are active in the world-hollow, hey king of birds, how is it that you are not affected by death?"

## भुशुण्ड उवाच

Bhushunda spoke

जानन्नपि हि सर्वज्ञ ब्रह्मजिज्ञासयेव मां पृच्छसि प्रभवो नित्यं भृत्यं वाचालयन्ति हि।  
तथापि यत्पृच्छसि मां तत्ते प्रकाशयाम्यहं आज्ञाचरणमेवाहुर्मुख्यमाराधनं सताम्।

Brahman! You are an all-Knower; and you know everything already. Yet you are asking me like this as if wanting to know more from me. The masters always are amused by making the servants talk.

Even then, I will answer your question as per your wish.

The obeying of the orders alone is said to be most important worship offered to the noble.

## AVOIDING DEATH

दोषमुक्ताफलप्रोता वासनातन्तुसन्ततिः हृदि न ग्रथिता यस्य मृत्युस्तं न जिघाम्सति।

*(Death is just a conception introduced by the mind, as a convenient break, to continue the endless process of Vaasanaa-fulfilment. As long as Vaasanaas of any sort bind you, death becomes inevitable, since Vaasanaas need conceptions of newer bodies for their complete fulfilment.)*

Death does not attack him, whose heart is not thickly braided by the successive strings of Vaasanaas threaded through the pearls of faults (impurities of attachments, likes, dislikes, arrogance etc).

निःश्वासवृक्षक्रकचाः सर्वदेहलताघुणाः आधयो यं न भिन्दन्ति मृत्युस्तं न जिघाम्सति।

*(Anxieties and apprehensions that cloud the mind at all times, destroy the body slowly, and death becomes inevitable.)*

Death does not attack him, if a man is freed of all the mental afflictions which are the axes that cut off the body-tree, and which are the termites that are stuck all over the body-creeper.

शरीरतरुसर्पौघाश्चिन्तार्पितशिरःफणाः आशा यं न दहन्यन्तमृत्युस्तं न जिघाम्सति।

*(Desire is another name for restlessness; and the longings and disappointments one nurtures also kill the body slowly.)*

Death does not attack him, whom the 'desires' that are like the hosts of serpents with the hoods of worries living inside the hollow of the body-tree, do not burn off the body-tree from the inside itself by their fiery breaths.

रागद्वेषविषापूरः स्वमनोबिलमन्दिरः लोभव्यालो न भुङ्गते यं मृत्युस्तं न जिघाम्सति।

*(Desires when become out of control, turn into greed which in turn rises as fear, hatred, anger, wickedness etc.)*

Death does not attack him, whom the 'serpent of greed' which is filled with the poison of attachment and hatred, and lives inside one's own hollow of the mind, does not bite.

पीताशेषविवेकाम्बुः शरीरांभोधिवाडवः निर्दहति यं कोपस्तं मृत्युर्न जिघाम्सति।

*(When the desires are not fulfilled, then it leads to frustration and anger, and ends up in wrong actions.)*

Death does not attack him, whom the 'anger', the Vaadava fire residing inside the body-ocean, does not burn off, by evaporating away all the waters of discrimination.

यन्त्रं तिलानां कठिनं राशिमुग्रमिवाकुलं यं पीडयति नानङ्गस्तं मृत्युर्न जिघाम्सति।

*(The youth which has the intellectual potential to understand any abstract topic, is wasted away in passion-filling endeavours, and a man later lives with an ailing body and ageing problems only.)*

Death does not attack him, whom the 'Manmatha (passion)' the powerful seed-crushing machine, does not crush off like the heap of oil seeds (and leaves back the residue of a man removed of all essence.)

एकस्मिन्निर्मले येन पदे परमपावने संश्रिता चित्तविश्रान्तिस्तं मृत्युर्न जिघाम्सति।

*(The only way to conquer death is to rid the mind of all desires, anxieties, hatred etc, and engage oneself in the thought of Reality.)*

Death does not attack him, who has obtained the quiescent state of the mind by remaining in the supremely sacred taintless single state of the self.

वपुः खण्डाभिपतितं शाखामृगमिवोदितं न चञ्चलं मनो यस्य तं मृत्युर्न जिघाम्सति।

*(Desire rises up suddenly without any pre-warning, and later destroys the body also by its continuous jumping around, and a man lives with an ailing mind and ailing body till death.)*

Death does not attack him, whose mind is not restless like the monkey which suddenly enters the flower garden of the body and creates havoc.

THE MIND THAT IS ESTABLISHED IN THE SELF-STATE

एते ब्रह्मन्महादोषाः संसारव्याधिहेतवः मनागपि न लुम्पन्ति चित्तमेकं समाहितम्। आधिव्याधिसमुत्थानि चलितानि महाभ्रमैः न विलुम्पन्ति दुःखानि चित्तमेकं समाहितम्।

These hey Brahman, are the great faults that give rise to the disease of the worldly existence.

They do not in the least affect the mind which is established in the self-essence.

The sufferings which rise out of mental and physical afflictions, and which increase through thick delusions, do not shatter the mind which is established in the self-essence.

नास्तमेति न चोदेति न संसृतिर्न विस्मृतिः न सुप्तं न च जाग्रत्स्याच्चित्तं यस्य समाहितम्। अन्धीकृतहृदाकाशाः कामकोपविकारजाः चिन्ता न परिहिंसन्ति चित्तं यस्य समाहितम्। न ददाति न चादत्तेन जहाति न याचते कुर्वदेव च कार्याणि चित्तं यस्य समाहितम्।

*(Why and how does a man established in self-essence become deathless?)*

He whose mind is established in the self-essence does not sink (in pain), does not rise (in joy), has no worldly connection (no attachments), has no forgetfulness (of the Self), does not sleep (is not dormant with Vaasanaas), and is not awake (to the reality of the world).

Worries which darken the space of the mind by turning into the ugly contours of desire and anger, do not harass a man whose mind is established in the self-essence. *(He has no real involvement within about anything or anybody, even when busily engaged in all the actions outwardly.)* A man, whose mind is established in the self-essence, does not give, does not accept, does not reject, does not beg when engaged in the allotted duties of the life. *(All these actions, on the other hand, are done by the ignorant man with only the idea of benefit for himself and his family.)*

ये दुरर्था दुरारम्भा दुरुणा दुरुदाहताः दुष्क्रमास्ते न कृन्तन्ति चित्तं यस्य समाहितम्।

Those wrong actions which have wrong purposes (desire fulfilments), wrong beginnings (beset by anxieties and selfishness), wrong characteristics (hatred, attachments), wrongly spoken (rude and hurting), do not torment the mind which is established in the self-essence.

आभान्ति विपुलार्थानि महान्ति गुणवन्ति च सर्वाण्येवानुधावन्ति चित्तं यस्य समाहितम्।

All that shine as great achievements, all that is noble, all that is renowned as good, all these rush towards the mind which is established in the self-essence.

TURN THE MIND TOWARDS THE SELF-STATE

यदुदकहितं सत्यमनपायि गतभ्रमं दुरीहितदृशोन्मुक्तं तत्परं कारयेन्मनः।

One should engage the mind in that (Self-state), which is conducive to one's welfare in the later stage; which is real; which does not disappear; which is not due to delusion; and which is free of the purpose of fulfilment of sense-pleasures.

यददृष्टमशुद्धेन चित्तवैधुर्यदायिनः अनेकत्वपिशाचेन तत्परं कारयेन्मनः।

One should engage the mind in that (Self-state), which lies beyond the domain of the vampire called 'manifoldness', which makes the Chitta to move away from the goal of 'Truth-vision', and which is unholy (since it cannot exist in the sacred presence of the self-state).

आदौ मध्ये तथान्ते च चिराय परमोचितं यच्चारु मधुरं पथं तत्परं कारयेन्मनः ।

One should engage the mind in that (Self-state), which is the most befitting state bestowing bliss in the beginning, middle and also at the end; which is beautiful, sweet, and good for one's welfare (unlike the sense objects).

यदनन्तं मनःपथं तथ्यमाद्यन्तमध्यगं समस्तसाधुभिर्जुष्टं तत्परं कारयेन्मनः ।

One should engage the mind in that (Self-state), which is endless, which cures the mind in the end of all miseries; which is a true experience of bliss in the beginning, middle and end; and which is sought by all the noble ones.

यद्बुद्धेः परमालोकमाद्यं यदमृतं परं यदनुत्तमसौभाग्यं तत्परं कारयेन्मनः।

One should engage the mind in that (Self-state), which is the vision beyond the grasp of the intellect; which is the source of the intellect also, which is supreme nectar that bestows immortality; and which is the most excellent prosperity that one can aspire for.

SELF-STATE ALONE THE MOST STABLE AND AUSPICIOUS STATE

सामरासुरगन्धर्वे सविद्याधरकिन्नरे ससुरस्त्रीगणे स्वर्गे न किञ्चित्सुस्थिरं शुभम्।

Nothing so stable and auspicious like that (Self-bliss) is found in the heaven populated by the immortals, or in the worlds owned by the Asuras with their sorcery-talents, or the world of Gandharvas abounding in pleasures of the finest sort, or the worlds of Vidyaadharas and Kinnaras, or the heavenly gardens crowded by the group of heavenly damsels. सतरौ सनराधीशे सपर्वतपुरव्रजे साम्बुधौ भूतले तात न किञ्चिच्छोभनं स्थिरम्।

Nothing so stable and auspicious like that (Self-bliss) is found in any part of the earth that is filled with trees, kings, mountains, cities and oceans, hey Brahman!

सनागे सासुरव्यूहे सासुरस्त्रीगणे तथा समस्त एव पाताले न किञ्चिच्छोभनं स्थिरम्।

Nothing so stable and auspicious like that (Self-bliss) is found in the entire nether-world that is filled with the Naagas (serpent-clan), army of Asuras and groups of Asura damsels.

सस्वर्गे ससुरालोके सपाताले सदित्कटे जगत्यस्मिन्स्तु सर्वस्मिन्न किञ्चिच्छोभनं स्थिरम्।

Nothing so stable and auspicious like that (Self-bliss) is found anywhere in this entire world-phenomenon that contains the heaven, the world of Suras, the nether world, and the boundaries of limitless directions.

आधिव्याधिविलोलासु दुःखीघवलितासु च क्रियासु नित्यतुच्छासु न किञ्चित्सुस्थिरं शुभम्।

Nothing so stable and auspicious like that (Self-bliss) is found in the day to day life of worthless actions (and their results) accompanied by mental and physical afflictions, and surrounded by hosts of miseries.

तरलीकृतचित्तासु हृदयानन्दिनीषु च चित्तासु धीविकारासु न किञ्चित्सुस्थिरं शुभम्।

Nothing so stable and auspicious like that (Self-bliss) is found in the minds engaged in (uncontrolled) thinking processes, or in the ever vibrating minds feeling happy in just (worthless) ideas.

हृत्क्षीरोदकसस्पन्दमन्दरेषु चलेष्वपि स्वसंकल्पविकल्पेषु न किञ्चित्सुस्थिरं शुभम्।

Nothing so stable and auspicious like that (Self-bliss) is found in the various modes of wants and aversions that are produced out of the 'ever churning Mandara mountain' in the 'mind- milk ocean'.

अनारतागमापायपरास्वसिशिरास्वपि चित्राकारासु चेष्टासु न किञ्चित्सुस्थिरं शुभम्।

Nothing so stable and auspicious like that (Self-bliss) is found in the varied actions of the senses which keep on vanishing even as they keep appearing, and also keep hurting like the sharp edge of the sword.

THE EXCELLENT STATE OF QUIESCENCE

न वरमेकमहीतलराजता न च वरं विबुधामररूपता न च वरं धरणीतलनागता स्थितिमुपैति हि यत्र सतां मनः।

The sovereign emperor-ship of the earth, or the life of an immortal in heaven, or the life of a Naaga under the earth, is not greater than that quiescent state of the Self where the mind of the knower remains established.  
न वरमाकुलशास्त्रविचारणं न च वरं परकार्यविवेचनं न च वरमग्र्यकथाक्रमवर्णनं स्थितिमुपैति हि यत्र सतां मनः।

The talent of analysing the fourteen types of learning, or the capability of perfectly analysing the actions done by others, or the flair for narrating 'principal stories like Bhaarata' methodically, is not greater than that quiescent state of the Self where the mind of the knower remains established.

न वरमाधिमयं चिरजीवितं, न च वरं मरणं दृढमूढता, न च वरं नरको न च विष्टपं, स्थितिमुपैति हि न क्वचिदाशयः।

*(Are you happy that your life has been extended by the medical miracles and technology wonders?*

*But are you free of anxieties even for a second? Are you really happy as referred to by the word 'happiness'?)*

What is a long life span if it is only filled with anxieties and apprehensions?

*(Are you happy that some fine day it will all be over with and you will rest in peace at death?)*

What quietness is attained at death where no thinking is ever possible and one lies inert?

*(Are you happy about the other worlds you will reach at least after the death?)*

What is a hell or a heaven attained after the death also (since they are also some short-lived experiences only)?

The true restful state is nowhere to be found in all these!

इति विविधजगत्क्रमाः समस्ताः खलु मतिमूढतया नरस्य रम्याः चलतरकलनाहिते पदार्थकथमुपयान्ति चिरस्थितिं महान्तः।

All these states that are sought for in this world appear pleasing because of man's foolishness only.

How can the noble ones attain a stable state in any object which even when owned keeps dissolving only?