

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पुस्तकवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FORTY THREE

[STORY OF SHIKHIDHVAJA AND CHUDAALAA – 2]
[WEIRD SONG OF CHUDAALAA]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who 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

दिनानुदिनमित्येषा स्वात्मरामतया तया नित्यमन्तर्मुखतया बभूव प्रकृतिस्थिता।

नीरागा निरुपासङ्गा निर्द्वन्द्वा निःसमीहिता न जहाति न चादते प्रकृताचारचारिणी।

Day by day, by constant repetitive practice of Vichaara, by making effort to rise the level of dispassion towards everything, always staying as the quiet state of witness in all her actions and thought processes, always turning inward through self-awareness, she reached a state where she was always in the Aatman state without effort, and her self-awareness became her natural state (like the ego-state is the natural state of the ignorant). She was not attracted towards pleasures anymore. She avoided company. She saw no duality. She had no longing for any worldly object. She rejected nothing that came her way, nor sought anything; and just acted the right way in each situation, and did whatever action had to be done at any time.

परितीर्णभवाम्भोधिः शान्तसंदेहजालिका परमात्ममहालाभपरिपूर्णान्तरात्मना

विश्रान्ता सुचिरं श्रान्ता घनलब्धपदान्तरे सर्वोपमातीतया जगामाव्यपदेश्यताम्।

She had crossed over the ocean of Bhava; retained no doubts about anything; felt fulfilled by the great gain of the knowledge of the Reality as the self; felt restful in the supreme state of dense bliss, after a long time of delusion-state. Since no other state can be compared to her state, there are no words to describe her state.

इति सा भामिनी तस्य चूडाला वरवर्णिनी स्वल्पेनैव हि कालेन ययौ विदितवेद्यताम्।

यथायमागतः कश्चिज्जागतः स्पन्दविभ्रमः तथा विलीयते सर्वं तत्त्वज्ञानवति स्वयम्।

In this manner, that beautiful lady of fair hue attained the knowledge of that which is to be known, within a short time itself through intense Vichaara process itself, without taking recourse to any Mantra chanting or ascetic practices. This delusion namely the belief in the world-phenomenon as an independent absolute reality which rises by the lack of right knowledge, dissolves off instantly when the knowledge of the truth is realized (like the snake seen in the rope instantly vanishing off when the rope alone is seen).

अदृष्टसकले शान्ते पदे विश्रान्तिमेत्य सा रराज शरदच्छाभ्रमालेव गतसंभ्रमा।

Chudaalaa now rested in the quiescent state where she could always have the vision of the undivided reality even amidst the duality-state of the world; and shone like the garland of white clouds seen in the autumn sky.

अनाकुला समालोकमसंबन्धात्मनात्मनि जरद्रवीव शैलाग्रं सतृणं प्राप्य संस्थिता।

Having no more apprehensions, equally witnessing all the three states as the shine of the Aatman, yet unaffected by any of them, she remained happy like the old cow, which suddenly finds herself on the mountain peak with abundant supply of grass and water.

(The huge mountain is there which even young cows find it difficult to climb. Whereas, one old cow just grazing slowly the mountain grass here and there, suddenly finds herself on the peak of the mountain, where water and grass are found in abundance.

The state of realization was attained by her without any strain, by just engaging in intense Vichaara process, whereas Rishis doing penance in the forest also fail to get that knowledge even after rigorous practice of asceticism.)

स्वविवेकघनाभ्यासवशादात्मोदयेन सा शुशुभे शोभना पुष्पलतेवाभिनवोद्रता।

She had just taken to the right method of Vichaara with discrimination, and did not rest till she found the answer for her questions. And once she found the answers, she did not stop at just intellectual fulfillment, but practiced Vichaara again and again each and every moment and settled back in the original state of Aatman. Now she was always alert as the Aatman, when even engaged in her duties as a queen.

However, there was a marked change in her conduct and behavior.

There was a unique beauty that shone from her that surpassed her physical beauty.

That beautiful lady shone forth like a creeper that was filled with fresh blossoms of flowers.

अथ तामनवद्याङ्गीं कदाचित्स शिखिध्वजः अपूर्वशोभामालोक्य स्मयमान उवाच ह।

ShikhiDhvaja noticed this change in Chudaalaa of blameless beauty and wondered at her fresh beauty which he had never observed in her in the past. He smiled at her affectionately, and spoke like this.

शिखिध्वज उवाच
ShikhiDhvaja spoke

भूयो यौवनयुक्तेव मण्डितेव पुनःपुनः अधिकं राजसे तन्वि जगद्राजवती यथा। प्रपीतामृतसारेव लब्धा लभ्यपदेव च आनन्दपूरपूर्णव राजसे नितरां प्रिये। उपशान्तं च कान्तं च दधाना सुंदरं वपुः अभिभूयेन्दुमायासि श्रियं कामपि कामिनि। अभोगकृपणं शान्तमूर्जितं समतां गतं गंभीरं च प्रशान्तं च चेतः पश्यामि ते प्रिये। तृणीकृत्य त्रिभुवनं पीताखिलजगद्रसं अनन्तोड्डामरं सौम्यं मनः पश्यामि ते प्रिये। न केनचिन्महाभागे विभवानन्दवस्तुना चेतस्तव तुलामेति मरुक्षीराब्धिसुंदरम्। तैरेव बालकदलीमृणालाङ्कुरकोमलैः अङ्गैः स्थितिमनुपप्राप्तैर्वृद्धिं यातेव लक्ष्यसे। तथा तेनैव तेनैव संनिवेशेन संस्थिता अन्यतामुपयातासि लतेव ऋतुपर्यये। किं त्वया पीतममृतं प्राप्तं साम्राज्यमेव वा अमृत्युमेव संप्राप्ता प्रयोगायोगयुक्तितः। राज्याच्चिन्तामणोर्वापि त्रैलोक्याद्वा त्वाधिकं अप्राप्तं किमनुप्राप्तं नीलोत्पलविलोचने।

Hey slender lady! How is it that you are looking nowadays fresh and joyous as if you have attained the youth state once again; and are shining with more charm as if the entire world is bathed by your luster itself?

Your look extremely happy and peaceful nowadays. You shine excessively as if you have consumed nectar, as if you have attained the highest state, as if you are overflowing with the flood of bliss.

What makes you so happy, my beloved?

Having a beautiful form surpassing even the moon, you look more attractive and appeasing nowadays with some enrichment beyond my understanding.

Beloved! I observe that your mind is disinterested in pleasures of the senses.

And this disinterest is not due to any depression or mental pressure; so I observe.

You seem more peaceful; are in proper rational conduct also; your mind is in the state of equanimity; is quiescent and profound by nature. You are not avoiding the pleasures because of any depression or anxiety. You are always calm and have a well-controlled behavior always.

Beloved! I observe your mind to be in a state of quietness par excellence, as if the whole world has become worthless like a straw-piece; as if your mind is so satisfied that it has drunk all the tasty waters of the world, and needs nothing more from anything else.

Hey noble woman! Your mind is in such a state of joy which cannot be attained by any object of joy that is available in this world; so you present yourself nowadays! It looks all dried up as if it has no desire for any object; but is overflowing with some unique joy like an overflowing milk ocean; and indeed is beautiful, and makes your company more pleasing than before.

You are of the same body, and have not changed your physical looks. You still look the same with your limbs delicate like the sprouts of the tender plantain and lotus roots; yet you look more beautiful than before! How is it so?

Though everything looks the same in you, you seem to have become different like an enlivened creeper after the winter has passed away.

What has happened to you? What magic potion has changed you like this?

Have you consumed the nectar of the heaven? Have you acquired a kingdom by yourself?

Have you conquered death by consuming some magical potion or through some magical chants or through some mysterious Yoga practice?

Hey beautiful lady with the eyes blooming like blue lotuses!

What have you acquired that is worthier than the kingdom, or wish-fulfilling Chintaamani gem, or the ownership of the three worlds?

चूडालोवाच
Chudaalaa spoke

(Chudaalaa in her playful way explained her realized state in the form of riddles, which the king was unable to comprehend, since he was not into abstract thinking like her.)

नाकिंचित्किंचिदाकारमिदं त्यक्त्वाहमागता नकिंचित्किंचिदाकारं तेनास्मि श्रीमती स्थिता। (न अकिंचित् किंचित् आकारं इदं त्यक्त्वा, अहं आगता न किंचित् किंचित् आकारं, तेन अस्मि श्रीमती स्थिता।)

(The word 'Kimchit' is used by her in various ways. 'Kimchit' means something; it is sometimes also used as a derogatory term to denote the worthlessness of an object.)

(The ego and the ego-based world are one in essence and are worthless (just something nonsense). I have renounced them both completely. This ego-state is not the Reality state of the self. Reality state of the self is only really some worthy thing that one has to achieve renouncing every other something. Therefore I have to renounce 'this useless something' to achieve 'that worthy something'.)

(After all, a girl has to remove her previous adornments and has to wear new adornments to look more beautiful and fresh; and Chudaalaa had removed her previous make-up and changed into newer make-up.)

The previous form of mine (ego) was not beautiful and it was just something worthless (Kimchit). It was not 'not something'. (It was not the Aatman which is not anything that can be grasped). So I have renounced it fully. I have now a beautiful form which is really something (unique) which is not something (worthless). That is why I am charming and beautiful.

(‘The previous ego-state is just some thing that can be grasped by the mind, the senses and the intellect. That which I have attained is not some thing that can be grasped by these tools of perception. I had to renounce all this that belong to the perceived; and attain that which is bereft of the perceived. This is really some thing (real) and not that thing which is not anything (as real). If this thing is there; then that thing which is not any thing cannot be attained. Therefore I had to renounce this form of mine and own that form as mine. This change alone has added to my beauty.’ She is talking about the ego-based self which she discarded and the true self-state she is in now. In the ordinary sense, it is as if she is talking about her ornaments, dresses and cosmetics. It is as if she is saying- ‘Oh I changed my looks completely! I thought the previous looks of mine were unbecoming and so discarded all the ornaments and decorations connected to those looks; and am donning something else as mine; but is not any decoration at all and is not made of ornaments also.’)

इदं सर्वं परित्यज्य सर्वमन्यन्मयाश्रितं यत्तत्सत्यमसत्यं च तेनास्मि श्रीमती स्थिता।

(I have thrown off all my previous adornments and have donned new adornments which are completely different.)

I have completely renounced all this and taken shelter in something else which is all, which is true and also false. That is why I am charming and beautiful.

(I have renounced all this (conception-state of division and delusion) completely, and taken shelter in some other thing which itself is all (as their very essence); which is real (as Chit) and unreal (as the world). That alone has added to my beauty.)

यत्किंचिद्यन्न किंचिच्च तज्जानामि यथास्थितं यथोदयं यथानाशं तेनास्मि श्रीमती स्थिता।

(I have solved a difficult riddle; and know a secret which not many know of!)

I know that which is some thing very very real, and which is not something that is false and non-existent. I know the secret of how this false thing stays, how it rises and how it vanishes. That is why I am charming and beautiful.

भोगैरभुक्तैस्तुष्यामि भुक्तैरिव सुदूरगैः न हृष्यामि न कुप्यामि तेनास्मि श्रीमती स्थिता।

(What is the object that gives me so much joy?

I enjoy all these objects without even glancing at them and by keeping them far itself!)

Actually I feel so joyous by not enjoying any of the pleasure objects, as if enjoying them if they are at a distance also and not in my contact. I do not feel excited by their presence or irritated by their absence. That is why I am charming and beautiful.

एकैवाकाशसंकाशे केवले हृदये रमे न रमे राजलीलासु तेनास्मि श्रीमती स्थिता।

आत्मन्येव तिष्ठामि ह्यासनोद्यानसद्मसु न भोगेषु न लज्जासु तेनास्मि श्रीमती स्थिता।

I am not sad or unhappy by keeping away the objects of pleasures.

I am happy to be in my own company in the absence of everything and enjoy within myself in my heart-expanse staying alone; and do not feel any joy in the royal sports.

I do not stay alone as a physical body; but am always alone even in the midst of the crowd.

Of course I move about in the gardens, have to sit on soft seats spread out with flowers, and have to move about in the palace engaged in so many works, and have to come in contact with the so-called pleasure-objects also. But in all these places, I never swerve from the Aatman-state and do not get affected by the objects and the people that surround me always (for I am always in the witness state).

I never see any enjoyment in any object even if I have to be in their contact.

I never miss them also, if any such comfort is absent also.

That is why I am charming and beautiful.

जगतां प्रभुरेवास्मि न किञ्चिन्मात्ररूपिणी इत्यात्मन्येव तुष्यामि तेनास्मि श्रीमती स्थिता।

What do I own? I own everything! I am the ruler of the entire world!

I am not just this worthless shape of a female donning a crown!

I am so happy to be my own self at last! That is why I am charming and beautiful.

इदं चाहमिदं नाहं सत्या चाहं न चाप्यहं सर्वमस्मि न किञ्चिच्च तेनास्मि श्रीमती स्थिता।

Who am I? I am this what you see as your wife! I am not this also!

I am really there; not there also! I am everything; and not any thing also!

That is why I am charming and beautiful.

(I am this perceived phenomenon; yet I am not that also because I am division-less.

I am real. But I am beyond the concepts of real and unreal. So I am not real also.

I am everything that is perceived at all times. Yet I am empty of all and taintless.)

न सुखं प्रार्थये नार्थं नानर्थं नेतरां स्थितिं यथाप्राप्तेन हृष्यामि तेनास्मि श्रीमती स्थिता।

I do not hanker after joy, nor wish for any good thing or bad thing, or not any other change also.

I am happy in whatever I get. I do not seek or avoid anything.

That is why I am charming and beautiful.

तनुविद्वेषरागाभिः प्रजाभिः शास्त्रदृष्टिभिः रमे सह वयस्याभिस्तेनाहं श्रीमती स्थिता।

I of course have my own dear friends who are with me always.

The state where attraction and repulsion are both gone is my friend.

I have the truths of scriptures with me who always guide me in the right path.

Which other friend do I need? Because of their company only, I am charming and beautiful.

पश्यामि यन्नयनरश्मिभिरिन्द्रियैर्वा चित्तेन चेह हि तदङ्ग नकिञ्चिदेव पश्यामि तद्विरहितं तु न किञ्चिदन्तः

पश्यामि सम्यगिति नाथ चिरोदयास्मि।

My dear husband! When I see with the rays of my eyes, or through senses or through the mind, then I see nothing at all; without them also I see nothing inside; and yet my vision is very accurate and perfect.

That is why I am always in the same state of splendor.

वसिष्ठोवाच

Vasishta spoke

एवमात्मनि विश्रान्तां वदन्तीं तां वराननां अबुद्ध्वा तद्विरामर्थं विहस्योवाच भूपतिः।

When Chudaalaa with the lustrous face spoke like this from the established state of the Aatman, the king was unable to comprehend the meaning of her words. He laughed aloud and spoke like this.

शिखिध्वज उवाच
ShikhiDhvaja spoke

असंबद्धप्रलापासि बालासि वरवर्णिनि रमसे राजलीलाभी रमस्वावनिपात्मजे।

Fair-hued beauty! You are so childish even at this age! You are speaking out utterly nonsensical words. Princess! You want to amuse yourself in such childish games that befit your royals status! Anyhow, if it makes you happy, then you can enjoy such childish games of talking nonsensical riddles and amuse yourself. Yet you cannot make such idiotic statements like this and waste my time.

किञ्चित्कत्वा न किञ्चिद्यो गतो प्रत्यक्षसंस्थितं त्यक्तप्रत्यक्षसद्रूपः स कथं किल शोभते।

What is seen here only is real and so gets experienced, by one and all.

How can you speak contradictory to common experience?

If you have renounced this form which is perceived and have got some form that cannot be seen, then you have discarded this beautiful form of yours which is seen by all; then how can you look beautiful as some invisible emptiness?

भोगैरभुक्तैस्तुष्टोऽहमिति भोगान् जहाति यः रूपेवासनशय्यादीन्स कथं किल शोभते।

भोगाभोगे परित्यज्य खे शून्ये रमते तु यः एक एवाखिलं त्यक्त्वा स कथं किल शोभते।

वसनासनशय्यादीन्सर्वान्सन्त्यज्य धीरधीः यस्तिष्ठत्यात्मनैवैकः स कथं किल शोभते।

If one says that he is happy by not enjoying any pleasure and keeps them away, and discards the pleasures and comforts of the beds and couches as if irritated with the world, then how can he be feel happy?

Surely he has lost his mental balance!

If one completely renounces pleasures and all those things connected to them; but enjoys the empty expanse, and stays alone in solitude (like a ghost) renouncing everything, how can one be happy?

If one bravely faces all discomforts and gets rid of all good clothing, delicious foods, soft beds etc and remains alone with himself, how can he be happy? He is just disgusted with his life and must be acting weird! Are you in such a mood now?

नाहं देहोऽन्यथा चाहं नकिञ्चित्सर्वमेव च एवं प्रलापो यस्यास्ति स कथं किल शोभते।

यत्पश्यामि न पश्यामि तत्पश्याम्यन्यदेव यत् प्रलाप इत्यसंन्यस्य स कथं किल शोभते।

‘I am not this body or any other thing; I am not anything, and I am all’; if one goes on blabbering like this, how can he be happy?

‘What I see, I do not see; I see something else’; if one does not stop this prattle, how can he be happy?

तस्माद्बालासि मुग्धासि चपलासि विलासिनि नानालापविलासेन क्रीडामि क्रीड सुन्दरि।

Therefore my dearest, you are still childish in your ways; innocent; restless and playful.

You want to talk nonsense with me and amuse yourself! Play on, my beloved!

वसिष्ठोवाच
Vasishta spoke

प्रविहस्याट्टहासेन शिखिध्वज इति प्रियां मध्याह्ने स्नातुमुत्थाय निर्जगामाङ्गनागृहात्। कष्टं नात्मनि विश्रान्तो मद्बचांसि न बुद्धवान् राजेति खिन्ना चूडाला स्वव्यापारपराभवत्।

ShikhiDhvaja laughed uproariously and went away to finish his noon-time bathing.

Chudaalaa felt a little disappointed that the king had not attained the knowledge of the Aatman and could not understand her words properly. She got busy in her own works.