

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER 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

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.

CHAPTER EIGHT
SAGE BHUSHUNDA, THE CROW (4)

THE STABLE STATE THAT IS DEATHLESS

वसिष्ठोवाच

Vasishta spoke (to Rama)

अथासौ वायसश्रेष्ठो जिज्ञासार्थमिदं मया भूयः पृष्ठो महाबाहो कल्पवृक्षलताग्रके,
चरतां जगतः कोशे व्यवहारवतामपि कथं विहगराजेन्द्र देहं मृत्युर्न बाधते। (23.01,02)

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। (23.03)

तथापि यत्पृच्छसि मां तत्ते प्रकाशयाम्यहं आज्ञाचरणमेवाहुर्मुख्यमाराधनं सताम्। (23.04)

Brahman! You are an all-Knower; and you know everything already; yet you are questioning 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

[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.]

दोषमुक्ताफलप्रोता वासनातन्तुसंततिः हृदि न ग्रथिता यस्य मृत्युस्तं न जिघांसति। (23.05)

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).

[Anxieties and apprehensions that cloud the mind at all times, destroy the body slowly, and death becomes inevitable.]

निःश्वासवृक्षक्रकचाः सर्वदेहलताघुणाः आधयो यं न भिन्दन्ति मृत्युस्तं न जिघांसति। (23.06)

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.

[Desire is another name for restlessness; and the longings and disappointments one nurtures, also kill the body slowly.]

शरीरतरुसर्पौघाश्चिन्तापितशिरःफणाः आशा यं न दहन्त्यन्तर्मृत्युस्तं न जिघांसति। (23.07)

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.

[Desires when become out of control, turn into greed which in turn raises as fear, hatred, anger, wickedness etc.]

रागद्वेषविषापूरः स्वमनोबिलमन्दिरः लोभव्यालो न भुङ्क्ते यं मृत्युस्तं न जिघांसति। (23.08)

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.

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

पीताशेषविवेकाम्बुः शरीरांभोधिवाडवः निर्दहति यं कोपस्तं मृत्युर्न जिघांसति। (23.09)

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.

[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.]

यन्त्रं तिलानां कठिनं राशिमुग्रमिवाकुलं यं पीडयति नानङ्गस्तं मृत्युर्न जिघांसति। (23.10)

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).

[The only way to conquer death, is to rid the mind of all desires, anxieties etc, and engage oneself in the oneness of the self.]

एकस्मिन्निर्मले येन पदे परमपावने संश्रिता चित्तविश्रान्तिस्तं मृत्युर्न जिघांसति। (23.11)

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'.

[Desire raises up suddenly without any prewarning, and later destroys the body also by its continuous jumping around, and a man lives with an ailing mind and ailing body, till death.]

वपुःखण्डाभिपतितं शाखामृगमिवोदितं न चञ्चलं मनो यस्य तं मृत्युर्न जिघांसति। (23.12)

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। (23.13)

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 (Samaahitam).

आधिव्याधिसमुत्थानि चलितानि महाभ्रमैः न विलुम्पन्ति दुःखानि चित्तमेकं समाहितम्। (23.14)

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.

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

नास्तमेति न चोदेति न संस्मृतिर्न विस्मृतिः न सुप्तं न च जाग्रत्स्याच्चित्तं यस्य समाहितम्। (23.15)

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

अन्धीकृतहृदाकाशाः कामकोपविकारजाः चिन्ता न परिहिंसन्ति चित्तं यस्य समाहितम्। (23.16)

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.)

न ददाति न चादत्ते न जहाति न याचते कुर्वदेव च कार्याणि चित्तं यस्य समाहितम्। (23.17)

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 दुर्गुणा दुरुदाहताः दुष्क्रमास्ते न कृन्तन्ति चित्तं यस्य समाहितम्। (23.18)

Those wrong actions which have wrong purposes (desire-fulfilment), have wrong beginnings (beset by anxieties and selfishness), have wrong characteristics (hatred, attachments), are 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। (23.19)

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। (23.20)

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 the sense-pleasures'.

यददृष्टमशुद्धेन चित्तवैधुर्यदायिनः अनेकत्वपिशाचेन तत्परं कारयेन्मनः। (23.21)

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 पथ्यं तत्परं कारयेन्मनः। (23.22)

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.

यदनन्तं मनःपथं तथ्यमाद्यन्तमध्यगं समस्तसाधुभिर्जुष्टं तत्परं कारयेन्मनः । (23.23)

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

यदुद्धेः परमालोकमाद्यं यदमृतं परं यदनुत्तमसौभाग्यं तत्परं कारयेन्मनः। (23.24)

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। (23.25)

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। (23.26)

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। (23.27)

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 सदिकटे जगत्यस्मिंस्तु सर्वस्मिन्न किञ्चिच्छोभनं स्थिरम्। (23.28)

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 दुःखौघवलितासु च क्रियासु नित्यतुच्छासु न किञ्चित्सुस्थिरं शुभम्। (23.29)

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। (23.30)

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

हृत्क्षीरोदकसस्पन्दमन्दरेषु चलेष्वपि स्वसंकल्पविकल्पेषु न किञ्चित्सुस्थिरं शुभम्। (23.31)

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। (23.32)

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। (23.33)

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 वरमग्न्यकथाक्रमवर्णनं स्थितिमुपैति हि यत्र सतां मनः। (23.34)

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.

*(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'?)*

न वरमाधिमयं चिरजीवितं,

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?)

न च वरं मरणं दृढमूढता,

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?)

न च वरं नरको न च विष्टपं,

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

स्थितिमुपैति हि न क्वचिदाशयः। (23.35)

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

इति विविधजगत्क्रमाः समस्ताः खलु मतिमूढतया नरस्य रम्याः

चलतरकलनाहिते पदार्थे कथमुपयान्ति चिरस्थितिं महान्तः। (23.36)

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?