

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM [DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF **OF** **NIRVAANA PRAKARANAM**

SIXTH SECTION
'THE NIRVAANA STATE'

PART TWENTY ONE
['DESIRELESSNESS' IS 'NIRVAANA']

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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 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

बालचिन्ता पुरोव्योम्नि न किञ्चिदपि मे यथा तथेदं तत्त्वतो विश्वं सत्यं तु शिशुचेतसि।

A ghost, which is imagined by the foolish child in the empty sky in front of him, is not at all there, for the grown-up man. Similarly for me (Vasishta), this perceived world is not existent at all. This world exists as real for the ignorant immature minds only.

अरूपालोकमननं शिलापुत्रकसैन्यवत्रूपालोकमनस्कारा भान्ति कैवात्र विश्वता।

रूपालोकमनस्कारसारश्चिन्मात्रतां विना न लभ्यतेऽसावापरं व्योमेवात्र क्व विश्वता।

(A child can see an army of soldiers, elephants, horses etc, in the stones that he collected for his play. Can an adult be fooled by those shapes?)

An adult cannot see the 'make-believe' army made of varied shapes of the 'grind-stones' as real; so also, the images captured by the senses, and the narratives construed by the mind, are not real for the Knower.

Where does the 'world-state' shine at all, except as proved by the lies of the mind?

Even then, the 'understanding' of the images captured by the senses, and the narratives construed by the mind, cannot be obtained without the presence of consciousness (the understanding power of the Self).

Everything is just some 'knowledge-form' that shines forth from the 'Knowing' state.

Everything that is seen as the perceived, is just some 'information-set' produced by the senses and explained by the mind; and is of the nature of emptiness only. Where is the perceived world for the knower?

विदो वित्त्वं जगद्भ्रान्तिरवित्त्वं तु न विभ्रमः वित्त्वावित्त्वे त्वदायत्ते चित्ताचित्ते यथा तव।

For a Knower, the very perception state of the world, is an illusion-state.

When the world is not perceived as the world (but only as the probable states rising from the potential state of the Self), then there is no illusion at all.

The same world-pattern is perceived by both the Knower and the ignorant; but one sees beyond the conception-patterns, and the other just sees just the surface-patterns of conceptions, and believes them as real and absolute. The 'method of seeing' differs in both, and is under one's own control.

You alone are capable of controlling the thoughts and ideas that rise in your own mind!

What is there to stop you, if you really want to see beyond the sense-patterns?

Nothing is forced on you! Developing a rational thought-mode is your choice only!

(And, do not have the misconception, that in the Moksha state, the world will magically change into some 'luster of Brahman' and you will be forever happy in a 'Brahman-heaven'!

The so-called Brahman, does not change into the world-state to create bondage for you; nor does it change back into Brahman-state to create Mukti for you.

It is as it is! You alone have to make effort to evolve in the intellect to grasp its truth!)

परमाकाशरूपत्वाच्चिद्व्योम्नो वित्ताकृतेः न स्वभावविपर्यासः कश्चित्संभवति क्वचित्।

Chit-state is not confined inside any space. It is an expanse which can rise as any space-expanse!

It is the potential power of the Self, to rise as any perceived pattern.

It is known as the 'Supreme Aakaasha', that which can exist as any space-expanse. The material space contains only material objects; but the 'Chit expanse' contains countless material space-expanses inside it. However, it never changes into these space-expanses.

It is always changeless as the 'potential state made of emptiness'!

Nothing at all exists in it; and it never spreads out as any expanse.

तन्मयस्यास्य विश्वस्य न स्वभावविकारिता विद्यते प्रेक्ष्यमाणापि किमु सास्य भविष्यति।

The world you experience is actually made of that alone, and is sheer emptiness.

The world does not come into existence as another reality.

The Chit-state alone is seen by you as the world. Nothing changes into this or that.

This truth is the outcome of rational analysis.

What you experience as the world does not exist at all, if observed through reason!

Since the world is non-existent, how can it be produced in the past, or destroyed in the future?

सर्वं चिद्व्योम चैवेदं न सत्त्वमहमित्यपि विकाराद्यस्ति न ज्ञप्तावज्ञप्तिं न लभेत्क्वचित्।

Whatever you experience as the objects, people, emotions of joy and sorrow, is just the Chit-expanse alone. Even the 'I' you hold on to as the dearest, does not exist as a separate entity, and is Chit-expanse alone. There is no change at all in the 'Chit-state', even if it is aware of the 'changing state of the world'. Everything is Chit-alone! You can never obtain anything that is not Chit!

(Everything exists as some information alone which gets known, including the 'I'. Which object can exist if the 'knowing' is absent?)

सर्वं शान्तं शिवं शुद्धं त्वमहंतादिविभ्रमं न किञ्चिदपि पश्यामि व्योमजं काननं यथा।

Everything is the state of quietness alone; is the auspicious Brahman alone; and is very pure. The delusion of 'I' and 'you' do not exist in the least. I do not see anything as real at all, like one cannot see the forest seen in the sky as real.

संविदाकाशशून्यत्वं यत्तद्विद्धि वचो मम इदं त्वत्संविदाकाशे स्वयमात्मनि तिष्ठति।

Now here in this assembly, I am speaking some words, and you are hearing those words, and you understand some ideas through them. But, whatever I speak, and whatever you hear are both the expanse of Chit alone. This knowledge that rises from these words of mine, is in my Chit-expanse (Self); and that which you understand also is in your Chit-expanse (Self).

Therefore, where is the difference of 'I and you'?

It is as if the same person is acting out the roles of many, and playing a game as many.

Nothing actually is transferred through the inert sound-modifications.

The Chit expanse 'knows' 'what it knows' by itself; since it is the same empty expanse in me and in you both. Therefore, what meaning is there in this world-scene of myself discoursing the knowledge to you?

What meaning is in the sounds, except the shine of the Chit-expanse?

Everyone understands everything, because the same Chit-expanse is in all.

Chit alone 'understands' itself, as if through the 'make-believe sounds'.

How can the 'sounds' carry meaning, unless the Chit renders meaning to them?

The meaning that is understood in the sound (word) is its 'understanding' state alone.

The 'world-existence' also cannot be known, without the 'Chit state of understanding'.

पदमाहुः परं सद्यदनिच्छोदयं आसितं पाषाणपुरुषस्येव चित्रस्थस्येव चासनम्।स विश्रान्तमना मौनी यस्य

प्रकृतकर्मसु स्पन्दो दारुनरस्येव विगतेच्छमनाकुलम्।अन्तःशून्यं बहिःशून्यं विरसं गतवासनं जगद्देणोरिव जस्य जीवतो भाति जीवनम्।यस्य न स्वदते दृश्यमदृश्यं स्वदते हृदि सबाह्याभ्यन्तरं शान्तः स वितीर्णो भवार्णवात्।

Desires are also meaningless, since the 'Chit-expanse' alone exists as the completeness of all.

The Knower's state is unshaken like a stone-made man, like the man in a painting, and completely desireless. When a Knower, who is resting in the silent state of Chit-expanse is engaged in his regular actions, his movements are like that of a mechanical wooden puppet, which is not agitated by any desire or anxiety. The Knower experiences the world, like the bamboo flute, which is empty inside and outside (sees no divisions), which is dry (no taste for the sense-objects, inert or living), and has no abode (has no Vaasanaas). For such a noble one, that which is seen as the world-picture (information pattern) does not look real, and holds no taste. That which is not seen (which is not any information) is always relished inside his heart. He is quiet both outside and inside. Such a person has crossed over the 'Bhava-Ocean' for sure.

(What matters what his actions are in the outside, for he is rock-like silent within.)

उच्यन्तां शब्दजालानि वंशवद्गतवासनं रसेनानङ्गलग्नेन प्रकृतानन्यचोदनैः।

Speak whatever words are necessary when acting in the world. Understand that the sound is just imagined, and the 'emptiness of the Chit expanse' alone fills everything inside and outside.

Be like a flute which has no will of its own, which just allows the air to pass through it without the contact of the body, and gives out melodious sound. Let the 'speech-sense organ' be a 'flute that sings the song of Brahman' through all the sounds that emanate from it.

स्पृश्यन्तां स्पर्शनीयानि यथाप्राप्तान्यवासनं कूटागारवदक्षुब्धमनिच्छममनोदयम्।

Touch anything that needs to be touched in the course of life (like the sandal pastes etc that you have to adorn yourself in the position of a prince), like accepting the hospitality in the houses of acquaintances without the desire and without the reaction of the mind, remaining freed of all Vaasanaas, and unaffected by the presence or absence of objects,

(Act like a guest in the world, accepting any pleasure that comes the way, without any like or dislike.)

स्वाद्यन्तां रसजालानि विगतेच्छाभयैषणं अपरागाभिलषणं यथाप्राप्तानि दर्विवत्।

Be like the 'inert ladle' when tasting all the tasty dishes that are obtained in the course of life; being removed of all desires, anxieties and hankering; without attraction and covetousness.

दृश्यन्तां रूपजालानि पुनः प्राप्तान्यवासनं अरसं निर्मनोमानगर्वं चित्रनेत्रवत्।

See all the forms and shapes which repeatedly appear in front of you without any reaction or conception, like a man painted on a canvas looks at everything with his eyes, but does not react in the least.

When seeing anything, be removed of all Vaasanaas; have no taste for the images seen by the eyes.

Do not like or dislike any image. Do not look at anything, as identified with the 'I' entity.

Do not look at anyone with the conceit of gender, wealth, or learning.

जिह्वन्तां गन्धपुष्पाणि विगतेच्छमवासनं स्पन्दबन्धोपलग्नानि त्यागाय(न रागाय) वनवातवत्।

Smell the fragrance of flowers and other things, removed of all the wants and Vaasanaas, like the 'forest-wind', 'which throws off the things caught in it in its course, without getting attracted by anything' (like the wind absorbed inside by the 'Praana' is thrown off through 'Apaana'.)

इति चेद्विरसत्वेन बोधयित्वा चिकित्सिताः न भोगरोगास्तद्वच्च शान्त्यै नास्ति कथैव च।

The ailments of sense-pleasures (in the form of families, friends, possessions, enjoyments) have to be treated in the above-said manner, by developing disinterest towards them all! Otherwise, there is no chance of any peace at all, and one will drown without control in the flood of sense pleasures.

Allow the inert body to move through all the sense-objects, but do not allow the mind to touch them in the least. Physical abstinence is useless, if the mind retains the taste in the sense objects.

यः स्वादयन्भोगविषं रतिमेति दिने दिने सोऽग्नौ स्वमूर्तिं ज्वलिते कक्षमक्षयमुञ्जति।

A man indeed insane, if he tries to extinguish the fire-flames that are burning his body, by throwing straw bundles on himself again and again. The fire will only burn more severely and will make him suffer more.

A man, who consumes the 'poison of sense-enjoyment' at all times by feeling attracted towards them, and imagines that his desires will end once for all by satisfying the desires, is also insane only.

निरिच्छत्वं समाधानमाहुरागमभूषणाः यथा शाम्येन्मनोऽनिच्छं नोपदेशशतैस्तथा।

Those who are adorned by the realization of the truth of Vedas, state that 'desirelessness' alone is the state of quiescence (Samaadhaana). Even hundreds of instructions do not subdue the mind, like the absence of desires.

इच्छोदयो यथा दुःखमिच्छाशान्तिर्यथा सुखं तथा न नरके नापि ब्रह्मलोकेऽनुभूयते।

The suffering experienced in hell, is nothing compared to the suffering caused by the 'rise of desire'.

The happiness experienced in BrahmaLoka, is nothing compared to the happiness caused by the 'cessation of desires'.

इच्छामात्रं विदुश्चित्तं तच्छान्तिर्मोक्ष उच्यते एतावन्त्येव शास्त्राणि तपांसि नियमा यमाः।

Chitta (mind-process) means 'desire'. The 'cessation of it, is known as liberation.

All the scriptures, penances, disciplines, and methods of self-control aim for this end only.

यावती यावती जन्तोरिच्छोदेति यथा तथा तावती तावती दुःखबीजमुष्टिः प्ररोहति।

Whenever and however a desire rises in the mind of a man-creature, then and all the handful of misery-seeds starts sprouting.

यथा यथेच्छा तनुतां याति जन्तोर्विवेकतः तथा तथोपशाम्यन्ति दुःखचिन्ताविषूचिकाः।

यथा यथेच्छा घनतां याति लोकस्य रागतः तथा तथा विवर्धन्ते दुःखचिन्ताविषोर्मयः।

In whatever measure the desire keeps lessening for a man by the use of discrimination, the 'poisonous worry-viruses causing pain', keep decreasing proportionally.

In whatever measure the desire keeps increasing for a man because of attraction, the 'poisonous worry-waves causing pain', keep increasing proportionally.

इच्छा चिकित्स्यते व्याधिर्न स्वयत्नौषधेन चेत्तदत्र बलवन्मन्ये विद्यते नौषधान्तरम्।

इच्छोपशमनं कर्तुं यदि कृत्स्नं यदि न शक्यते स्वल्पमप्यनुगन्तव्यं मार्गस्थो नावसीदति।

यस्त्विच्छातानवे यत्र न करोति नराधमः सोऽन्धकूपे स्वमात्मानं दिनानुदिनमुञ्जति।

The desire-ailment is to be treated by one's own effort! I believe there is no other medicine that fares better than that in potency. If it is not possible to eradicate the desires completely, then at least try and get rid of them little by little.

A person who has taken to the path of realization, never meets with failure.

If the wretched man does not try to reduce his desires, then he is like the fool who pushes himself into the deep dark well, slowly, day by day, to drown himself.

दुःखप्रसवशालिन्या बीजमिच्छैव संसृतेः सम्यग्ज्ञानाग्निदग्धा सा न भूयः परिरोहति।

'Desire' is the seed sown in the poisonous ground of this worldly existence, and will sprout as the 'misery-plant' for sure. If this seed is burnt fully by the 'fire of knowledge', it will not sprout again.

इच्छामात्रं हि संसारो निर्वाणं तदवेदनं इच्छानुत्पादने यत्रः क्रियतां किं वृथाश्रमैः।

शास्त्रोपदेशगुरवः प्रेक्ष्यन्ते किमनर्थकं किमिच्छाननुसंधानसमाधिर्नाधिगम्यते।

यस्येच्छाननुसंधानमात्रे दुःसाध्यता मतेः गुरुपदेशशास्त्रादि तस्य नूनं निरर्थकम्।

'Desire' alone is the 'worldly existence' (Samsaara).

'Not having it' alone is the state of 'final beatitude' (Nirvaana).

Make effort in not getting any desire. Why engage in other wasteful ventures?

What for, the instructions of the scriptures and Gurus are sought wastefully?

What use are they, if the desires (in the form of attachment to people and objects) still hold on to you?

Why does not one seek the state of quiescence, by not maintaining the desires in the mind?

If a man's intellect is incapable of achieving the state of 'not having any desire', then, the instructions of the Gurus, the study of scriptures etc, are a complete waste of effort for him.

(You can seek umpteen Gurus; make your book-shelf overflow with books on spirituality; but if you cannot control the wasteful desires of day to day life, you are no better than the ignorant idiot who climbs down the dark well of destruction.)

इच्छाविषविकारिण्यामन्त एव नृणामलं दुःखप्रसरकारिण्या हरिण्या जन्मजङ्गले।

Death alone is the end for a deer which ventures into the forest where tigers abound, being forced by the desire for the green grass. So also, for a man who chases the sense pleasures in the poisonous forest of desires, destruction is inevitable.

न बालीक्रियते त्वीषदात्मज्ञानाय चेदसौ इच्छोपशान्तिः क्रियतां तयालं तदवाप्यते।

If one does not anymore act like an idiot child that screams for getting the objects it fancies, and has managed to get control over his mind, then let him make a little more effort to subdue the desires, in order to

attain 'Aatman-knowledge', which is possible only through the cessation of desires.

निरिच्छतैव निर्वाणं सेच्छतैव बन्धनं यथाशक्ति जयेदिच्छां किमेतावति दुष्करम्।

‘No-desire state’ alone is the state of ‘Nirvaana’. ‘Having desire’ alone is the ‘actual bondage’.
Try to get rid of the desires as much as possible. What difficulty is there in doing that?

जरामरणजन्मादि करञ्जखदिरावलेः बीजमिच्छा सदैवान्तर्दह्यतां शमवह्निना।

For the array of the toxic trees of old age, death, birth etc, ‘desire’ alone acts as the seed.
Always keep burning these seeds with the ‘fire of mind-control’ (Shama).

यतो यतो निरिच्छत्वं मुक्ततैव ततस्ततः यावद्रति यथाप्राणं हन्यादिच्छां समुत्थिताम्।

Whenever there is desirelessness, then it is the state of liberation only. Use any method (Viveka, Vairaagya, Yoga etc), and with as much courage and strength, kill off the desire that rises at anytime.

यतो यतश्च सेच्छत्वं बन्धपाशस्ततस्ततः पुण्यपापमया दुःखराशयो विततार्तयः।

What is the rope that binds you to misery? The binding rope is in the form of ‘merits and demerits, mounds of sufferings, and the ever-spreading distress states’.
As long as the desire is in the mind, the ‘binding rope’ also will be there.

इच्छानिरासरहिते गते साधोः क्षणेऽपि च दस्युभिर्मुषितस्येव युक्तमाक्रन्दितुं चिरम्।

If in the practice of mind-control, if the aspirant by chance loses himself to some smallest desire also, let him scream aloud, as if he has been looted of all his possessions by the robbers.
‘Mind-control’ is the greatest wealth. Do not allow it to get robbed by the ‘sense objects’ ever.

यथा यथास्य पुंसोऽन्तरिच्छा समुपशाम्यति तथा तथास्य कल्याणं मोक्षाय परिवर्धते।

As much as the desire subsides within for an ‘embodied self’, proportionally his welfare also increases all around, leading towards the ‘state of liberation’.

आत्मनो निर्विवेकस्य यदिच्छापरिपूरणं संसारविषवृक्षस्य तदेव परिषेचनम्।

If a non-discriminating man fulfills his desire and feels happy, he is ignorant of the fact that he has sprinkled water to the ‘poisonous tree of Samsaara’, and is allowing it to grow fast, leading to his own destruction.

हृद्दक्षजाः स्वसुखदुःखकुबीजकोशौ वैरादिवाश्रयकृतादशुभाच्छुभाच्च आसाद्य दुष्कृतकृशानुशिखाः शितान्ता
इच्छाश्छमच्छमिति पुंस्पशुमादहन्ति।

The man-animal cuts the ‘heart-tree’ (mind), and collects the ‘dry wood of good and bad acts’.

He also has a granary filled with the ‘rotten seeds of miseries and joys’.

His ‘wicked selfish acts’ rise as the sparks, and the ‘wood of actions’ catches fire, and the ‘fire of desires’ burns high. The man is blinded by the ‘smoke of delusion’, and is unable to move being tied up with the ‘ropes of attachment.’ The wood falls all over him, pushing him down inside the granary, and burns him with its blazing sharp flames of desires, making the crackling noise of ‘shama, shama’ (as if the mind-control is fully lost).

(A man, who goes through life, making effort only to fulfill the desires of his own and the family, is destroyed forever. His heart is torn by thousands of worries, his actions become more selfish and deceitful, and he burns in the fire of his own desires.)