

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND TWELVE
(STORY OF VIPASHCIT-38)
[SAADHANAA]

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

निरस्तशब्दभेदार्थमनिरस्ताखिलार्थकं शाम्यामि परिनिर्वामि व्योमैवास्मीति बुद्ध्यताम्।

Without the belief in the reality of all the objects differentiated by sound (names), and without removing the Knowledge of that which is the true essence of all, remain with the ideas 'I will be quiet' 'I will withdraw' 'I am emptiness only.'

[At each and every every moment, exist only as the 'Brahman'(witness-eye), and feel the entire world scene in front of you with its inert and living objects, including your own identity as a name and form, rising from deep within you, from that silent awareness of existence, the potential state which is nowhere and in no time.]

त्यज्यतामात्मविश्रान्त्या शुद्धबोधैकरूपया जीवोऽजवं जवीभावस्त्वसदुत्थित आत्मना।

By resting in the Self (as the Knower and not as an object of knowledge), renounce off the agitation called the world from the mind rising out of the unreal self (ego).

Remain as a quiet self, by existing as the pure form of knowledge.

[The entire world is your own shine as Brahman! What is there to like or dislike!

Love everything and everyone not as the name and form, but as your own shine.

Free yourself from the image-fanaticism.

Image-attachment will make you go through endless life-existences again and again without control.

Images are just mind-made; and are not real, be it that of a tree, or a relative or a god.

Love everything, and everyone as the Self; that is the purest form of love!

'Brahman-Knower' exists as the fragrance of Self-love only, and not as the stink of selfish love!]

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः आत्मात्मना न चेत्त्रातस्तदुपायोऽस्ति नेतरः।

Oneself is the friend of one (when Vichaara is done); oneself is the enemy of one (when no Vichaara gets done). (*Unless extreme dispassion accompanies the Vichaara-practice, the Vichaara yields no results.*)

One should save oneself through oneself (by doing Vichaara incessantly). There is no other course left.

[Vichaara is not about philosophizing and theorizing; but is about observing the facts as facts with extreme detachment, and accepting the facts without question.]

तर तारुण्यमस्तीदं यावते तावदम्बुधेः ननु संसारनाम्नोऽस्माद्बुद्ध्या नावा विशुद्धया।

Rama! Even as your body is young still, now itself cross off the ocean called world-existence, with the ship called pure intellect.

अद्यैव कुरु यच्छ्रेयो वृद्धः सन् किं करिष्यसि, स्वगात्राण्यपि भाराय भवन्ति हि विपर्यये।

Now itself engage in that which will bring you good. After the body turns old, what can you do?

Even one's own limbs become a burden when the horrible old age strikes one.

शैशवं वार्धकं ज्ञेयं तिर्यक्त्वं मृतिरेव च तारुण्यमेव जीवस्य जीवितं तद्विवेकि चेत्।

The childhood and old age should be understood as the states of the crawling and the dying respectively.

(*Both these states are not fit for intellectually analyzing the abstract truths!*)

The intellect is undeveloped in the childhood, and is deteriorated in the old age.)

The youthful state is the one where one is fully alive; that too only if one has Viveka.

[It is not enough just to be just young in the body. If the energy and vitality of the youthful state is spent not in seeking sense pleasures only; but in trying to understand the mystery called the world, then it is worthwhile to be young. Or else, it is worse than the crawling state of a stupid child, or the dying and diseased state of an old person.]

संसारमिममासाद्य विद्युत्संपातचञ्चलं सच्छास्त्रसाधुसंपर्कैः कर्दमात्सारमुद्धरेत्।

Having come into this world-existence, which is as flickering as the lightning flash, one should lift oneself from the dirty mire, by the contact of good scriptures and realized people.

अहो बत नराः क्रूरा गतिः कैषां भविष्यति कुर्वन्ति कर्दमोन्मग्ने नात्मन्यपि निजोदयम्।

Alas! What cruel fate waits for these men (sunk in ignorance)!

Though deeply sunk in the mire, these men do not try to come out of it at all!

यथा मृन्मयवेतालसभा ग्राम्यस्य भङ्गदा, यथा भूतार्थविज्ञानान्मृन्मय्येव न भङ्गदा

तथा ब्रह्ममयी दृश्यलक्ष्मीरज्ञस्य भङ्गदा, यथा भूतार्थविज्ञाने ब्रह्मैवास्ते न भङ्गदा।

For a fool, the assembly of ghosts made of mud (some mud lumps imagined a ghosts in darkness) is terrifying; but, the one who knows the qualities of the elements is not terrified by the mud dolls!

For the ignorant, the grandeur of the perceived made of Brahman (Bodha) is terrifying (and they get tossed and turned in the imagined life-stories); but when one understands the true nature of the objects perceived (as pure information rising from one's own self), then there is only Brahman (the emptiness); and it is not terrifying at all.

[There is a house filled with terrifying forms of devils and ghosts made of clay. The fool who enters that house gets terrified and screams at every step; for he does not know that the ghosts there are made out of clay only, and are not real. A person, who knows their clay-ness, will not feel frightened of those mud-made ghosts. Similarly, a person who knows the world as a form of Knowledge will not be affected by it.]

शाम्यत्यशान्तमेवेदं, स्थितमेव विलीयते, दृश्यं तत्त्वपरिज्ञानाद्दृश्यमानं न दृश्यते।

Through proper understanding, this 'unquiet perceived state' quietens.

As it is, it dissolves off. Though perceived, is not perceived.

[The nameless Reality named as Brahman by the wise, exists as the processed information of the Jagat only. You can never erase it; but can only exist without getting trapped by it.

Even a Mukta has to see some world or other as per his choice. The ignorant have no choice; they get trapped in the image-reality, and are forever bound to non-stop dreams made of images only.

Either you keep on seeing the same images of relatives and deities and objects forever and ever as different identities; or put a stop to this dream-flow by rising yourself to the witness-state! Even the deathless worlds of Devas and Gandharvas are also traps only, if one does not attain the Knowledge-vision through the practice of Vichaara accompanied by Vairaagya.]

स्फुटानुभवनस्यापि स्वप्नकाले निजे यथा परिज्ञानादसत्यत्वमेव सत्यपदं गता।

तथानुभूयमानापि सर्गसंवेदनाम्बरे चिन्मये तत्त्वविज्ञानाच्छून्यतैवावशिष्यते।

Though clearly (logically) experienced in the dream that one has, the world there which shone as real becomes unreal by correct understanding (when one wakes up). So also, though experienced clearly (logically with no fault as such), this emptiness which is experienced as a Creation, in the Chit-expanse, remains as emptiness only, when the truth is realized.

जातिज्वरज्वलितजीवितजङ्गलेषु जीर्णानि वातहरिणाहरणक्रमेण

माद्यन्मनःपवनपातयुतान्यमूनि जित्वेन्द्रियाणि जयमेहि जहीहि जन्म।

The senses are like the 'swift antelopes' in the 'wilderness jungles' that are very hot and burning by the heat generated by the high fever of births and deaths. The exhausted Mind and Praanas both fall outside always along with the outgoing senses. These antelopes are always on the move like the wind, and keep on looking out for some juicy grass to eat, which is very rare in such rocky jungles; so they stay always thin and emaciated (hungry always); and become dull and stupefied in the mind; and the breathing is very heavy (anxious and sad). *(This is the condition of every Jeeva who is controlled by the senses and the mind!)* Rama! Hold these antelopes in control; conquer them; attain victory and discard off the birth (which is unreal). *(This is the true victory for an intelligent prince like you.)*

[In the wild tropical jungles filled with thorny bushes and dry landscapes, there live these antelopes which can traverse long distances with the speed of the wind. They search for green grass here and there which is very rare in those areas. Tired, exhausted, and feeling drowsy by the heat, they collapse on the ground, breathing heavy and hard. The senses are similar to those antelopes.

In this wilderness of self-built Svapna world of emptiness, they move from object to object with the speed of the wind, searching for some happiness, which is never found. They get exhausted and tired.

Rama! Hold these antelopes in control; Use them as vehicles in your journey across the world; feed them the inexhaustible green grass of self-bliss and live without anxiety.]