

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER EIGHTY ONE
(STORY OF VIPASHCIT-7)
[VIPASHCIT'S NEVER ENDING JOURNEY]

Sanskrit text, Translation and Explanation

by

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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

एष ते कथितः सर्वो दृश्यानुभवनक्रमः, अधुना श्रुणु किंवृत्तं लोकालोके विपश्चितः।
I have told you what all can be experienced by realized Yogis.
Now listen to the story of what happened to Vipashcit who went to Lokaaloka.

स्वभ्यस्तपूर्वसंस्कारो विलसन्निश्चयेरितः लोकालोकगिरेर्मूर्ध्नस्तमःश्वभ्रं पपात सः।
He was pushed by his previous Vaasanaa; and had a firm determination to fulfil it.
From the top of the Lokaaloka hill, he fell into the dark chasm.

ददर्श तत्र शिखरप्रतिमैर्विहगैर्वपुः विकर्तितं मनोदेहं प्रसृतं च स्वचिन्तिते।
He saw his physical body getting cut off by birds as huge as peaks.
Then he saw his mind-body moving off to fulfil his desire.

देशस्य तस्य पुण्यत्वाद्देहं तच्चातिवाहिकं आधिभौतिकताबोधं नानयन्निर्मलाशयः।
Because of the sanctity of that place, the Aativaahika body of his did not produce the AadhiBhoutika body
(as that place was bereft of the four elements). *(He was conscious of his Aativaahika body only.)*

तावन्मात्रप्रबोधोऽसौ नाधिकं बोधमागतः चिन्तयित्वाऽसितं कार्यं बभूव प्रकृतेर्हितः।
His mind was pure. He just had that much enlightenment of the Aativaahika sense; but not more than that
(no true knowledge of the Self).
Aware that his desire was not fulfilled yet, he naturally acted as leading to its fulfilment.

रामोवाच
Rama spoke

अदेहं प्रसरत्येतच्चित्तं कार्यं कथं मुने आतिवाहिकसंवित्तेर्बोधः स्यात्कीदृशोऽधिकः।
Hey Muni! How can the mind alone go outside, towards the fulfilment of the desire, by spreading forward,
without a body? In what way is Aativaahika body better for that purpose?

वसिष्ठोवाच
Vasishta spoke

संकल्पपथिकत्वेन यथान्तःपुरवासिनः इदं मनः प्रसरति तथास्य प्रसृतं मनः।
Just like those (ladies) who are (bound) inside the harem, move out of it by travelling the path of Samkalpa,
with their minds, (through the imagination of the outside world), so also, his mind went forward.
(Mind can create its own path, even if the body-sense is absent.)

भ्रमे स्वप्ने मनोराज्ये मिथ्याज्ञाने कथाश्रुतौ यथा मनः प्रसरति तथा तत्प्रसृतं मनः।
Just like the mind moves out when in delusion, in dream, in the mind-kingdom, in false knowledge, in
listening to a story etc, so alone, his mind also moved forward.
(There is no need for the physical body, in such cases.)

पतन्ति तु शरीरं तदातिवाहिकमुच्यते आधिभौतिकधीर्भाति विस्मृत्यात्रैव कालतः।
'That body' (not a thing with form; but a gathering of these thoughts at a point as connected to an individual
entity with ego) into which these type of delusions, dreams, imaginations all fall into; that is known as
Aativaahika body. In course of time, the AadhiBhoutika idea alone shines forth, and the Aativaahika gets
forgotten.

ते तदान्तन्तर्धिमायाते सर्परज्जुभ्रमोपमे आधिभौतिकदेहेऽस्मिञ्छिष्यते त्वातिवाहिकः।

If that delusion of AadhiBhoutika vanishes, as in the snake and rope example, what gets left over is the Aativaahika.

[Aativaahika is the rope which indirectly gives rise to the idea of AadhiBhoutika, namely the snake, which is actually non-existent. Those who obtain the 'true knowledge' are always in the Aativaahika level only. The physical body is non-existent for them. They preserve their own individual thought-patterns as their separate Aativaahika identities, even though they see no differentiation in the 'perceived', the Drshyam.]

आतिवाहिक एषोऽङ्ग निपुणं प्रविचार्यतां चिन्मात्रव्यतिरेकेण यावदत्रान्यदस्ति नो।

Dear Rama! Analyse sharply about this Aativaahika body; since there is nothing other than ChinMaatram here. (*Aativaahika body is just the shine of Chit as the mind or the conception-state*).

देशाद्देशान्तरप्राप्तौ यन्मध्ये संविदो वपुः चिन्मात्रस्यास्य तद्रूपमनन्तस्यैकरूपिणः

क्व द्वैतं क्व च वा द्वेषः क्व रागादि तु कथ्यताम्।

That state, which is in-between the two cognition points, that is the ChinMaatram; it is endless and of a single nature. Where is a place for duality? How can hatred or attraction be there, tell me!

सर्वं शिवमनाद्यन्तं परो बोध इति स्मृतः निर्मनोमननं शान्तमासितं बोध उत्तमः।

Everything that exists is the essence of the auspicious Shivam-state only.

It is without beginning and end. It is known as the Supreme form of Knowledge. That is the excellent knowledge where there is no thought-agitation of the mind at all, and which is a firm seat of quiescence.

VIPASHCIT KEEPS TRAVELLING THROUGH THE SOLID FORM OF LOKAALOKA WORLD

[Vipashcit experienced the gross solid state of all the principles that were mentioned previously, as darkness, water, fire etc.]

आतिवाहिकदेहस्थो न तं बोधमुपागतः विपश्चित्द्विबोधोऽसौ ददर्श विसरन्मनः

आतिवाहिकबोधेन गर्भवासोपमं तमः

Even though stuck with only the Aativaahika body, Vipashcit had not attained such excellent knowledge. He knew his identity as the Aativaahika body; that is all.

(*His Aativaahika sense was a forced existence, as his mind was unable to produce a physical body in that level of Brahmaakaasha.*)

He extended his mind and saw with the identity of Aativaahika body, the darkness as equal to the inside of a womb.

तमसोऽन्ते विरिञ्चाण्डकवाटच्छेदभूतलं वज्रसारं हेममयं कोटियोजनविस्तृतं

Beyond that expanse of darkness, he travelled and reached a land in the shape of the half a piece of Brahmaanda shell, made of gold, and hard like the diamond, spreading out for crores of Yojanas.

तदन्ते प्राप सलिलं तस्मादष्टगुणं ततः कपाटभूम्यैव समं स्थितमर्णवपृष्ठवत्

Across that he reached again waters eight times bigger than that, spread out like the shell-land and staying like the back portion of the ocean (as supported by the broken piece of shell, in that shape).

तमतीत्य ततः प्राप तेजोऽर्कगणभीषणं प्रलयाग्निघनज्वालापिण्डकोटरभास्वरं

He crossed that; then reached a luster as terrible as a huge collection of suns; as lustrous as a dense heap of 'dissolution fires' compressed inside a hollow.

दाहशोकादिमुक्तेन वपुषा मानसेन तत्र गच्छन्स बुबुधे वहनं पूर्ववासितं

He did not experience the heat or pain of that expanse, because of his having the mind-body alone. After crossing that expanse of luster, he had the experience of blowing winds, as by the memory of a previous experience.

उह्यमानो विवेदासावात्मानं त्वातिवाहिकम्।इति बोधेन धीरात्मा तं तताराऽनिलार्णवम्।

He felt himself getting carried away as it were.

‘How can anything blow me away when I am just the mind-form?’ with such a rationalization, that courageous one crossed the ocean of wind.

[Actually, nothing of this existed as solid states of existence.

Chit alone was there; a Vaasanaa of reaching the end of perceived was there; and that Vaasanaa named Vipashcit experienced it within itself, like a virtual dream-state.

Every Vaasanaa rising out of Chit-ocean is empowered by Maayaa to produce a field of experience, so that it can get fulfilled. Vipashcit also had all these experiences in some ‘perceived’ state of space and time in his quest for reaching the end of directions.

He experienced for a long time the sense of darkness; then as if submerged in water of great expanse; then again as if blinded in luster of still greater expanse; then again as if blown in still greater expanse of wind. All these were his experiences within his mind only.

Where is the so-called space he can travel to as if to its end?

The mirror of his mind was reflecting, just the prolonged state of blankness (of the darkness), blindness (of brightness), wetness (of water), storm-ness (of wind) etc for a prolonged time expanse.

If Chit gets solidified just as an imagination scene as perceived by the ignorant mind, what will it look like? That is what Vipashcit saw as stretched out lands in an enormous count of time!

All conscious nature will turn into bright luster; all experiences of all the beings will turn into waters; all agitations in all the minds will turn into winds; all ignorance will turn into dark bottomless pit; all fields of experiences will look like a stretch of golden land; and all these again stay contained within the egg-shell of Brahmaa; and each experience stretches out for long without any boundary of time or space.

Vipashcit, the fool could have analysed these states also and tried to realize the true essence of Chit within him; he did not even try in the least for such a state.

His Vaasanaa was too strong and too powerful. His pride was also too strong and powerful. He was endowed with the power of no-destruction by the boon of his favoured deity, the Fire-God. He knew that he will never cease to exist, till he found the fulfilment of his desire.

If the desire could not end at all...?

Then, desire will exist forever along with Avidyaa!

He had become an eternal ‘search-Vaasanaa’ roaming about in all the worlds and existences; a deathless entity haunting the world existence itself, like a ghost!

He had become Avidyaa’s symbol of how it can stay forever in a mind in the form of a Vaasanaa!

Like a fool lost in a land of nowhere, he was lost in a solidified Chidaakaasha as it were, and never could come out of it!]

प्राप तद्विततं व्योम तस्माद्दशगुणं स्थितं,तदतिक्रम्य स प्राप ब्रह्माकाशमनन्तकं,

यत्र सर्वः यतः सर्वं यन्न किंचिच्च किंचन।

Then he reached the extension of sky, ten times more than the wind-region.

Crossing that, he reached the endless expanse of Brahman coloured by Avidyaa; where everything exists, from where everything springs forth; which is not anything; which is something somewhat.

मनसा प्रभ्रमंस्तत्र दूराद्दूरतरं ययौ, तेन दृष्टं च पृथ्व्यापस्तेजो वायुस्तथा जगत्।

पुनः संसाररचनाः पुनः सर्गाः पुनर्दिशः पुनर्महीधरा व्योम पुनर्देवाः पुनर्नराः

पुनः पञ्चमहाभूतपर्यन्ते ब्रह्म निर्घनम्।

पुनस्तत्र जगन्त्युच्चैः पुनः सर्गाः पुनर्दिशः ब्रह्माकाशस्ततः सर्गाः पुनरन्ये त्वनिष्ठिताः।
इत्यसौ विहरन्दीर्घकालमद्यापि संस्थितः स्वनिश्चयाच्चिराभ्यस्तान्नासौ विरतिमेति हि।
अन्तो नैवास्त्यविद्यायाः सा हि ब्रह्मैव सत्यता।

Moving with his mind, he went further and further away.

He saw Prthvee, water, luster, wind, Jagat; again the formations of the worlds; again creations; again directions; again the mountains; again the skies; again the Devas; again the humans; again the firm state of Brahmaa at the end of five elements; again the worlds above; again creations; again directions; again Brahmaakaasha; again creations; again others which were in disorderly states.

In this manner, roaming about from quite a long time, he still exists there, even now.

He has firm belief in the reality of the world and is habituated to keep on moving to reach the ends because of the Vaasanaa; and does not retire at all.

There is no end to Avidyaa; she is Brahman alone if the truth is analysed well.

[Vipashcit, whose mind believed in the physical structure of the 'perceived', could perceive the physical structure only. He was stuck with the conception of the snake forever as if, and could not ever see the rope. He could not realize the non-existence of Avidyaa-state.

He entered the same Avidyaa states again and again; and some perception or other always kept appearing in his mind.

He thought that he travelled; he thought that he was reaching the end of lands and skies; but space never ended; time never stopped; and he had the continuous experience of moving forward and forward.

Actually where was the space he traversed? Nowhere!

His mind alone created such a continuous flow of experiences; and gave him an illusion of endless space and time.

He never could reach the end; because his mind-mirror that was tainted by Avidyaa never ceased its reflections.

How can one stay as a reflection itself, and reach the end of all reflections that are there in the mirror?

Unless one understands the mirror behind the reflections; and stays in the state of the mirror, there can never be a cessation of reflections.

Vipashcit himself was a reflection held by a Vaasanaa.

How can this little mind filled with agitations, ever get out of Avidyaa?

'The darkness of Avidyaa-landscape' can reach its end, only through the 'dawn of Vidyaa-sun'.

You cannot travel physically and reach its end.

Avidyaa, the shine of Chit is beginning less and endless, as it is Brahman alone that is seen as if with the form.]

वस्तुतो नास्त्यविद्येह ब्रह्मण्यविकलात्मनि इदं दृश्यमविद्येयमित्यात्मैष विकासितः।

यद्यथा जाग्रति स्वप्ने दृष्टं द्रक्ष्यसि पश्यसि तत्तथा ब्रह्म सच्छान्तमासीदस्ति भविष्यति।

Actually there is no Avidyaa at all here in Brahman which is without any fault.

This 'perceived', the form of Avidyaa, is the expression of Aatman alone.

Whatever, however you perceive the 'perceived' and see, in that manner alone Brahman which is real and tranquil was existing, exists and will exist.

घनतमःप्रविलोकनचक्रकं क्रमजगत्प्रतिभानमिदं महत्

परतया प्रतिभात्मतयानया न च सदङ्ग न वाप्यसदाकृति।

This is the great appearance, which is made of a Jagat bound by logic and proper continuation; and is like the spiral ball seen in the dense darkness within the closed eyes infected by illness of Timira.

Rama! This which shines as the supreme grandeur of appearance, is not real (because it is mind-conceived) and not also unreal (because it is Chit-shine only).

VIPASHCIT NOW ALSO WANDERS IN THE AVIDYAA FOREST

तेष्वेव तेष्विव च तेषु तनूतरेषु ब्रह्मोदरेषु चिरदूरतरं जगत्सु

सोऽद्याप्यसंविदिततत्त्वतया तयोच्चैः खण्डेषु रङ्कुरिव राघव बंभ्रमीति।

Raaghava! In those perceptions, in repeated scenes of the 'perceived', in the bellies of Brahmaas which appear because of his Vaasanaas; without yet having attained the true knowledge; in those worlds which are far above; he is wandering and wandering, like the Ranku antelope (chasing its own breath).