

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

CHAPTER EIGHTY THREE  
(STORY OF VIPASHCIT-9)  
[STORY OF VATADHAANAS]

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.

श्रीवाल्मीकिरुवाच  
Shree Vaalmiki spoke

अस्मिन्नवसरे तत्र राज्ञः पार्श्वे व्यवस्थितः प्रसङ्गपतितं वाक्यं विश्वामित्रोभ्युवाच ह।

At that time, Vishvaamitra who was seated near the king, spoke like this, responding to the king's words.

विश्वामित्र उवाच  
Vishvaamitra spoke

अप्राप्तोत्तमबोधानां बोधवेद्या विलक्षणाः भवत्येवंविधा राजन्बहूनां बहवो भृशम्।

Raajan! For those who have not attained the excellent knowledge, varied types of strange experiences befall in no less measure.

अद्य सप्तदशं वर्षलक्षमक्षीणनिश्चयाः एवमेव भ्रमन्तोऽस्यां वटधाना भुवि स्थिताः।

Even today, princes named 'VataDhaanas' stay in the world, wandering with a determination to fulfil some desire, for the past seventy lakhs of years, (same as the Vipashcits.)

भूमेरन्तावलोकार्थमद्याप्युद्वेगवर्जितं प्रवृत्ता न निवर्तन्ते वहनात्सरितो यथा।

They wanted to see the end of the earth and are moving with that purpose only, never turning back ever, like the rivers never turning backwards in their flow (and keep on moving forward only).

अयं खलु महोलोको वर्तुलो व्योम्नि संस्थितः बालसंकल्पतरुवद्ब्राह्मसंकल्पनिश्चयः।

This great universe, circular in structure, stays in the empty sky, its existence provable only by Brahmaa who conceived it, like a tree imagined by a child.

*(There was a very huge planet, spherical in shape. It was conceived by some Brahmaa, somewhere.)*

कन्दुके व्योम्नि संरुद्धे दशदिक्कं पिपीलिकाः इत्थं भ्रमन्ति भूतानि तदाधाराणि नित्यदा।

If there is ball of mud in the sky, and if ants are on it, they move about in all the ten directions; so do beings run over it supported always by it.

भूगोलकाधोभागानि तदङ्गान्यूर्ध्ववन्ति च तदा भूतानि तिष्ठन्ति तान्याविश्य भ्रमन्ति च।

The beings stay and move on the downside and above-side, of that global world, stuck to its surface.

[The planet was extremely huge; and beings who lived on it, moved on its surface like tiny ants that are unaware of the other worlds beyond their tiny existence. Though the directions were not there really, the ants believed the space above their heads as 'above', and the space below their feet as 'below'.

The 'movement -illusion of the sun' became their symbol for the 'division of space' into directions.]

तमेवाविश्य दूरेण सरितश्चर्क्षमण्डलं असंस्पर्शा भ्रमन्त्युच्चैः सचन्द्रार्कादि संततम्।

Stuck to the same sky, 'Aakaasha Gangaa' and the star-constellations rotate around it, along with the sun and the moon, far at a distance, untouched by that planet (and far beyond their approach).

इहैव सर्वदिक्कं द्यौस्तामावेष्य व्यवस्थिता सर्वदिक्कं खमत्यूर्ध्वं तस्याधस्तान्महीतलम्।

भावाः पतन्तो धावन्ति तस्याधः सर्वतोङ्गकं यत्रोत्पतन्तो गच्छन्ति तदूर्ध्वमिति शब्दितम्।

Like this Bhoomi of ours, the sky surrounds it all over.

In all the directions, the empty space stretches above; and below is the ground.

Where the objects roll off on its body, it is the lower part; and where they fly up, it is called as the upper part. *(In this earth also, people move about on the surface of the land, stuck to it by gravity. Wherever the head is, they call it the 'above' and where the feet are, they call it the 'below'.)*

तत्रैकदेशे विद्यन्ते वटधानाभिधानकाः जातास्तेषां त्रयो राजन् राजपुत्राः पुराभवन्।

ते ह्येवमेकसंकल्पा भूम्यादेर्दृश्यवर्त्मनः कोऽन्तः स्यादिति निर्याता विहर्तुं दृढनिश्चयाः।

Raajan! In one corner of it, are the countries named VataDhaanas (Fig seeds), three princes were born in that clan in the past. They also had this one ambition; and made the journey to see the end of the earth.

They wanted to see the end of the perception-state, and left with a firm determination to find it somehow.

पुनर्वारि पुनर्भूमिस्तेषामाक्रमतां चिरं नवलब्धशरीराणां दीर्घकालो व्यवर्तत।

Again water, again earth, like this they wandered for long; with freshly gotten bodies for quite a long time.

(They had the same consciousness, and continued through many experiences and Vaasanaa-fulfilment states, for a long time, acquiring fresh bodies even as their old bodies met their ends in various manners.)

स्वच्छकन्दुकवमीकन्यायेनानिशमत्र ते भ्रमन्तो नाप्नुवन्त्यन्तमन्यत्वं संविदन्ति च।

Like ants moving on a smooth mud ball, they are not reaching the end; and see everything as different only.

व्योमस्थकन्दुकभ्रान्तपिपीलिकवदाकुलं अद्यापि संस्थिता राजन् च खेदं व्रजन्ति ते।

Raajan! Like the ants moving on a mud ball in the sky, they are even now moving about anxiously, and they do not seem tired of it at all.

देशं भूगोलकस्यास्य यं यमासादयन्ति च इहेव तत्र तत्रोच्चैरधश्चोर्ध्वं तथा दिशः

ते वदन्ति महाराज यद्यस्माभिरितोद्यतैः न तावदन्तः संप्राप्तः संचराम इतः परम्।

Whenever they reach a country in the global sphere, which is like this earth, whether is situated above,

below, or high, or low, in all the directions, they say that they have not reached the end which they wanted to see; and that they will keep moving further to fulfil their ends.

[The planet was very huge which took hundreds of years to circle it once.

These princes went on walking forward to reach the end; but always kept circling their earth again and again in all the ten directions; never meeting its end. They never could grasp the spherical nature of their earth; and thought that the end was further and further away. Since things always appeared different when they reached the same point of their start, they could not understand that it was the same world tahr they were going around. They will never reach their goal; and are caught in the walking-spree alone, even now, after passing millions and millions of years of their lives, through many bodies!]

[There is no movement actually of the 'Self'. The sensation of 'Movement' is also a part of Avidyaa.

Mind alone creates the 'illusion of movement' through its narrative power.

What exists is the 'understanding potential and nothingness alone'; and this 'nothingness' alone appears as the varied sense-patterns and creates the illusion of objects and people.

So where is the end of perception, unless one switches off the narrative-mind and remains quiet without any 'want'? For the stabilized intellect which can see the unreal nature of the perception, there is no perception at all, even if it is seen! A Jnaani walks through his life like walking through a mirage-Ocean, for he knows that it does not exist at all; the ignorant alone are caught in its whirlpools always, for they believe it to be real!]

इत्थं न किञ्चिदेवेदं ब्रह्मसंकल्पडम्बरं किञ्चित्संकल्पमज्ञानमनन्तं स्वप्नदृश्यवत्।

Therefore, nothing of this is really there. It is just a pompous show of Brahmaa's conception.

Like a scene in the dream, it is made of a little conception mixed with ignorance; and is endless.

कल्पनं तत्परं ब्रह्म परं ब्रह्मैव कल्पनं चिद्रूपं नानयोर्भेदः शून्यत्वाकाशयोरिव।

This conception is the Supreme Brahman. Supreme Brahman is the conception. It is Chit-state only.

There is no difference between them both, like between the emptiness and the sky.

चिन्मात्रं यद्यदाभातं जलवाहविवर्तवत्तादृक्कथमन्याभमन्यस्यासंभवाद्भवेत्।

That which shines as all this is ChinMaatram alone, like the water appearing as circular patterns on the surface. When this is so, how can anything else shine as this world, since there can never be a possibility of another thing existing as a separate one?

अभावः खे च खमिदं सर्गादौ परमाम्बरं स्वयं जगदिवाभाति नान्यत्प्रलयसर्गकौ।

This world was non-existent in the beginning and there was only the emptiness. The supreme Brahmaakaasha alone was there. That Brahman alone shines this Jagat, by itself. Creation, dissolution etc do not exist separately (as events that occur in reality).

यथा कषति चिद्रूपं तथैव रतिमेत्य तत्दृष्टादृष्टैः स्वसंसारैश्चिरमास्ते यथा चिरम्।

In whatever manner, the Chit shines forth with its conceptions, (as per the manifest Vaasanaas) it gets attracted to it; and (as it has stayed in the past) will stay for long in the future also with its own worlds, which are seen and unseen (inert and conscious, known and unknown).

दृश्यात्मकं रूपमेकमेकमस्यैवमक्षयं स्वयमेवमजं भाति यन्न भातीव किंचन।

That which is perceived is one part of its nature; the other part is unchanging. *(It is the changeless state that shines forth as the change observed by an observer. When the observer with the observed vanishes, the changeless alone is left back.)* It shines as the unborn itself; and actually does not shine at all as it were. *(It is just the potential state and never 'changes' into its probable states.)*

चिदणोरुदरे सन्ति समस्तानुभवाणवः शिलाः शैलोदर इव स्वच्छाः खात्मनि खात्मिकाः।

Hey intelligent ones! Inside the belly of Chit-atom stay the atoms of all experiences, like rocks inside the belly of the rock, like emptiness in emptiness, in an untainted pure form.

स्वभावनिष्ठास्तिष्ठन्ति यदव्याकृतात्मनि मा तिष्ठन्ति तु वै ते यदव्यावृत्ताः परे पदे।

They exist in their own nature established in the changeless essence within. In the Supreme state, they do not exist at all; and remain without differing from it.

तदेव जगदित्युक्तं ब्रह्म भारूपमाततम्।

Brahman shines as all that is there as anything, but is not any thing (like the mirror which can reflect anything and everything, but is actually without any reflection); and is termed as the Jagat.

पूर्वापरपरामर्शान्निपुणं निपुणाशयाः।

Considering the previously discussed matter, I spoke these words as a conclusion.

अत्याश्चर्यमनष्टोयं परमात्सदनात्स्वयं नानात्वबुद्ध्या नानैव जीवोऽहमिति ताम्यति।

It is indeed a highly surprising fact that this Chit, though undamaged as established in the Supreme abode, suffers identified with limited Jeeva-ness, as if it is many; being deluded with the idea of manifoldness.