

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 SIX
(STORY OF VIPASHCIT-12)
[STORY OF ASURA]

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.

भास उवाच
Bhaasa spoke

अथाहं तं महादेवं पावकं पृष्टवानिदम्।शुकपक्षतिकोणस्थः श्रूयतामवनीश्वर भगवन्सर्वयज्ञेश स्वाहाधिप हुताशन
किमिदं नाम संपन्नं कथ्यतां किमिदं शवम्।

Hey king! Then I questioned the Great God Paavaka (Fire), who was seated on the well-grown wings of the parrot; listen to this. “Bhagavan! Lord of all Yajnas! Lord of Svaahaa! Acceptor of offerings! What is this that has happened like this? Tell me, what is this dead body?

वह्निरुवाच
Vahni spoke

PARA BRAHMAN

श्रूयतामखिलं राजन्यथावद्वर्णयामि तेत्रैलोक्यभासुरानन्तशववृत्तान्तमक्षतम्।

Listen O King, to everything that I explain to you as it is, this story of the ‘Shava’ (corpse), which will light up the tri-world (with knowledge) and which is endless and changeless (leading to the rise of Vidya).

अस्त्यनन्तमनाकारं परमं व्योम चिन्मयं यत्रेमान्यपसंख्यानि जगन्ति परमाणवः।

There exists the Supreme expanse of pure consciousness (the source state of all experiences), which is without end, and without form. The worlds within it are subtle atoms beyond counting (and are like the hidden unformed waves of the Ocean).

शुद्धचिन्मात्रनभसि तस्मिन्सर्वगते क्वचित्सर्वात्मन्युदभूत्संवित्संवेदनमयी स्वयम्।

It is the pure expanse of knowledge; and pervades all. It is the essence of all. There arose in it a consciousness of perceiving objects (like looking at oneself in a mirror).

सा तेजः परमाणुत्वमपश्यद्वेदनावशात्भावितार्थात्मकतया स्वप्ने त्वमिव पान्थताम्।

‘That Luster’ (of self-awareness) (like a spark) saw the subtle atom-ness through its power of understanding, similar to where you sleep thinking about a traveller; and become a traveller yourself in your dream.

परमाणुरसंवित्त्वादपश्यदणुतां स्वयं भास्वतीं पद्मजरजस्तुल्यां संकल्पनात्मिकां सोच्छ्रूयतां भावयन्ती

पुनरप्यभवत्स्वयं चक्षुरादीन्द्रियाणि वपुष्यन्वभवत्स्वतः।

Because of the lack of correct understanding, it saw the atom-ness by itself, made of conception only, shining like a tiny particle of pollen on the lotus. Then it conceives swelling up of itself again, and becomes the sense organs like eyes etc, as if attached to a form.

अपश्यदग्रे च जगच्चक्षुरादि स्वभावतः आधाराधेयवद्भूतमयं स्वप्नपुरं यथा।

Then, it sees a world made of elements through the senses by its own nature; bound as a dependent entity supported by something, like a city in a Svapna.

[The Self-awareness state or Aatman is the potential state for all experiences which rise as world-existences. All the probable states are observed by this Self-awareness as the ‘potential source-state of Chit’, and the entire perception field containing endless perception-experiences exists at once as its understanding.

That alone is known as Jagat.

Each experience exists with a Jeeva-counterpart, and thus there rises an illusion of countless Jeevas experiencing countless world existences.

Each Jeeva sees itself through a dusty intellect, and imagines a life story in some ‘time’ and ‘place’.

If the dusty screen is removed through Vichaara, then the ‘Self-awareness’ state alone is left back, which is unaffected by the perceptions.

However, nothing happens as if the Chit-state is looking at itself and producing the worlds.

Reality exists as this alone; and is at once ‘all’, though it is not ‘all’.]

ASURA

असुरो नाम तत्रासीत्प्राणी मानी बभूव ह असत्यप्रतिभासात्म पितृमातृपितामहः।

In that Brahman-state shining as Jagat, there was one creature named 'Asura' (of wicked nature), who was very arrogant. His father, mother, grandfather etc were just appearances of unreal nature only (as it happened with Vidooratha in the Mandapa story).

[Each Jeeva exists with the illusory parents and relatives and a life-story of its own mind-construe, like seeing oneself as another with another life-story in a dream-state.

As per the measure of the intellect-purity, the Jeeva acts good or bad as a random-factor of Reality.

This Asura as the name itself suggests was a probable state of lower intellect, and was selfish and wicked.

No one is born wicked or good; but the impurity of the intellect-state produces the Jeeva with such and such a character. Unless one renounces this false identity, the Gunas themselves push and pull the Jeevas into various experiences of good and bad.

Highly Taamasic Jeevas are aware of their bodies alone, and feel happy in the suffering of others.

Highly Raajasic Jeevas are bound by images of their on and their favoured ones (and deities also); and roll in countless world existences.

Highly Saattvic Jeevas seek the knowledge of the true self.

What you are is a random chance of the 'Reality-dice'!

The only way out is the renunciation of the false identity.

Even this wicked Asura reaches the excellent state of Self-realization through effort.

Nothing is fixed as such; anyone can change oneself into a better intellect by making sincere effort.]

दर्पोत्सिक्ततया तत्र कस्यचित्स महामुनेः यदा मृदितवानासीदाश्रमं शर्मभाजनम्।

(Like a grain swelling up by moisture) he was swollen up with arrogance and smashed up the peaceful hermitage of a great Sage.

मुनिः शापमदात्तस्य महाकारतयाश्रमः त्वया यन्नाशितो मृत्वा भव त्वं मशकोऽधमः।

The Sage cursed him saying that "Since you have destroyed the hermitage, conceited about your huge form, you also get smashed up and turn into a lowly form of a tiny insect."

स तच्छापहुताशोऽथ तस्मिन्नेव तदा क्षणे असुरं भस्मसाच्चक्रे जलमौर्व इवानलः।

That Sage burnt off 'Asura' at that very instant, by the curse, and turned him off into ashes, like the Vadava fire burning off the ocean.

निराकारं निराधारमाकाशवल्योपमं चित्तं किञ्चिदिवाचेत्यमासीच्चेतनमासुरम्।

That perceiving identity of Asura was now formless, support-less, and like a circle drawn in the sky.

(His body was completely destroyed. He was a nothingness of inertness now.)

His mind was unable to perceive, as if asleep.

(There was no thinking process. It was just some inertness that was ready to take a form.)

तदेकत्वं ययौ साम्याद्भूताकाशेन चेतनम्। तदास्पदेन तत्राथ वायुना चैकतां ययौ।

आसीच्चेतनवातात्माऽभविष्यत्प्राणिनामकः रजसा पयसा व्याप्तस्तेजसा नभसाणुना स

पञ्चतन्मात्रमयश्चिन्मात्रलवकोऽणुकः स्पन्दमाप स्वभावेन व्योम्नि वातलवो यथा।

Since it was inert, it became one with the inert space.

Because of the quality of space, it became one with Vaayu.

Then it became a breathing form of air (Praana), named 'Praani' (some insignificant living thing).

(It was just a breathing apparatus with the instinct of survival.)

Then he was filled by the elements of earth, water, fire, and space atoms. He was then endowed with five Tanmaatras. He was now just a tiny atom of the least consciousness.

He then was able to move by his own nature, like a piece of wind in the sky.

अथ तस्यानिलान्तस्थं चेतनं तद्व्यबुध्यत कालानिलजलैर्भूमौ बीजमङ्कुरकृद्यथा।

Then his consciousness which was inside the air, started to open up, like the wind and waters of the monsoon open up the seed as a sprout, which is buried inside the ground.

शुद्धशापविदन्तस्था मशकत्वविदास्य चित्त्वेधिता मशकाङ्गानि विदित्वा मशकोऽभवत्।

The inner mind was acting by the curse of the Sage of pureness incarnate. The conscious point of this Asura understood the state of an insect, and saw the parts of the insect; and became an insect.

स्वेदजस्याल्पदेहस्य निःश्वासनिपतत्तनोः द्वे तस्य मशकस्येह दिने भवति जीवितम्।

This insect was born out of sweat; had a very small body.

(Any form, even if be the tiniest one, has its own story of birth and life.)

It was so light that it flew up by breath-wind also. Its life-span is of two days on this earth.

रामोवाच

Rama spoke

प्राणिनामिह सर्वेषां योन्यन्तरज एव किं समुद्भवः संभवति किमुतान्योऽपि वा प्रभो।

Prabhu! Do all the beings here (as in Jaagrata) get born out of womb only, or is there some way other than that (as it happens in a dream)?

वसिष्ठोवाच

Vasishta spoke

ब्रह्मादीनां तृणान्तानां द्विधा भवति सम्भवः एको ब्रह्ममयोऽन्यस्तु भ्रान्तिजस्ताविमौ शृणु।

From Brahmaa to a grass-plant, there are two types of births; one is from the Brahman-state; and the other occurs because of delusion. Listen about them.

पूर्वरूढजगद्भ्रान्तिभूततन्मात्ररञ्जनात्भूतानां संभवः प्रोक्तो भ्रान्तिजो दृश्यसङ्गतः।

By getting those Tanmaatras (subtle elements) suited to the delusion of the past world (of Vaasanaa-fields) that is deep-rooted in the mind, when beings get born, then it is known as 'birth due to delusion' which is attached to the perceived.

(This is how ignorant come into existences. They just are part of the Vaasanaa-fields; and have no control over their circumstances. They, through delusion think that they are produced through wombs only, because of their past impressions of ignorant existences.

Like it happened in the case of King Vidooratha, every being that is seen in a perceived world believes that he is born out of a womb and will die some time in the future.)

अभातायां जगद्भ्रान्तौ भूतभावः स्वयं भवन्यः स ब्रह्ममयः प्रोक्तः संभवो न स योनिजः।

When there is no world-delusion, when a being arises by its own will, he is said to be the pure essence of Brahman; he is not born out of a womb.

(This is how 'NityaMuktas' come into the perceived world. They are not bound by the perceived world that is seen by them. They do not have past impressions of ignorant existences. They do not get born out of wombs.)

STORY OF ASURA CONTINUES

एवं स्थिते स मशको जगद्भ्रान्तिवशोत्थितः न तु ब्रह्मोत्थितस्तस्य राम चेष्टाक्रमं शृणु।

When this is so, that insect was born because of the delusion about the Jagat; he did not rise directly from Brahman. Listen now Rama as to what actions he did.

क्षमेक्षुशष्पकक्षादिपुञ्जगुञ्जेषु गुञ्जता स्वायुषोर्धं दिनं तेन सर्वं भुक्तं विवल्गता
शद्वलोदरदोलायां दोलनं बाललीलया चिरमारब्धमेतेन सार्धं मशिकया स्वयम्।

As he hummed and floated through the ground, sugarcane groves, grass lands, bowers and bushes, half of his life-span was finished already. Engaged in innocent sports, he started to swing in the bent belly of the grass with the female partner for long.

दोलाश्रमार्तस्तत्रासौ यावद्विश्राम्यति क्वचित्तावद्धरिणपादाग्रगिरिपातेन चूर्णितः।

Getting tired by swinging, when he was resting, he was crushed by the hill namely the front edge of the deer's foot.

हरिणाननसंदर्शत्यक्तप्राणतया तया पूर्वक्रमगृहीताक्षः स जातो हरिणस्ततः।

He died with his eyes fixed on the deer's face. In the same process of appearance as in the previous case (of his huge form becoming an insect), he became a deer.

विहरन्हरिणोऽरण्ये व्याधेन धनुषा हतः व्याधाननगदृष्टित्वात्संजातो व्याध एव सः ।

When wandering in the forest as a deer, he was killed by a hunter with an arrow shot by his bow. Since his eyes were fixed on the hunter's face, he was born as a hunter.

व्याधो वनेषु विहरन्संयातो मुनिकाननं तत्र विश्रान्तवान्सङ्गान्मुनिना प्रतिबोधितः।

The hunter, while wandering in the forests, went to a forest occupied by the Sages. When he rested there in the company of a Sage, he was advised by him like this.

मुनिरुवाच

The Sage spoke

भ्रान्तः किमिदमादीर्घदुःखाय धनुषा मृगान् हंसि पासि न कस्मात्त्वं तन्त्रं जगति भङ्गुरे।

Why are you acting deluded like this, and killing animals like this for getting more pain only?
Why do you not follow the ethics of non-violence, kindness etc, in this world which is so transitory?

आयुर्वायुविघटिताभ्रपटलीलम्बाम्बुवद्भङ्गुरं भोगा मेघवितानमध्यविलसत्सौदामनीचञ्चलाः

लोला यौवनलालना जलरयः कायः क्षणापायवान्।पुत्र त्रासमुपेत्य संसृतिवशान्निर्वाणमन्विष्यताम्।

Life is as fragile as a water drop hanging to the edge of the cloud-surface pushed by the winds.

Pleasures are as momentary as the flashes of lightning appearing amidst the cloud-canopy.

Joys of the youth are as fickle as the fast-moving flood waters.

'Body' is in danger of death at every moment.

Son! Fear the dangers involved in such a worldly existence, and seek the state of Nirvaana.

व्याध उवाच

The hunter spoke

एवं चेत्तन्मुने ब्रूहि कीदृक्दुःखपरिक्षये न कर्कशो न मृदुर्व्यवहारक्रमो भवेत्।

If it is so, Hey Sage, then tell me what is the conduct required, which is not very hard, nor very soft, that can end this pain?

(Those who entertain too much harshness or too much softness, both do not succeed in efforts.)

मुनिरुवाच
Sage spoke

इदानीमेव संत्यज्य धनुषा सह सायकान्मौनमाचारमाश्रित्य शान्तदुःखमिहोष्यताम्।

Discard the bow along with its arrows; practice 'silent obedience'; stay without anxiety and live here (and learn from our company.)

वसिष्ठोवाच
Vasishta spoke

इति सम्बोधितस्तेन परित्यज्य धनुःशरान् आसीन्मुनिसमाचारस्तत्रैवायाचिताशनः।

Thus advised by him, he discarded his bow and arrows; and took to the life of asceticism as observed by those Munis, staying there itself and eating what was given.

विवेश मनसा मौनी ततः शास्त्रविवेकितां दिनैरेव यथा पुष्पमामोदेन नराशयम्।

He practised the silence (thought-control) of the mind; and entered the understanding of scriptures within a few days, like the flower gets filled in a man's mind through its fragrance.