

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 SIX
(STORY OF VIPASHCIT-32)
[BHAASA'S STORY ENDS]

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.

अग्निरुवाच

Agni spoke (to Vipashcit)

विपश्चिच्छ्रेष्ठ भो साधो त्वं गच्छाभिमतां दिशं स्थिरं भूमण्डलं भूयः प्रकृतव्यवहारवत्।

Hey great king Vipashcit! You now go your way in the stabilized world-sphere, which is now filled with normal life-events.

यज्ञं यष्टुं प्रजौघस्य शक्रः शततमं दिवि तत्राहूतोऽस्मि मन्त्रेण गच्छामि गतिकोविद।

Indra is performing a Sacrifice for the good of his people.

I have been invited there through a chant. I am going there now. You know where to go now.

भास उवाच

Bhaasa spoke

इत्युक्त्वा भगवानग्निस्तत्रैवान्तरधीयत गगने निर्मले याति अनलो वैद्युतो यथा।

Having said these words, Bhagavaan Agni vanished there itself, like the spark of the fire dissolving in the taintless sky.

तथाहमपि चित्तेन प्राक्तनांश्च स्वयं वहन्पुनः स्वकर्म निर्णेतुं भ्रमन्व्योमनि संस्थितः।

I stayed in that sky-region itself, wandering and, carrying the Vaasanaas of the past; and wondering what to do next.

DESCRIPTION OF OTHER WORLDS

भूयोऽपि दृष्टवानस्मि जगन्त्यगणितानि खे नानाचारविचाराणि नानासंस्थानवन्ति च।

I again saw countless worlds in the sky, with various types of conduct and various types of thinking; and various types of habitations.

क्वचिच्छत्रमयाङ्गानि एकीभूतानि भूपते भान्ति चेतन्ति चोपन्ति हृदयनि हरन्ति च।

Hey King Dasharatha! Some were as if covered by a single umbrella (of the same sky) and were stuck as one. They shine lustrously, are alive (with beings); move slow (in time) and steal the heart (with their beauty).

क्वचिन्मृन्मयदेहानि सर्वभूतानि राघव भान्ति चेतन्ति चोपन्ति पर्वतप्रतिमानि च।

Hey Raaghava (Dasharatha)! Some are filled with people made of mud bodies. They shine lustrously, are alive (with beings); move slow (in time) and are hard in structure like the mountains.

क्वचिद्दारुमयाङ्गानि भान्ति भूतानि कुत्रचित्, क्वचित्पाषाणदेहानि सन्ति भूतानि भूरिशः।

Somewhere the people appear as made of wooden limbs.

Somewhere the worlds are abundantly filled with people who have bodies made of stone.

क्वचिदाजीवकमेकत्र स्थितान्युपलदेहवत् वाङ्मात्रव्यवहाराणि भूतान्यालोकितानि खे।

Sometimes, the people stay stuck at one place as if made of rocks. I saw people in that space, where they use only speech for their communication (and never moved their bodies).

इत्यहं सुचिरं कालं पश्यन्नश्यन्मनस्तया अविद्यान्तमपश्यंश्च तत्रोद्विग्नोऽभवं दशाम्।

After a long time of observing these worlds, as a mind only, and feeling destroyed, and not finding the end of Avidyaa, I (Vipashcit) felt apprehensive.

VIPASHCIT MEETS INDRA

तपः कर्तुं समुद्युक्तः कस्मिंश्चिन्मोक्षसिद्धये प्राहेन्द्रो मम चैवेदं मृगयोन्यन्तरं हि खे
प्रवृत्तः स्वर्गसंमोहे पूर्वाभ्यासवशीकृतः मन्दारकानने तत्र भ्रमतो वै ममाम्बरे।

Then I decided to perform penance for the attainment of Moksha. (*Indra arrived there in a deer-form.*)

Then Indra said to me. "I and you have to live inside the deer womb in this emptiness of mind. I got into this state by my own Vaasanaas of the past when I had become arrogant by the enjoyment of heavenly pleasures, when I was wandering in the Mandara forest in the sky-space once!"

तेनेत्युक्ते मया प्रोक्तं देव खिन्नोऽस्मि संसृतेः मुच्येयं शीघ्रमित्युक्तं श्रुत्वोवाच ततो मम
विशुद्धात्मा त्वरूपोऽहमिति चैव हुताशनात्वरं गृहाणेत्युक्ते स ततोऽन्यं याचितो मया।

When he spoke like this, I said; "Deva! I am disgusted with all the states of the world-existence. I want to get liberated soon." Hearing my words, he said; "You have already heard from God Agni, that 'Quick Moksha' is instantly attained when one realizes that he is the taintless formless pure Chit in essence. Ask me for some other boon."

Then I asked him for another boon, and requested him to relate to me what will happen in my future.

इन्द्र उवाच
Indra spoke

तवेयं मृगयोन्यन्तश्चिरं संसरते चित्तिः अवश्यं भवितव्योऽर्थ इति दृष्टो मया तव।

Your mind will experience for long this state inside the deer's womb.

This was a necessary event in your life; so I had observed.

(*Indra was cursed to live as a deer along with Vipashcit also as a deer.*)

मृगो भूत्वा महापुण्यां तां सभां समवासवान्यस्यां तदहतं ज्ञानं मदुक्तं बोधमेष्यति।

You will reach that courtroom of great merits, in the form of a deer.

Then you will realize the truth instructed by me.

तदेव तत्र हरिणो भवार्तस्त्वं भवावनौ आत्मोदन्तमिदं वन्ध्यं सकलं संस्मरिष्यसि।

In that world, you will enter as a deer and remember all your wasteful life events, which will be like delusory states of Svapna experienced because of endless desires.

स्वप्नभ्रममिवाशेषसंकल्परचितोपमं यदा नु मृगतोन्मुक्तः पुरुषस्त्वं भविष्यसि।

Then you will be freed of your deer-state and turn into the form of a man; when your dream-body of the deer will get burnt off by the fire of knowledge; and you will realize the essence in the heart.

(*All your life-stories as Vipashcit of four forms will end at last, and appear as not-happened at all, except getting retained as some dream-memories.*)

ज्ञानाग्निदग्धदेहान्ते तदा ह्स्थं स्फुरिष्यति, तेन तां त्वमविद्याख्यां भ्रान्तिं त्यक्त्वा चिरं स्थितां

भविष्यसि विनिर्वाणो गतस्पन्द इवानिलः।

You will then discard the delusion named Avidyaa and will get stabilized forever in the state of liberation; like a wind without the movement.

[Any Jeeva is truly alive and awake at the instance of realization only, and the entire world-existence vanishes as not happened at all.

Nothing is lost, nothing is gained; but just a dream ends and Chit wakes up to its original state.

Chit cannot exist except as information-flow; therefore the Knower exists as the controller of his information-flow and is not trapped in it like the ignorant.

He exist as the power to manipulate his dream, and is always awake to his true self as Chit.]

भास उवाच
Bhaasa spoke

इत्युक्ते तेन देवेन तदैव प्रतिभोदभूत् ममायं हरिणोऽस्मीति वनेऽस्मिन्निति निश्चिता।

When the Lord spoke like this, immediately, I got the ascertained idea that I am a deer wandering in that forest. (I saw the 'perceived' as a deer-Jeeva.)

ततःप्रभृति संपन्नस्तत्रैवान्तरकोणके हरिणोऽहं गिरिवरे तृणदूर्वाङ्कुराशनः।

From then onward, I lived as a deer in that corner of Mandara forest, eating sprouts and grass.

ततः सीमान्तसामन्तमागतं मृगयार्थिनं दृष्ट्वाहमेकदा भीतः पलायनपरोऽभवम्।

Then a king who ruled a country in the outskirts came there for hunting.

I was frightened by seeing him; and started to run away.

ततस्तेन समाक्रम्य गृहं नीत्वा दिनत्रयं संस्थाप्य तव लीलार्थमिहानीतो रघूद्वह।

He caught me somehow; took me home; kept me there for three days; and I was brought here for you to play with.

एष ते कथितः सर्व आत्मोदन्तो मयानघ संसारमायाप्रतिमो नानाश्चर्यरसान्वितः।

I have told you the entire story now, hey Anagha!

It is a reflection of the delusion of world-existence; filled with many amazing incidents.

A LESSON WELL-LEARNT

अविद्यैवमनन्तेयं शाखाप्रसरशालिनी आत्मज्ञानादृते नैव केनचिन्नाम शाम्यति।

Avidyaa is endless; and spreads out with abundant branches everywhere.

Without the realization of the true essence within, it does not subside through any other means.