

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SIXTY

[LAVANOPANISHAT (3)]

{LAVANA WAKES UP FROM THE MAGICAL DREAM}

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

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 in 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.

CHAPTER SIXTY

LAVANOPANISHAT (3)
LAVANA WAKES UP FROM THE MAGICAL DREAM

वसिष्ठोवाच

Vasishta spoke

[How long this went on? For two span of measures! Why only two? Why not more or less?
The time span of delusion lasts only till the duality-sense is prevalent]

मुहूर्तद्वितयेनाथ बोधमाप महीपतिः प्रावृषेण्याम्बुनिर्मुक्तमम्भोरुहमिवोत्तमम्। (105.01)

After ‘two Muhurtas’, the king regained consciousness, like the beautiful lotus blooming after the rains of the monsoon were over with.

आसनात्साङ्गदोत्तंसः प्रबुद्धोऽसावकम्पयत् सवनाभोगशृङ्गाग्र्यो भूकंप इव पर्वतः। (105.02)

It appeared as if he was trying to get up from his seat; and his whole body along with the armlets and the crown shook uncontrollably, like the mountain caught in the earthquake trembles along with the forests and the peak.

[After instructed by the scriptures, the Jeeva tries to wake up to its true state; but is not able to realize the truth of its true essence. Slowly, all the Vaasanaa-clouds vanish away.

It had to go through the effortful process of Vichaara as it were, before it rests in its original state.]

बभूवाथ प्रबुद्धोऽसावासनोपरि कम्पितः विक्षुब्ध इव पातालवारणे शङ्कराचलः। (105.03)

He became conscious of his surroundings, and even as he tried to get up, he shook uncontrollably on his seat, like the Kailaasa Mountain shaking when the elephant supporting it in the netherworld, moves suddenly.

[When the Knowledge realization, happens as it were, the ‘netherworld elephant’ namely the belief in the reality of the world (ignorance) shakes and falls; and the entire world made of solid objects also shakes and falls.]

पतन्तं धारयामासुस्तं पुरोगा नृपं भुजैः मेरुं प्रलयविक्षुब्धं कुलशैलास्तटैरिव। (105.04)

Even as the king (*JeevanMukta*) started falling out of the throne, his bodyguards (*scriptures*) rushed towards him and supported him on their shoulders, like the small Kula Mountains with their slopes (*proofs*) holding the huge Meru Mountain (*Para Brahman*) that was getting carried away, (*amazed*) by the ‘dissolution floods’ (*the ‘vanishing off of the reality of the world’*).

(*It was difficult for the guards to hold him steady, and they also moved up and down like waves, trying to stabilize him.*)

पुरोगैर्धार्यमाणोऽसौ पर्याकुलमतिर्नृपः वीचिविक्षोभितस्येन्दोर्बभार वनमाः श्रियः। (105.05)

When stabilized by his body guards, the king shone forth with the beauty of the moon that made the waves rise and fall.

[Scriptures and Knowers try to stabilize the Jeeva in its original essence with suitable words and actions.]

कोऽयं प्रदेशः कस्येयं सभेति स नृपः शनैः दध्वान मज्जदम्भोजकोशस्थ इव षट्पदः। (105.06)

“*What is this place? Whose court is this?*”-

the king mumbled incoherently like a bee sunk inside the lotus petals.

[Jeeva tries hard to do Vichaara, and understands the truth of his essence, helped by the scriptures and the instructions of the Knowers. When the truth gets revealed, his vision is completely different and blissful, like the six-footed bee drowned inside the honey of the lotus. His senses and mind stay quiet, without moving. He remains intoxicated as it were, and experiences the reality of the reality only; and not the reality of the world.]

SCRIPTURES AND KNOWERS GUIDE THE JEEVA

अथोवाच सभा देव किमेतदिति सादरं रणन्मधुकरी भानुं दृष्टराहुमिवाब्जिनी। (105.07)

Then those assembled in the court asked him with concern, “*What do you mean, hey Lord..?*”, like the (affectionate) lotus with the humming bee (of surprised eyes) addressing the ‘Sun who had been visited by Raahu (and was eclipsed)’.

[Jeeva-state is the state of ParaBrahman eclipsed by the ‘Raahu of ignorance’.]

अथैनं परिपप्रच्छुः पुरोगा मन्त्रिणस्तदा प्रलयोल्लाससंत्रस्तं मार्कण्डेयमिवामराः। (105.08)

Like the Devas questioning Maarkandeya who had been caught in the floods (in an illusion-experience similar to that of Lavana), the courtiers and ministers politely questioned him,

“*त्वयीत्थं संस्थिते देव वयमत्यन्तमाकुलाः। अभेद्यमपि भिन्दन्ति निर्निमित्तं भ्रमा मनः।* (105.09)

“Hey Lord, we all are highly anxious by seeing you in such a state.

Though well trained in self-control, the mind can get confused for no reason (with anxieties and sorrows).

आपातरमणीयेषु पर्यन्तविरसेषु च भोगेष्विव विकल्पेषु केषु ते लुलितं मनः। (105.10)

Like the pleasures which are pleasing at first and end up in painful consequences, in which misdirected thought of yours, did your mind get injured?

सततोदारवृत्तासु कथासु परिशीतलं मनस्ते निर्मलं कस्मात्संभ्रमेषु निमज्जति। (105.11)

Your mind has always remained unperturbed and cool in any discussion or debate; why is it now sunk in anxieties and apprehensions? (*You are Brahman in essence; teach the Scriptures.*)

तुच्छालंबनमालूनविशीर्णं लोकवृत्तिषु मनो मोहमुपादते न महत्त्वविजृम्भितम्। (105.12)

The mind that is engaged in the worthless worldly affairs is always in the state of agitation and delusion; not that of the noble-minded ones like yours.

(*You are not a Jeeva bound to the perceived world; you are ‘That’; teach the scriptures.*)

सातत्येन हि यैवास्य मनसो वृत्तिरुत्थिता शरीरमदमत्तासु तामेवैतद्विधावति। (105.13)

अतुच्छालंबनं धीरं प्रबुद्धं गुणहारि च तवापि हि मनश्चित्रमालूनमिव लक्ष्यते। (105.14)

Only such thoughts that are always immersed in the ‘activities of the body and its associated pleasures’ chase these ignorant unceasingly; but you are never known to have given a single thought to worthless activities; you never swerve from your stabilized state of intellect; you are one of the wisest on earth; your character has been always blemish-free. It is really amazing that your mind appears as if shattered by some unfathomable experience.

(*The glory of the Brahman-state is again and again proclaimed by the Scriptures.*)

अनभ्यस्तविवेकं हि देशकालवशानुगं मन्त्रौषधिवशं याति मनो नोदारवृत्तिमत्। (105.15)

Only the mind of a person without discrimination gets affected by the mystic chants or drugs; and loses the sense of the place and time; but not that of a noble person.

नित्यमातविवेकस्य कथमालूनशीर्णता धुनोति विततं चेतो वात्येव विबुधाचलम्। (105.16)

How can the mind of a person who never for a moment loses the discriminative power get confused? How can winds shake the Meru Mountain?”

इति जातानुगीर्णस्य भूपतेः कान्तिराननं भूषयामास शीतांशुं मासान्त इव पूर्णता। (105.17)

Thus consoled by his people, the king’s face brightened gradually like the ‘Moon on the full-moon day’, at the end of the month.

[Slowly the Jeeva realizes the true essence within, and realizes the Reality state that is free of agitations.

The mind is stabilized in the silence of the Self, and remains unaffected by the joys and sorrows of life.]

रराज राजा सौम्यास्यमुन्मीलितविलोचनः गते हिमर्तावुल्लासिपुष्पौघ इव माधवः। (105.18)

The king’s eyes were now fully open; his face reflected his inner calmness and shined brightly like the garden filled with blossoms in the spring at the end of the snow-season.

[Delusion was completely gone like the reality of the mirage vanishes when it is understood as just an appearance.]

अथातिसंभ्रमाश्चर्यखिन्नास्मृतिमुखो बभौ आसन्नमृत्युरालोक्य राहुमिन्दुरिवाम्बरे। (105.19)

Then his face took a look of surprise and anxiety, even as he remembered all that had happened to him, like the ‘moon anxious at the sight of Raahu that is ready to swallow him’.

[The enlightened Jeeva-Brahman wonders at the ‘nightmare of ignorance’ that had caught him before the realization-state.]

ऐन्द्रजालिकमालोक्य प्रोवाचाथ हसन्निव बभुं हिंसात्मकं दृष्ट्वा सर्परूपीव तक्षकः। (105.20)

He looked at the sorcerer and spoke as if amused, like ‘Takshaka the Lord of the snakes looking at the cruel mongoose’.

[Now the ‘realized Yogi’ has no fear of Maayaa. He is able to see the deceitful nature of Maayaa, the delusory power that had entrapped him in the Jeeva-state.]

“जाल्म जालजटालेन किमेतद्भवता कृतं येनास्पन्दप्रसन्नोऽब्धिः क्षणादेत्य प्रसन्नताम्। (105.21)

चित्रं चित्रा हि देवस्य पदार्थशतशक्तयः सुशक्तमपि मे चित्रं याभिर्मोहे निवेशितम्। (105.22)

क्व वयं लोकपर्यायकृतान्तपदवेदिनः क्व मनोमोहदायिन्यो वितताः प्रकृतापदः। (105.23)

“Hey deceitful one! What feat you have done by spreading out your net of illusion, like changing the calm, wave-less ocean into a turbulent one with high waves, in an instant!

Wonderful! Your powers are indeed amazing!

You have managed to delude even my highly controlled mind!

Oh! I am here as the wisest one with the ‘knowledge of the secrets of Lord Yama also’, and I was experiencing the worst calamities with a completely deluded mind somewhere else! Unbelievable!!

[As Brahman, I am deathless, and still you made me go through such horrid experiences as a Jeeva that goes through various states of changes as an ignorant being!

Now I am in my original state with the knowledge that death is also an illusion as connected to birth.

I am birth-less and deathless. Nothing can affect me now.]

अप्यभ्यस्तमहाज्ञानं मनस्तिष्ठति देहके कदाचिन्मोहमादत्ते क्षणं मतिमतामपि। (105.24)

After realizing the greatest knowledge by practice, when one still remains in the embodied state, even a wise man gets deluded in a second!

[Unless the ‘perfect state of realization of the highest sort’ is attained, a man might still get deluded by the body-identity.

One has to continuously engage in Vichaara-process and thoroughly get rid of the delusion, without a trace.

Mere intellectual comprehension will not defeat the power of Maayaa.]

इदमाश्चर्यमाख्यानं श्रूयतां रे सभासदः मम शाम्बरिकेणेह यन्मुहूर्तं प्रदर्शितम्। (105.25)

दृष्टवानहमेतस्मिन्बह्वीः कार्यदशाश्वलाः मुहूर्तं प्रार्थितोऽध्वस्तशक्रसृष्टिरिवाब्जजः"। (105.26)

Hey! You all assembled in this court! Listen to this amazing story of mine!

Listen to what I experienced in a span of two short moments, entrapped in the illusory power of this sorcerer! In that short span of time, I experienced so many (horrible) events through his illusory power, in the same manner where King Bali experienced the illusory army produced by Shakra’s magical power before it was destroyed by Lord Brahmaa because of his prayers”.

इत्युक्त्वोन्मुखनेत्रेषु सभ्येषु स हसन्निव राजा वर्णयितुं चित्रं वृत्तान्तमुपचक्रमे। (105.27)

The courtiers all looked at the king with their eyes widely open in surprise.

The king smiled slightly remembering his experiences, and started to relate his amazing experiences.

[A Mukta also remembers the entire story of illusion as an amusing story only, after his realization.]