

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SIXTY EIGHT

[LAVANOPANISHAT (11)]

{REASON FOR LAVANA'S CHAANDAALA EXPERIENCE}

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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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 EIGHT

LAVANOPANISHAT (11)
REASON FOR LAVANA'S CHAANDAALA EXPERIENCE

वसिष्ठोवाच

Vasishta spoke

अत्र ते शृणु वक्ष्यामि वृत्तान्तमिदमद्भुतं लवणोऽसौ यथा यातश्चाण्डालत्वं मनोभ्रमात्। (115.25)

मनः कर्मफलं भुङ्क्ते शुभं वाऽशुभमेव वा यथैतद्बुध्यसे नूनं तदाकर्णय राघव। (115.26)

Listen I will relate to you this amazing account of how Lavana attained the state of a Chaandaala through the mind-born illusion! Mind alone experiences the fruit of actions, good or bad.

Listen to what I say, Raaghava, so that you can understand this truth.

हरिश्चन्द्रकुलोत्थेन लवणेन पुरानघ एकान्तेनोपविष्टेन चिन्तितं मनसा चिरम्। (115.27)

‘पितामहो मे सुमहान्राजसूयस्य याजकः अहं तस्य कुले जातस्तं यजे मनसा मखम्’। (115.28)

Hey Taintless one! Once Lavana, born in the dynasty of Harishchandra, was sitting alone and thought like this for a long time. *“My grandfather was a great man; he had performed the ‘Raajasooya Yajna’.*

I am born in his dynasty. So I will perform the sacrifice in my mind itself.”

(Rajasooya-yajna: A sacrifice performed by a monarch as a mark of his subduing all other kings.)

इति संचिन्त्य मनसा कृत्वा संभारमादृतः राजसूयस्य दीक्षायां प्रविवेश महीपतिः। (115.29)

ऋत्विजश्चाह्वयामास पूजयामास सन्मुनीन्देवानामन्त्रयामास ज्वालयामास पावकम्। (115.30)

यथेच्छं यजमानस्य मनसोपवनान्तरे ययौ संवत्सरः साग्नो देवर्षिर्द्विजपूजया। (115.31)

भूतेभ्यो द्विजपूर्वभ्यो दत्त्वा सर्वस्वदक्षिणां विबुध्यत दिनस्यान्ते स्व एवोपवने नृपः। (115.32)

एवं स लवणो राजा राजसूयमवासवान्मनसैव हि तुष्टेन युक्तं तस्य फलेन च। (115.33)

Having thought like this, he earnestly collected all the materials necessary for the sacrifice in his mind and got initiated into the performance of the ‘Yajna’ (sacrifice). He invited the officiating priests.

He worshipped the great Sages. He invoked the Devas. He lighted the ‘Sacrificial fire’.

Even as he performed the Yajna in the ‘garden of his mind’ in this manner, one year passed off in the worship of Devarshis and Brahmins (in the mind itself).

He offered sacrificial gifts to all beings preceded by the Brahmins, in his own ‘garden of the mind’.

At the end of the day he woke up.

In this manner, that king Lavana performed the ‘Raajasooya Sacrifice’.

As he had the satisfaction of the performance in the mind itself, he obtained the fruit of that performance also (as suffering) (in the mind itself).

[Which is real, Lavana’s life or Chaandaala’s life?

Actually whether it is a dream, or a sorcerer’s trick, or the waking state, (or a virtual world), or just an imagination, the experience of a Jeeva is the same; and the world appears real all the same.

Mind alone creates a world of experience and gives it a colour of reality when ‘in experience’.

Explanation of the difference between the real and the unreal is also given by the same mind.

When dreaming, the dream-world look real; when awake, the waking-world looks more real.

What the mind says; that alone is to be believed as real.

Dream looks unreal when you wake up. Waking-state itself looks unreal when the knowledge dawns.

In comparison with the king’s state, ‘Chaandaala experience’ looks unreal.

In the Chaandaala life, the king’s state is non-existent. In a Jeeva-state, Brahman is non-existent.

‘Reality of any perceived state’ is a ‘relative reality’ only, as in comparison with another state, say like the dream-state.

Experience is real whether it is the dream or the waking state; real for that phase of time only.

Lavana performed the Yajna for one year in his mind, in a single day-span of his waking world.

Maybe he thought that by performing the Yajna in the mind, he will skip the twelve years of hardship he had to go through, and thus trick the causal-factor itself. However, he had to experience five times more of the hardship prescribed, and that too of a worst kind; by forgetting one’s identity also completely.

A person who performs the Raajasooya sacrifice has to go through twelve years of suffering; but since Lavana performed it within his mind, he experienced sixty years of suffering, five times more than the usual; and his reward of merit (later) also was five times more. In Lavana’s case, he believed in the action performed; had the doership identity and desired the result also; and got it in full blast.

However, since time and place are mental construes only, there is no meaning in any experience as an absolute truth. Everything has to be believed as to what the mind explains it as.

Here in this context, since Rama wanted an explanation and a cause for Lavana's Chaandaala experience, Vasishtha gave him an explanation as to why it happened, to satisfy his curiosity.

Every Jeeva is a Chaandaala caught in his own imagined Karmas and fruits, like Lavana.

If you are now experiencing a Jeeva's life from another identity (Brahman) elsewhere, how can you know?

Feed the 'Prachaka child' (the questioning intellect) by burning yourself in the 'fire of knowledge' under the Taala tree (study of Scriptures). You will be the king instantly!]

अतश्चित्तं नरं विद्धि भोक्तारं सुखदुःखयोः तन्मनः पावनोपाये सत्ये योजय राघव। (115.34)

Therefore, know the mind to be the 'experiencer of the pain and pleasures'.

Raaghava, in order to purify the mind, direct it towards the Truth.

[A Jeeva is not just the 'awareness state of a body as oneself'; but the entire world seen by a particular mind is the Jeeva-state of that Jeeva. If 'that particular perceived-pattern of place, people and objects' is destroyed by any magic or calamity or disaster, a man almost reaches the state of death.

A Jeeva's identity is his own 'mind-created world of name, form, family, house, children etc'.

If that is removed by any magic or calamity, he will completely be lost like Lavana.

If the same false-identity is destroyed through the supreme-knowledge, then he will be freed of the false-identity and exist as the Reality-state only, as the Brahman with only 'purity as his mind'.]

पूर्ण देशे सुसंपूर्णः पुमान्मन्ये विनश्यति देहोऽहमिति येषां तु निश्चयस्त्तरलं बुधाः। (115.35)

Hey wise ones! Within the boundaries of space and time, a man feels complete and secure; if it is destroyed he also gets destroyed. So, enough of the people who believe in their identities as bodies!

[Lavana experienced the Chaandaala-state because he was ignorant, and believed in his body-identity.

Lavana died to become a Chaandaala; Chaandaala died to become Lavana again.

In the previous story of Mandapa, the Brahmin died to become Padma; Padma died to become Vidooratha; Vidooratha died to become Padma again; whereas Leelaa never died to become another person, because she was in the Vaasanaa-less state.

She was not even aware of her body's death.

An ignorant man is bound to the perceived pattern of the family and house, as another pattern of the body.

If any object or person or any possession of his is lost, he suffers immensely, as if his hand or leg was sliced off.

A Knower is not bound to any perceived pattern; he is the 'emptiness of awareness' beyond the sense-perceptions.

He gains nothing or loses nothing by any change around him.]

उच्चैर्विवेकवति चेतसि संप्रबुद्धे दुःखान्यलं विगलितानि विविक्तबुद्धेः

भास्वत्करप्रकटिते ननु पद्मखण्डे संकोचजाड्यतिमिराणि चिरं क्षतानि। (115.36)

For a person of specialized intellect, 'whose mind is well-established in the discrimination state, and is always awake to the truth of the Self', all sufferings cease to be.

When the sun shines forth, does not the 'contracted state, the inertness, and the darkness of the lotus plant' go off at once?

रामोवाच

Rama spoke

राजसूयफलं प्राप्तं लवणेन किल प्रभो प्रमाणं किमिवात्र स्यात्कल्पनाजालशाम्बरे। (116.01)

Hey Prabhu, the fruit of the performance of the Raajasoooya sacrifice was attained by Lavana.

What connection has it with the magical network created by the sorcerer?

वसिष्ठोवाच

Vasishtha spoke

यदा शाम्बरिकः काले संप्राप्तो लावणीं सभां तदाहमवसं तत्र तत्प्रत्यक्षेण दृष्टवान्। (116.02)

अहं सभ्यैस्ततस्तत्र गते शाम्बरिकर्मणि किमेतदिति यत्नेन पृष्ट्वा लवणेन च। (116.03)

चिन्तयित्वा मया दृष्ट्वा तत्र तत्कथितं वचः, शृणु तत्ते प्रवक्ष्यामि राम शाम्बरिकेहितम्। (116.04)

राजसूयस्य कर्तारो ये हि ते द्वादशाब्दिकं अतिदुःखं प्राप्नुवन्ति नानाकारव्यथामयम्। (116.05)

अतः शक्रेण गगनाद्दुःखाय लवणस्य सः प्रहितो देवदूतो हि राम शाम्बरिकाकृतिः। (116.06)

राजसूयक्रियाकर्तृस्तस्य दत्त्वा महापदमगच्छत्स नभोमार्गं सुरसिद्धनिषेवितम्। (116.07)

तस्मात्प्रत्यक्षमेवेतद्राम नात्र संदेहोऽस्ति।

At that time, when the sorcerer entered the court of King Lavana, I was also present there and was a direct witness to all that had happened. After the magical show of the sorcerer got over, I was questioned with devotion by the courtiers and Lavana as to what had really happened and the reason thereof.

I meditated for some time and explained to them everything.

Listen Rama, I will tell you the reason for the sorcerer's visit.

Those who perform the Raajasooya sacrifice, will get twelve years of life filled with extreme sufferings containing various types of afflictions. Therefore Rama, Lord Indra had sent from the heavens, a 'messenger of Devas' in the form of a sorcerer to give a painful experience to Lavana.

He gave the experience of the worst kind to the performer of Raajasooya sacrifice (which will be rewarded with the best position in the heaven later on); and went off in the divine path sought by the Suras and Siddhas. Therefore Rama, there can be no doubt about this event. It was directly witnessed by me.

मनो हि विलक्षणानां क्रियाणां कर्तृ भोक्तृ च तदेव निर्घृष्य संशोध्य चित्तरत्नमिह हिमकणमिवातपेन
विलीनतां विवेकेन नीत्वा परः श्रेयं प्राप्स्यसि।

Mind alone is the doer of all types of varied actions, and it experiences the fruits thereof.

Rub the mind well (with Vichaara); and completely purify the mind-gem.

Dissolve the false identity (of the body) through discrimination, like the snow-flake by the sun-rays.

You will attain the highest good (of 'liberation from the mind-prison').

चित्तमेव सकलभूताडंबरकारिणीमविद्यां विद्धि। सा विचित्रकेन्द्रजालवशादिदमुत्पादयति।

Mind alone is the other name for the 'Avidyaa' who causes the grand show for all the beings.

She alone produces all this with her special sorcery-power.

अविद्याचित्तजीवबुद्धिशब्दानां भेदो नास्ति वृक्षतरुशब्दयोरिवेति ज्ञात्वा चित्तमेव विकल्पनं कुरु।

There is no difference between the words like 'Vrksha' and 'Taru'. (Both terms mean the same thing as 'tree'.)

There is no difference between the words like 'Chitta', 'Jeeva', 'intellect' and 'ignorance'.

(All these are synonymous word with the same essence of meaning.)

Endowed with this knowledge, de-conceive the mind.

(Conceiving-process is the mind; when you do not desire anything; and do not react to anything inwardly, the mind stays dead.)

अभ्युदिते चित्तवैमल्यार्कबिम्बे सकलङ्कविकल्पोत्थदोषतिमिरापहरणं,

When the Sun of the pure mind rises, the darkness of all the faults connected to the conceptions vanishes.

(Mind is pure when it does not flicker in the presence of the perceived.)

It stays steady as the Knowledge-state even when engaged in the regular duties of the world.

Reaction of affection, love, anger etc of a Knower is only on the outside; never in the inside.

A Knower reacts to 'his own Self' 'rising in front of him as objects and people, in the correct manner without the taint of duality. His 'dead mind' stays as a perceiving and thinking tool only; it stops its imagination-feat and stays quiet.)

न तदस्ति राघव यन्न दृश्यते यन्नात्मीक्रियते यन्न परित्यज्यते यन्न म्रियते यन्नात्मीयं यन्न परकीयं

सर्वं सर्वदा सर्वो भवतीति परमार्थः। (116.08)

(In such a state) Raaghava, there is nothing that is not seen, nothing that does not belong to oneself,

nothing that is not renounced, nothing that is not dead, nothing that is not one's, nothing that is not other's.

Everything always stays as everything. This is the final truth.

(Only the Reality-state is experienced as oneself; not the limited ego.)

Reality alone is seen as everything and as every object, person and event. All the words refer to the Reality only; divisions are seen as only the lines drawn on the empty space.)

भावरशिस्तथा बोधः सर्वो यात्येकपिण्डतां विचित्रमृद्भाण्डगणो यथाऽपक्वो जले स्थितः। (116.09)

All the objects turn into pure Bodha (knowledge or information); and all become one single mass of knowledge (of Brahman-reality), like all the clay objects stay dissolved in the (clay-filled) water when not heated.