

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER FORTY

[STORY OF VEETAHAVYA (3)]

{VEETAHAVYA DISSOLVES OFF THE VEETAHAVYA-WORLD}

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHAPTER FORTY

STORY OF VEETAHAVYA (3)
VEETAHAVYA DISSOLVES OFF THE VEETAHAVYA-WORLD

रामोवाच

Rama spoke

अथ किं वीतहव्यः स्वं स्थितं तस्मिन्धरोदरे कथमुद्धृतवान्देहं स संपन्नश्च किं कथम्। (85.01)

Then how did VeetaHavya who was buried inside the bowels of earth, get his body out of there, and how did he achieve his final state of quietness?

वसिष्ठोवाच

Vasishta spoke

अनन्तरमनन्तात्म वीतहव्याभिधं मनः स्वमेवात्मचमत्कारमात्रं समवबुद्धवान्। (85.02)

Later on, the 'mind called VeetaHavya' understood the play of his own Self, the endless principle of Chit. (The mind was in a realized state; so in its highest point of realization as Shiva's Gana, it understood the great play of Brahman-state.)

शार्वस्यास्य गणस्याभूत्प्राग्ज्योतिःस्मरणे स्वयं इच्छा कदाचित्सकलप्राग्जन्मालोकनोन्मुखी। (85.03)

When he was a 'Gana serving Shiva', when absorbed in the original state (the Chit-state), a random wish rose in him to observe all his previous births.

अशेषान्स ददर्शाथ नष्टानष्टान्स्वदेहकान् अनष्टानां ततो मध्यात्तत्कोटरसंस्थितम्। (85.04)

He saw countless births of his, the bodies that were destroyed and not-destroyed, and among the not-destroyed bodies, he saw the one that was inside the hollow of the Vindhya Mountain.

[The body had served him as a tool of realization; and was now in an imperishable condition because of the Yogic power. Unless it was destroyed fully by VeetaHavya himself, it will not meet its end, and will keep chucking out various perceived worlds one after the other, where in one such world, VeetaHavya already was Shiva's attendant and had acquired many Siddhis also. Though VeetaHavya was in the Brahman-absorption through 'VeetaHavya Samaadhi-state', the mind had continued its journey as a Sage, Indra, Vidyaadhara etc, and now was a Shiva's attendant also. This mind which was in Shiva's world had acquired many Siddhis; and that mind rescued this body which belonged to the previous VeetaHavya-mind.]

यद्दृच्छयैव प्रोद्धर्तुं देहं तस्याभवन्मतिः।

Without any purposeful need as such, he decided to take out that body from inside the ground.

अपश्यत्तथा तत्र पङ्खे कीटमिव स्थितं शरीरं वीतहव्याख्यं धराकोटरपीडितं प्रावृडोघोपनीतं

तत्पृष्ठस्थपङ्कमण्डलं तृणजालावकीर्णत्वग्देहपृष्ठमृदं तथा। (05,06,07)

Then he saw that body which was like a worm stuck in the wet mud (and had fallen face downward), which was named VeetaHavya; it was trapped fully inside the muddy ground; a heavy heap of wet mud that was brought by the monsoon floods covered the back of the body; the 'wet clay that was filled with grasses and leaves' had stuck to the skin all over the limbs of the body, and had fully covered the back of the body.

एतद्दृष्ट्वा महातेजा धराविवरयन्त्रितं भूयोऽपि चिन्तयामास धिया परमबोधया। (07,08)

Seeing the body trapped inside the mud under the ground, the Sage (in Kailaasa) of great lustre again thought like this, with his enlightened intellect.

'सर्वसंपीडिताङ्गत्वात्कायो मे प्राणवायुभिः मुक्तश्चलितुमाकर्तुं शक्नोति न मनागपि।

तज्ज्ञात्वा प्रविश्याम्याशु देहमेवं विवस्वतः तदीयः पिङ्गलो देहमुद्धरिष्यति मे ततः।

अथवा किं ममैतेन शाम्याम्यहमविघ्नतः निर्वामि स्वं पदं यामि कोऽर्थो मे देहलीलया'। (08 to11)

'Because of getting buried under the wet mud all over, the body is unable to breathe, and cannot move or do anything, even in the least. I know how to enter the body through the Yogic power; and so will enter the Sun (Vivasvaan); then his 'Gana named Pingala (of golden lustre)' will be able to lift it out of the mud. (Was it worth all the trouble now?) Or, why bother with all that? I will just retire into my own self-state, without getting disturbed by all this. I will just withdraw and return back to my contemplation-state. What need is to be served by making that body alive?'

इति संचिन्त्य मनसा वीतहव्यो महामते तूष्णीं स्थित्वा क्षणं भूयश्चिन्तयामास भूतले। (11,12)

Hey Rama of great wisdom! Having thought like this, VeetaHavya remained silent for a second, and again thought like this, in that world of VeetaHavya.

(I should not accept or reject anything as good or bad or worthless or worthy.

All the perceived-worlds are mind-made only, and not real.

If I have come to know of this buried body, then I should take it out of there, as a normal act towards any body-structure.

If I refrain, it means I have the agitation of rejection for it.

I should not bother whether my identity is Shiva's attendant at Kailaasa or that of a VeetaHavya of Earth; since both are equally mind-made. What is any world for the Chit-state?)

'उपादेयो हि देहस्य न मे त्यागो न संश्रयः यादृशो देहसंत्यागस्तादृशो देहसंश्रयः।

तथावदस्ति देहोऽयं न यावदणुतां गतः तावदेनमुपारुह्य किञ्चित्प्रविहराम्यहम्।

पिडलेन शरीरं समुद्धर्तुं तापनं वपुः प्रविशामि नभःसंस्थं मुकुरं प्रतिबिम्बवत्। (12,13,14,15)

'I should not accept the body, or should not discard it also. Discarding the body and entering the body, both are equal only. Therefore, as long as the body is usable and has not yet turned into dust, I will enter it and wander on this Earth. I will enter the hot Sun like the reflection entering the mirror kept in the sky, and get Pingala to lift the body out, from under the ground.'

इत्यसौ मुनिरादित्यं विवेशानिलरूपधृक् पुर्यष्टकवपुर्भूत्वा भस्त्राखमिव चानलः। (15,16)

Then the Muni entered the Sun, taking the subtle form of the wind (and contemplated on the Sun); then he took the form of the 'subtle eight-fold city (subtle body)' and entered the Sun, like the fire entering the 'space inside the leather bag'.

भगवान्मुनिरप्येनं हृद्गतं मुनिनायकं दृष्ट्वासौ चिन्तयन्कार्यं पौर्वापर्यमुदारधीः (मुनिः मननशीलो भगवान्सूर्यः)

सूर्यविन्ध्यभूधरभूकोशमन्तर्मुनिकलेवरं तृणोपलपरिच्छिन्नं ददर्श गतसंविदम्। (16,17,18)

The 'noble Lord Soorya' saw the 'best of the Munis' who had entered him, and understanding the past events of his life and the future intention of the Sage, looked at the 'unconscious dead body of the Sage which was buried under the heap of the mud in the Vindhya Mountain, and which was covered by heaps of stones and rotten grass'.

ऋषेधिकीर्षितं ज्ञात्वा भानुर्गगनमध्यगः धरातो मुनिमुद्धर्तुमादिदेशाग्रं गणम्। (18,19)

Understanding the wish of the Sage, Lord Bhaanu, staying at the centre of the sky, ordered his Chief-Gana to lift out the body from below the ground.

वीतहव्यमुनेः संवित्सा पुर्यष्टकरूपिणी रविं वातमयी पूज्यं प्रणनामाशु चेतसा। (19,20)

The 'consciousness of VeetaHavya, which was in the subtle form now and was made of Praana only', saluted the revered Sun with his mind.

भानुनाप्यभ्यनुज्ञातो मानपूर्वकमग्रं विवेश पिङ्गलाकारं विन्ध्यकन्दरगामिनम्। (20,21)

Permitted by Bhaanu with due respect, he entered the form of Pingala who was moving towards the Vindhya-cave.

पिङ्गलोऽसौ नभस्त्यक्त्वा कुञ्जकुञ्जरसुन्दरं प्राप विन्ध्यवनं प्रावृणमताभ्राम्बरभासुरम्। (21,22)

Pingala left the sky, and reached the 'Vindhya-forest that was looking beautiful with bowers of flowering creepers', which was looking like the sky covered by dark monsoon clouds with violent flashes of lightning.

उद्धार धराकोशान्नखनिष्कृष्टभूतलः कलेवरं मुनेः पङ्कान्मृणालमिव सारसः। (22,23)

He dug the ground with his fingers, and brought out the body of the Muni, like a Saarasa bird digging out the lotus-stalk from the wet soil.

मौनं पुर्यष्टकमथ स्वं विवेश कलेवरं नभस्थलपरिभ्रान्तो विहङ्गम इवालयम्। (23,24)

The Muni, then entered his 'silent body, the Puryashtaka', like a bird entering its nest after wandering all over the sky.

प्रणेमत्तुर्मिथो मूर्तवीतहव्यनभश्चरौ बभूवतुः स्वकार्यैकतत्परौ तेजसां निधी। (24,25)

VeetaHavya who was alive in the body and Pingala, both saluted each other, and both shining with

divine lustre, finished their respective works.

जगाम पिङ्गलो व्योम मुनिश्च विमलं सरः तारकाकारकुमुदं सूर्याशुकवदाकृति। (25,26)

Pingala then returned to his sky, and the Muni (in order to clean the body) went towards the ‘taintless lake, which had its night-lotuses looking like small stars, and had its entire waters covered by the red cloth of the rising Sun’.

वीतहव्यो ममज्जाशु सरस्युद्भिन्नपङ्कजे पङ्कपत्वललीलान्ते वने कलभको यथा। (26,27)

VeetaHavya bathed in that lake where lotuses were blooming, like an elephant taking bath after playing around in the pond filled with wet mud.

तत्र स्नात्वा जपं कृत्वा पूजयित्वा दिवाकरं मनोभूषितया तन्वा पूर्ववत्पुनराबभौ। (85.27)

After finishing the bath, and after finishing the recitation of the chants, and after worshipping the Sun, he shone with the body ornamented by the mind once again.

मैत्र्या तया समतया परया शान्त्या सत्प्रज्ञया मुदितया कृपया श्रिया च

युक्तो मुनिः सकलसङ्गविमुक्तचेता विन्ध्ये सरित्तटगतो दिनमेव रेमे। (85.28)

The Muni, who was endowed with the qualities of ‘Maitree’ (friendship towards all as the Self), equanimity, calmness, wisdom of the Truth, happiness, grace and the beauty of knowledge, had a mind now which had no attachment to anything. He remained absorbed in the bliss of the self, on the bank of the lake in the Vindhya Mountain, for a single day.

[Now, when the body was made alive, it started functioning as the previous VeetaHavya and had the same memories and also the added Siddhis of the Shiva’s attendant. The same VeetaHavya who was doing the Vichaara-practice and advising the Chitta and senses, had now woken up from his Samaadhi-state after the experience of many worlds for many Yugas, within the three hundred year-span of the body, which remained without deteriorating because of his Yogic power.

It is almost like travelling back in time and taking over a previous incarnation.]

दिनान्ते स समाधातुं पुनरेव मनो मुनिः विवेश कांचिद्विततां विज्ञातां विन्ध्यकन्दराम्। (86.01)

At the end of the day, the Muni again entered the Vindhya forest, and went to the same cave where he had previously stayed, in order to stay absorbed in the self.

(Everything was as before; and he returned to his previous hut, as if he had woken up after a few seconds of Samaadhi.)

तदेवात्मानुसन्धानमत्यजन्सममिन्द्रियैः चेतसा कलयामास दृष्टलोकपरावरः। (86.02)

He, who had realized the essence of the essence-less Samsaara, returned back to his thoughts of Vichaara on the Aatman, where he was instructing his mind and the senses.

VEETAHAVYA AGAIN PONDERERS LIKE THIS (What more is there to achieve through any more Vichaara?)

पूर्वमेवेन्द्रियगणो मया परिहृतः स्फुटं, इदानीं चिन्तया नार्थः पुनर्विततया मम। (86.03)

Already the ‘group of senses’ has been removed by me; there is no use in again going through the same thoughts. (I was analyzing that the Chitta is not there, and so the world is also non-existent, and so on. Even such thoughts need not be there, now. What really exists is the ‘Chit alone’; and whatever exists as unreal also, is ‘Chit alone’.)

अस्तिनास्तीतिकलनां भङ्क्त्वा मूर्द्धी लतामिव शेषं तु बद्धसंस्थानस्तिष्ठाम्यचलशृङ्गवत्। (86.04)

I will break off the ideas of duality of ‘is’ and ‘is not’, and like a creeper breaking off the muddy ground and rising above the ground, I will rise above the level of the ‘words and meanings’. I will stay from now on, absorbed in the ‘State of Reality’, unshaken by the words and their meanings, established in the ‘silence of the self-state’, like the mountain-peak which is never shaken by the hard rains also.

उदितोऽस्तं गत इव स्वस्तं गत इवोदितः समः समरसाभासस्तिष्ठामि स्वच्छतां गतः। (86.05)

I have risen up as a new person (as the new Veetahavya-identity), as if the previous person (that previous Veetahavya-identity) is dead. I, as the ‘I-ness’ has dissolved off as it were; and I have risen newly as the self-state only. I feel equal (and see no divisions), and see the essence of the self as all, and have reached the ‘extreme state of purity, which is not tainted by any (reality) of the perceived’.

प्रबुद्धोऽपि सुषुप्तस्थः सुषुप्तस्थः प्रबुद्धवत् तुर्यमालम्ब्य कायान्तस्तिष्ठामि स्तम्भितस्थितिः। (86.06)

I am awake in the ‘Vision of the Truth’, but it is as if I am asleep and see no world at all. I feel the quiet-state of the sleep, yet I am awake to everything (since my knowledge never sets). I will always stay in this ‘Vision of the Truth’, inside this body-attire, frozen as the self (unaffected by anything).

स्थितः स्थाणुरिवैकान्ते स्वान्तान्ते सर्वतः स्थिते सत्त्वसामान्यसाम्ये हि तिष्ठाम्यपगतामयः। (86.07)
Staying like a pillar in solitude, withdrawn inside the ‘inside of the mind itself’, being one with the ‘common-essence of all which is everywhere’, I will remain without afflictions.

VEETAHAVYA LIVES THE LIFE OF VEETAHAVYA AS A JEEVANMUKTA

इति संचिन्त्य स ध्याने पुनस्तस्थौ दिनानि षट्, ततः प्रबोधमापन्नः क्षणसुप्त इवाध्वगः। (86.08)

Having thought like this, he remained in the state of contemplation for six days; then he woke up like a traveller who has taken a moment of nap.

ततः सिद्धः स भगवान्वीतहृद्यो महातपाः विजहार चिरं कालं जीवन्मुक्ततया तदा। (86.09)

That ‘Bhagavaan VeetaHavya of great penance’, who was a Siddha (who had attained the Samaadhi-state as his very nature), wandered the Earth for a long time, as a JeevanMukta.

(Some life-story of his, he lived through as per the identity of VeetaHavya-mind which he had chosen to own. It did not make a difference to his self-state which he always was.)

वस्तु नाभिननन्दासौ निनिन्द न कदाचन न जगाम तथोद्वेगं न च हर्षमवाप सः। (86.10)

He did not feel attracted towards any object, nor did he blame anything at anytime.

He did not feel anxiety, nor was he overjoyed by anything.

गच्छतस्तिष्ठतश्चैव तस्यैवमभवद्बुद्धिं विनोदाय विचित्तस्य कथा स्वमनसा सह। (86.11)

Even as he moved about, even as he stayed, the Muni, who had got rid of the ‘agitating mind’ fully, conversed with his purified namesake of the mind, like this, in an amusing way.

VEETAHAVYA THINKS

(You are in full control of your senses now! Can you feel the difference between then and now?)

अव्ययेन्द्रियवर्गेश मनः शमवता त्वया पश्यानन्दसुखं कीदृग्विधमासादितं ततम्। (86.12)

एषैवाविरतं तस्मान्नीरागैव दशा त्वया अवलम्ब्या परित्याज्यं चापलं चलतां वर। (86.13)

Hey ‘Lord of the senses, which are capable of enjoying endless pleasures’!

Hey Mind! Look, how, after you have become quiet, you have attained the bliss that is spread-out everywhere! This alone will be experienced continuously.

Therefore, you should always be without any attraction towards the objects.

Hey best of the restless! You should renounce your restless-nature completely.

भो भो इन्द्रियचौरा हे हताशा हतनामकाः युष्माकं नायमात्मास्ति न भवन्तस्तथात्मनः। (86.14)

Hey hey you sense-thieves! Hey wretched desires! You of wretched names!

You do not have the Aatman, the awareness-essence at all! You do not belong to the Aatman also!

व्रजतां वो विनाशांशमाशा वो विफलीकृताः न समर्थाः समाक्रान्तौ भवन्तो भङ्गुराश्रयाः। (86.15)

Hey desires! You have failed! Go towards your destruction!

You are supported by transitory objects. You are not capable of conquering me!

वयमात्मेति यैषा वो बभूव किल वासना तत्त्वविस्मृतिजाता हि दृष्टरज्जुभुजङ्गवत्। (86.16)

You had the Vaasanaa that you alone were the self (as identified with the mind, body and senses), and the ‘real self’ was forgotten, like seeing only the snake and not the rope.

अनात्मन्यात्मता सैषा सैषा वस्तुन्यवस्तुता अविचारेण वै जाता विचारेण क्षयं गता। (86.17)

The ‘misunderstood vision’ of the ‘self in the non-self and the unreal in the real’, was there because of not doing Vichaara; now it is destroyed through Vichaara.

भवन्तोऽन्ये वयं चान्ये ब्रह्मान्यत्कर्तृता परा अन्यो भोक्तान्य आदत्ते को दोषः कस्य कीदृशः। (86.18)

You revered ones are different (being merely tools)! We are different (for we are conscious and use you for our purposes)! Brahman is different! (It is unconnected to all this!)

Someone else empowers the functions (as the Praana-force)!

Some other one enjoys (as identified with all these)! Another one brings it all (as the mind)!

Who is at fault, and how?

(For example, when a man engages a carpenter to build a house, the carpenter goes to the forest, collects the wood pieces, ties them with a rope, uses some iron tools, builds a house, and gets his daily wage; but all these are unconnected only, though a house is built by the joining of all.)

वनेभ्यो दारु सञ्जातं रज्जवो वेणुचर्मणः वासी चायःफलान्येव तक्षा ग्रासार्थमुद्यतः। (86.19)

इत्थं यथेह सामग्र्या स्वशक्तिस्थपदार्थया सम्पन्ना काकतालीया दृढा वरगृहाकृतिः। (86.20)

Wood grows in the forest; the rope that ties the wood-sticks is made of the bamboo skin; and there is the person who has to reside in the house, the metal-tools that are used, and the carpenter working for his livelihood. Thus, all these materials are unconnected and yet join at one place with their own unique natures, as a matter of co-incidence, to build a nice house and make it strong.

सम्पन्नाः काकतालीयात्स्वशक्तिनियतेन्द्रियाः तथैव कलिका लोलं केव कस्यात्र खण्डना। (86.21)

The senses with their own unique capacities also just do their allotted functions as a matter of co-incidence (like in the crow and Taala leaf maxim), and objects are seen as real. So what is there to bother? *(In what way can the perceived world that is made of unconnected things affect the self-state?)*

विस्मृतिर्विस्मृता दूरं स्मृतिः स्फुटमनुस्मृता सत्सञ्जातमसच्चासत्क्षतं क्षीणं स्थितं स्थितम्। (86.22)

Forgetting (the self) has been forgotten for long. Remembering (of the self) has been remembered clearly. The real was known as real; the unreal is unreal, and it has been torn apart through Vichaara, and stays destroyed forever.

VEETAHAVYA AS A JEEVANMUKTA

एवंविधेन भगवान्विचारेण महातपाः सोऽतिष्ठन्मुनिशार्दूलो बहून्वर्षगणानिह। (86.23)

Pondering like this, the ‘lion among Sages, VeetaHavya of great penance’ remained in this world for many years.

अपुनर्भवनायैव यत्र चिन्तान्तमागता मूढता च सुदूरस्था तत्रासाववसत्सदा। (86.24)

He always resided in ‘that Supreme state’, where the thoughts (of the reality of the world) had ceased once and for all, so as to never rise again; and the foolishness (of believing in the reality of the perceived) had gone far off (never to be seen again).

यथाभूतपदार्थोघदर्शनोत्थमनर्थकं ध्यानाश्रासनमालम्ब्य सोऽवसत्सुखगः सदा। (86.25)

He lived always seeking the bliss of the self, and avoided the harm that rose out of the objects of the world (objects of the various worlds he visited), by taking shelter in the contemplation-state of Vichaara.

हेयादेयसमासङ्गत्यागादानदृशोः क्षये वीतहृद्यमुनेरासीदिच्छानिच्छातिगं मनः। (86.26)

When any type of object was present that had to be rejected or accepted, he entertained no conceptions of good or bad and had nothing to accept or reject; because of that, VeetaHavya’s mind had transcended the state of likes and dislikes.

VEETAHAVYA BIDS FAREWELL TO THE PERCEIVED WORLD

(After completing the works connected to VeetaHavya-life, he decided to discard the appearance of the body, and the world- appearance that was connected to it.)

विदेहकेवलीभावे सीमन्ते जन्मकर्मणां संसारसङ्गसंत्यागरसासवनवेच्छया विवेश स तयैवान्ते सह्याद्रौ हेमकन्दरं अपुनःसङ्गमायाशु जगज्जालमवेक्ष्य सः।बद्धपद्मासनः स्थित्वा तत्रोवाचात्मनात्मनि। (28,29)

He had now a desire to taste the ‘honey of the pure Brahman-state freed of all perceptions’, which is attained only by renouncing the Samsaara fully, and which ends off all the duties of the birth.

With the same desire, he entered the ‘golden cave of the Sahya Mountain’, after observing the ways of the world; and feeling enough of it all, and not wanting any more perception-experience, he sat in the lotus-posture, and talked to his mind through his mind (and bid farewell to all his Earth-companions).

राग नीरागतां गच्छ द्वेषनिर्द्वेषतां व्रज भवद्भ्यां सुचिरं कालमिह प्रक्रीडितं मया। (29,30)

Hey Attachment (Raaga)! Become colourless (become non-attachment)!

Hey Hatred! Become non-hatred! I have played long enough here, with you both!

भोगा नमोस्तु युष्मभ्यं जन्मकोटिशतान्यहं भवद्भिर्लालितो लोके लालकैरिव बालकः। (30,31)

Hey Enjoyments! Salutation to you all! I have been pampered by you in this world for hundred crores of births, like a child by his indulging parents.

इमामपि परां पुण्यां निर्वाणपदवीमहं येन विस्मारितस्तस्मै सुखायास्तु नमो नमः। (31,32)

Salutations to ‘that happiness (of the world)’ by which I was made to forget this ‘supremely meritorious

state of final beatitude’!

त्वदुत्सेन हे दुःख मयात्मान्विष्ट आदरात्स्मात्त्वदुपदिष्टोऽयं मार्गो मम नमोऽस्तु ते। (32,33)

Hey suffering (the other name for the mind)! Being burnt by you, I intensely searched for the self!
Therefore, you were the one who guided me in this path! Salutations to you!

त्वत्प्रसादेन लब्धेयं शीतला पदवी मया दुःखनाम्ने दुःखतत्त्व सुखदात्मन्नमोऽस्तु ते। (33,34)

By your grace, this cool-state has been obtained by me!

You are to be named as ‘suffering’ itself; you are the ‘essence of pain’.

Hey Aatman! You alone bestow the ‘true state of bliss’. Salutation to you!

कल्याणमस्तु ते मित्र संसारासारजीवित देह स्थितिरियं यामो वयमात्मीयमास्पदम्। (34,35)

Hey body! May good befall you my friend! You are the one who lived to enjoy the essence of this world.
(But I have to take leave of you!) Union and separation are ‘common occurrences’ of the world.

Now we will go back to our own abode of the self-state.

प्रयोजनानां जन्तूनामहो नु विषमा गतिः, देहेनापि वियुज्येऽहं भूत्वा जन्मशतान्यपि। (35,36)

Alas! This is the awful way things happen to a person, when he is in the company of those who selfishly leave, after their purpose has been served. (I have to act selfish and leave you, since you are no more useful to me.)

Having been with the body for hundreds of births, now I am going away from it!

मित्रकाय मया यत्त्वं त्यज्यसे चिरबान्धवः त्वयैवात्मन्युपानीता सात्मज्ञानवशात्क्षतिः। (36,37)

Hey my friend, the body! You have been related to me for long! Now I have to discard you!

This sad event is brought about by the ‘Knowledge of the self’, which was sought, because of you only!

अधिगम्यात्मविज्ञानमात्मनाशः कृतस्त्वया देह नान्येन भग्नोऽसि त्वयैवैतदुपासितम्। (37,38)

You alone brought the self-knowledge for me (since I used you for seeking the Knowers, studying the texts and so on).

By attaining the self-knowledge, you have killed yourself, hey body!

You have not been destroyed by anyone else! You alone chose this!

एकाकिन्यापि शुष्यन्ता प्रशान्ते मयि दीनया त्वया दुःखं न कर्तव्यं मातस्तृष्णे व्रजाम्यहम्। (38,39)

Hey Mother Trshnaa (Thirst for pleasures)! Though left alone to pathetically pine away, you should not cry for me who am in the quiescent state! I am leaving!

क्षन्तव्याः काम भगवन्विपरीतापराधजाः दोषा उपशमैकान्तं व्रजाम्यादिश मङ्गलम्। (39,40)

Hey passion (Kaama)! Lord! Forgive my faults rising out of terrible mistakes (of seeking dispassion and discrimination)! I am going to live alone, in ‘absolute quietness’! Wish me good!

चिराच्चिराय चेदानीमम्ब तृष्णे किलावयोः वियोगो योगदोषेण प्रणामोऽयं स पश्चिमः। (40,41)

Mother Trshnaa! Our separation will last longer than the longest of time (always, ever), because of the fault of having been together! (I have had enough of you!)

This is my final salutation to you!

नमः सुकृतदेवाय भवतेऽस्तु त्वया पुरा नरकेभ्यः समुत्तार्य स्वर्गेऽहमभियोजितः। (41,42)

Salutation to the honourable Lord ‘Good Action’ (Sattva-based actions)!

In the past, you alone rescued me out of the hells and placed me in the heavens (by gaining merits)!

कुकार्यक्षेत्ररूढाय नरकस्कन्धवाहिने शासनापुष्पभाराय नमो दुष्कृतशाखिने। (42,43)

Hey tree, spreading out with branches of ‘Bad Actions’! You are well-rooted in the field of wicked deeds. You carry the huge branches of hells on you. You are weighed down with the flowers of punishments.

येन सार्धं चिरं बह्व्यो भुक्ताः प्राकृतयोनयः अद्यप्रभृत्यदृश्याय तस्मै मोहात्मने नमः। (43,44)

Salutations to the ‘Delusion’ companion! With you, I have experienced many varieties of lowly births.

From today, you will vanish off, forever.

प्रध्वनद्वम्शमधुरवचसे पत्रवाससे नमो गुहातपस्विन्यै वयस्यायै समाधिषु। (44,45)

संसारध्वनि खिन्नस्य त्वं ममाश्वासकारणं आसीर्वयस्या सुस्निग्धा सर्वलोभापहारिणी। (45,46)

सर्वसंकटखिन्नेन दोषेभ्यो द्रवता मया त्वमेका शोकनाशार्थमाश्रिता परमा सखी। (46,47)

Salutation to the ‘Cave-ascetic lady’!

You utter sweet words with the sound produced from the bamboo bushes.

You are covered with leaves and keep me cool. You are a friend at contemplation-time (by staying silent)!

You cheered me up by consoling me when I was depressed by the world affairs.

You were a friend full of affection. You removed all my greedy thoughts by giving me complete rest.

You were my best friend! You alone gave shelter to me and removed my sorrow, when I was melting away with many faults, and suffered with all sorts of afflictions.

संकटावटकुञ्जेषु हस्तालम्बनदायिने वार्धकैकान्तसुहृदे दण्डकाष्ठाय ते नमः। (47,48)

Salutations hey wooden stick! You held my hand in support when I had to cross over many pits and dangers! You are the only friend, when one is old.

अस्थिपञ्जरमात्मीयं तथा रक्तान्त्रतन्तुकं एतावन्मात्रसारैकं गृहीत्वा गच्छ देहक। (48,49)

Hey body! This 'skeletal cage of yours filled with blood and nerves'; that is all that makes your essence; take it all and go off, once and for all!

पयःक्षोभप्रकारेभ्यः स्नानेभ्योऽपि नमोस्तु ते नमोस्तु व्यवहारेभ्यः संसृतिभ्यो नमोस्तु ते। (49,50)

Salutations to the many sessions of bathing filled with the job of removing the dirt, sweat etc in the water!

Salutations to all the actions connected to the world! Salutations to the routine life of the world!

एते भवन्तः सहजाः प्राक्तनाः सुहृदो मया क्रमेणाद्योत्कृताः प्राणाः स्वस्ति वोऽस्तु व्रजाम्यहम्। (50,51)

Hey Praanas! All of you have been my friends, and were born along with me; now, the entire group of you have been offered salutation in order. May good be with you! I am leaving!

भवद्भिः सह चित्रासु मया बह्वीषु योनिषु विश्रान्तं गिरिकुञ्जेषु श्रान्तं लोकान्तरेषु च

क्रीडितं पुरपीठान्तरुषितं पर्वतेषु च स्थितं कार्यविलासेषु प्रस्थितं विविधाध्वसु।

न तदस्ति जगत्कोशे भवद्भिः सह यन्मया न कृतं न हृतं यातं न दत्तं नावलम्बितं

इदानीं स्वां दिशं यान्तु भवन्तो याम्यहं प्रियाः। (50,51,52,53,54)

(Hey Praanas!) Along with you all, I have rested in a variety of wombs; relaxed in many bowers of hills; sported in many worlds; have visited many excellent cities; stayed in the mountains; was engaged in various actions in various paths of life.

There is nothing in this cave of the world that has not been done, not taken, not moved, not given, and not held on to by me, along with you all!

My beloved ones! Now go your way! I will leave!

सर्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः सम्योगा विप्रयोगान्ताः सर्वे संसारवर्त्मनि। (86.55)

In this journey of Samsaara, all collections end only in breaking up; all that rise up, fall down; all meetings end up in separation.

अयं चाक्षुष आलोको विशत्वादित्यमण्डलं, विशन्तु वनपुष्पाणि सौगन्ध्यानन्दसम्बिदः, प्राणानिलस्तथा

स्पन्दं विशत्वद्य प्रभञ्जनं, विशत्वाकाशकुहरं शब्दश्रवणशक्तयः, इन्द्रमण्डलमायान्तु रसनारसशक्तयः।

Let the sight of the eyes, enter the solar sphere.

Let the cognition of the bliss of fragrance, enter the forest flowers.

Today, let the Praana winds, enter the vibration of Vaayu.

Let the powers of hearing the sound, enter the hollow of the sky.

Let the power of cognizing the taste, enter the sphere of Indra.

निर्मन्दर इवाम्भोधिर्गतार्क इव वासरः शरदीव घनः स्वैरं प्राप्तः कल्पान्तसर्गवत्। (56,57,58,59)

Like the ocean rid of the Mandara Mountain, like the day rid of the Sun, like the autumn rid of the clouds, this state has been attained naturally, where the Creation is no more at the end of dissolution.

ओम्कारान्ते स्वमननं प्रशाम्याम्यात्मनात्मनि दग्धेन्धन इवार्चिष्मान्निःस्नेह इव दीपकः। (86.59)

At the end of this Omkaara chant, I will withdraw the mind into the self by the self, like the fire which has burnt away the fuel completely, or like the lamp which has no more oil.

व्यपगताखिलकार्यपरम्परः सकलदृश्यदशातिगतस्थितिः

प्रणवशान्त्यनुसंसृतिशान्तधीर्विगतमोहमलोऽयमहं स्थितः। (86.60)

With the entire succession of works got rid off, having transcended all the states of perceptions, with the intellect remaining quiet by following the ‘silence of the Pranava chant’, I remain now taintless, with the delusion completely gone.

वसिष्ठोवाच

Vasishta spoke

VEETAHAVYA DISSOLVES OFF THE BODY FULLY

(The great Yogi VeetaHavya discarded the body completely through the Yoga-method and then melted off into the self-state so that no trace of the mind or body was left back as before.)

एवं कलितवानन्तः प्रशान्तमननैषणः शनैरुच्चारयन्स्तारं प्रणवं प्राप्तभूमिकः,
मात्रादिपादभेदेन प्रणवं संस्मरयन्त्यतिः अध्यारोपापवादेन स्वरूपं शुद्धमव्ययं,
सबाह्याभ्यन्तरान्भागान्स्थूलान्सूक्ष्मतरानपि त्रैलोक्यसंभवांस्त्यक्त्वा,
संकल्पाकल्पकल्पितान्तिष्ठन्नक्षुभिताकारश्चिन्तामणिरिवात्मनि,
संपूर्ण इव शीतांशुर्विश्रान्त इव मन्दरः कुम्भकारगृहे चक्रं संरोधित इव भ्रमात्,
अम्भोधिरिव संपूर्णस्तिमितस्फारनिर्मलः शान्ततेजस्तमःपुञ्जं विगतार्केन्दुतारकं,
अधूमाभ्रजःस्वच्छमनन्तं शरदीव खं सहप्रणवपर्यन्तदीर्घनिःस्वनतन्तुना,
जहाविन्द्रियतन्मात्रजालं गन्धमिवानलः। (87.01 to 07)

The ‘ascetic Yogi VeetaHavya’ - having pondered within, in this manner;
having subdued all the desires (of even the duties that would belong to the body-identity);
having attained the ‘final level of Knowledge’; reciting the ‘Pranava’ sound loudly;
remembering the Pranava with its various measures of recitation (Akaara, Ukaara, Makaara and the half Maatra representing the gross, subtle and the absorption into the Turyaa state);
renouncing the ‘external, internal and also gross and subtle parts’ which were erroneously superimposed on the pure and unchanging self, which were the cause of the three worlds, which were the results of the misconception;
remaining unperturbed in the Self -
like a self-shining ChintaaMani gem, like the moon complete with all its digits,
like the Mandara Mountain at rest; like the wheel in the potter’s house that had stopped rotating;
like the calm taintless ocean without any waves;
with both the darkness and lustre subdued;
without the light of Sun, Moon or the stars;
like the endless stretch of autumn-sky which is pure without dust or clouds;
- discarded the network of the subtle senses along with the elongated stretch of the resonance of Pranava-recitation, like the wind discarding the scent.

ततो जहौ तमोमात्रं प्रतिभातमिवाम्बरे उत्तिष्ठत्प्रस्फुरद्रूपं प्राज्ञः कोपलवं यथा। (87.08)

Like the wise man discarding off the least of the anger-emotion, he discarded the shadow of his ‘mind-conceived identity’, and rose up with a lustrous form in the sky.

प्रतिभातं ततस्तेजो निमेषार्थं विचार्य सः जहौ बभूव च तदा न तमो न प्रकाशकम्। (87.09)

Then he pondered about the shining form of his, for half a moment, and discarded that also; and instantly became that which was neither darkness nor lustre.

तामवस्थामथासाद्य मनसा तन्मनस्तृणं मनागपि प्रस्फुरितं निमेषार्थादशातयत्। (87.10)

After reaching that state which was again a conception of the mind, he immediately within half a wink of the time-measure, cut off even the minute sprout of the ‘mind-grass’.

ततोऽङ्ग संविदं स्वस्थां प्रतिभासमुपागतां सद्यो जातशिशुज्ञानसमानकलनामलं

निमेषार्धाधभागेन कालेन कलनां प्रभुः जहौ चित्तश्चेत्यदशां स्पन्दशक्तिमिवानिलः। (87.11,12)

Then dear Rama, within half of half the measure of the wink-span, like the wind discarding its power of movement, he discarded the ‘perceiving-state of the self which was shining still ready to turn into any perception and which was like the vague perception-state of a just-born baby (ready to burst forth)’.

पश्यन्तीपदमासाद्य सत्तामात्रात्मकं ततः प्रसुप्तपदमालम्ब्य तस्थौ गिरिरिवाचलः। (87.13)

Then, he attained the witness-state, remaining only as the 'pure state of existence' alone, and stayed as the 'sleep' where one is awake to only one's existence (without the taint of any thought or agitation), like an unshaken mountain.

ततः सुषुप्तसंस्थानं स्थित्वा स्थित्वा विभुर्मनाक् सुषुप्ते स्थैर्यमासाद्य तुर्यरूपमुपाययौ। (87.14)

Then, remaining in that 'deep sleep state' again and again, he attained stability in that state, and became the Turyaa-state.

WHAT IS BRAHMAN-STATE LIKE?

निरानन्दोऽपि सानन्दः सच्चासच्चापि तत्र सः आसीन्न किञ्चित्किञ्चित्प्रकाशस्तिमिरं यथा। (87.15)

He was not actually happy in the sense of happiness as known to the ignorant, but he was indeed happy. He existed, yet did not exist in the sense as understood by the ignorant.

He was something; but not anything also as understood by the ignorant.

It was like the night-darkness itself that shone bright.

अचिन्मयं चिन्मयं च नेति नेति यदुच्यते ततस्तत्सम्बभूवासौ यद्विरामप्यगोचरः। (87.16)

It was not exactly awareness, for nothing was there to be aware of; yet he was fully aware as the 'Knowledge itself personified'. It was a state beyond the description of the words.

He had become fully that state which is pointed out by the repetition of 'Neti' (not this, not this).

तदसौ सुसमं स्फारं पदं परमपावनं सर्वभावान्तरगतमभूत्सर्वविवर्जितम्। (87.17)

That state was removed of everything that belongs to the perceived in the form of words and meanings, names and forms, joy and sorrow etc. It was the essence of everything (as a possible manifestation of perception state, but unmanifest). It was supremely sacred. It was the expanse that held everything of anything.

It was equal (and not something like a container of the perceived as separate and divided).

(Each mind which probed the Reality, explained it in its own way.

He was all that they referred to with different terminologies concocted by their minds.)

यच्छून्यवादिनां शून्यं ब्रह्म ब्रह्मविदां वरं, विज्ञानमात्रं विज्ञानविदां यदमलं पदं,

पुरुषः सांख्यदृष्टीनामीश्वरो योगवादिनां, शिवः शशिकलाङ्कानां कालः कालैकवादिनां,

आत्मात्मनस्तद्विदुषां नैरात्म्यं तादृशात्मनां, मध्यं माध्यमिकानां च सर्वं सुसमचेतसां,

That which was the Shoonya (void) of the Shoonya adherents, that which was the 'Brahman' of the 'Brahman adherents', that which was the taintless Vijnana state of the 'Vijnana adherents', that which was the Purusha of the 'Saankhya view', that which was the Ishvara of the 'Yoga (not the HathaYoga) adherents', that which was the Shiva of the 'Shaivaites'; that which was the Kaala of the 'Kaala adherents', that which was the Aatman for the 'Aatman Knowers', the non-Aatman for those who held that view (KshanikaVaada, SoutaantrikaVaibhaashika adherents), that which was the 'Madhya' of the 'Maadhyamikaas' (that void-state in between conscious and non-conscious), and everything for those who had the 'Vision of Truth' as undivided and equal,

यत्सर्वशास्त्रसिद्धान्तो यत्सर्वहृदयानुगं यत्सर्वं सर्वगं सार्वं यत्तत्सदसौ स्थितः,

that state which was the conclusion of all the 'Knowledge Scriptures (Upanishads)'; that which was present in the central essence (heart) of all; that which everything was; that which was in all; that which rose up as the essence of all; he stayed as 'that Sat',

यदनुत्तमनिःस्पन्दं दीप्यते तेजसामपि स्वानुभूत्यैकमात्रं यद्यत्तत्सदसौ स्थितः,

that which can be described as a state of complete vibration-less-ness in its excellence, that which lights up all the lights also, that which can be experienced only, he stayed as 'that Sat',

यदेकं चाप्यनेकं च साञ्जनं न निरञ्जनं यत्सर्वं चाप्यसर्वं च यत्तत्सदसौ स्थितः। (87.18 to 23)

that which was one only, yet shone as many; that which was tainted, and also not tainted; that which was all, and not also all; whatever is referred to by such a description, he stayed as 'that Sat',

अजमजरमनाद्यनेकमेकं पदममलं सकलं च निष्कलं च

स्थित इति स तदा नभःस्वरूपादपि विमलस्थितिरीश्वरः क्षणेन। (87.24)

‘That state’ was not produced newly; it was not of diminishing quality and did not age; it had no beginning and so, no end also ; it was all, but only one; it was taintless; it was all, yet not divided; he stayed as ‘that state’. It was purer and faultless than the emptiness state of space also.

He was the Ishvara, the Lord of all in an instant, who was the Ruler of himself as many.

प्राप्य संसृत्तिसीमान्तं दुःखाब्धेः पारमागतः वीतहव्यः शशामैवमपुनर्मनने मुनिः। (88.01)

Having attained the end of Samsaara-state, and having crossed over the ‘ocean of suffering’, Sage VeetaHavya became silent like this, where the thoughts never returned.

तस्मिंस्तथोपशान्ते हि परां निर्वृत्तिमागते पयःकण इवाम्भोधौ स्वे पदेऽपरिणामिनि (02)

तथैव तिष्ठन्निःस्पन्दः स कायो म्लानिमाययौ अन्तर्विरसतां प्राप्य मार्गशीर्षान्तपद्मवत्। (88.03)

When he dissolved the ‘agitation of identity’ also in this manner like a water-drop dissolved in the ocean, and had attained the ‘Supreme beatitude of changeless state’, ‘his body which was seated in the lotus posture’ remained without movement, and faded out by getting removed of the moist essence, like a lotus at the end of MaargaShira month (cold season).

तस्य देहद्रुमान्तस्थं त्यक्त्वा हृन्नीडमाययुः प्रोङ्डीय विहगायन्तो यन्त्रोन्मुक्ता इवासवः। (88.04)

Rising away from the nest of the body-tree like birds, the Praanas arrived at the nest of the heart (the essence of self) like rocks thrown off from a shooting machine.

(Praanas did not go outside, because there was no inside or outside.)

भूतेष्वेव प्रतिष्ठानि भूतानि सकलान्यलं मांसास्थियन्त्रदेहस्तु वनावनितलेऽवसत्। (88.05)

Since all the beings are connected to the bodies made of elements only, the dissolved body made of flesh, bones and nerves remained in the forest-ground only.

चिदर्णवप्रतिष्ठा चित्, धातवो धातुषु स्थिताः, स्वे स्वरूपे स्थितं सर्वं, मुनावुपशमं गते। (88.06)

The Muni (identity) had dissolved off; the Jeeva-Chit got stabilized in the Chit-ocean (becoming one with it); the elements returned back to their element-state; and all stayed in their original states.

एषा ते कथिता राम विचारशतशालिनी विश्रान्तिर्वीतहव्यस्य, प्रज्ञयैनां विवेचय। (88.07)

एवंप्रकारया चाव्या स्वविचारणयेद्भया तत्त्वमालोक्य तत्सारमातिष्ठोत्तिष्ठ राघव। (88.08)

Rama! I have told you how VeetaHavya attained the Supreme rest and also described in detail his many ways of practising Vichaara. Analyze this well with your intellect and understand it.

Raaghava! Realize the truth by the fuel of one’s own Vichaara-practice which was done by VeetaHavya in a charming way (Chaarvyaa), and by absorbing its essence ascend to higher levels.

यदेतदखिलं राम भवते वर्णितं मया तदिदं वर्णयाम्यद्य वर्णयिष्यामि यच्च वा (09)

त्रिकालदर्शिना नित्यं चिरं च किल जीवता विचारितं च दृष्टं च मया तदखिलं स्वयम्। (88.10)

Rama! Whatever I have described till now, or describing now or will describe in the future (are not just made-up stories), all these events have been seen by me and analyzed well in my eternal life where I am aware of the events of all the three modes of time.

तदेतदमलां दृष्टिमवलम्ब्य महामते ज्ञानमासादय परं ज्ञानान्मुक्तिर्हि लभ्यते। (88.11)

Rama! You are endowed with great intelligence! Therefore, with full faith in my words, take support of this taintless practice, attain the ‘Knowledge Supreme’, which will make you attain the Mukti state.

ज्ञानान्निर्दुःखतामेति ज्ञानादज्ञानसंक्षयः ज्ञानादेव परा सिद्धिर्नान्यस्माद्राम वस्तुतः। (88.12)

ज्ञानेन सकलामाशां विनिकृत्य समन्ततः शातिताशेषचिताद्विर्वीतहव्यो मुनीश्वरः। (88.13)

Through ‘Knowledge’, one is freed of all suffering; through ‘Knowledge alone’, ignorance gets destroyed; through ‘Knowledge alone’, the supreme perfection (Siddhi) is attained; and not by anything else for sure. Through ‘Knowledge alone’, the Great Muni VeetaHavya tore off all the desires completely, and destroyed the ‘Mountain of Chitta’ without a trace.

[VeetaHavya had experienced his worlds in the conception-state only. VeetaHavya was Shiva’s attendant inside the mind-agitation only. There itself, he entered the Sun, and through Pingala’s help dug out VeetaHavya’s body which was supposed to be outside of the mind. It is like digging the treasure in the real world with a dream-shovel.

This doubt gets cleared by Vasishtha.]

वीतहव्यात्मिका संवित्संकल्पजगतीति सा अनुभूतवती दृश्यमिदमेव च तज्जगत्। (88.14)

That 'mind-state named VeetaHavya (that was acting as a channel for Brahman-state only) (as an agitation)' experienced the successive worlds of VeetaHavya also, and our world also where VeetaHavya's body was buried, through the conceiving nature of Brahman alone.

वीतहव्यो मनोमात्रं,

VeetaHavya is just a name given to some particular conceiving nature of some mind-process.

(The VeetaHavya seen through our senses is caused by our mind-agitation.

Our minds alone shine as the divided forms of 'I' and 'you'.)

[Brahman is all the worlds at the same time. This world also is a mind-agitation only of VeetaHavya where we are living. Those worlds are also are the mind-agitation of VeetaHavya only, and we are aware of a VeetaHavya, as our mind-agitation. What is the inside or the outside in Brahman? Which identity is real?]

मनोहंत्वमिवैन्द्रियः मनो जगदिदं कृत्स्नमन्यतानन्यते तु के। (88.14)

Mind alone is the 'I-ness' with its senses. Mind alone is the entire world-structure.

(What division can be there as separate worlds?)

Where is difference as separate things like the difference between the sons of a barren woman?

अधिगतपरमार्थः क्षीणरागादिदोषः सकलमलविकारोपाधिसङ्गाद्यपेतः

चिरमनुसृतमन्तः स्वं स्वभावं विवेकी पदममलमनन्तं प्राप्तवान्शान्तशोकः। (88.16)

Having attained the 'Supreme vision of Truth', with all the faults of attraction and repulsion removed off, rid of all the dirt of superimposition and misconceptions, analyzing for long the self-state within, 'VeetaHavya who was endowed with discrimination' attained the 'limitless taintless state of quiescence freed of all sufferings'.