

आदिकविश्रीमद्ब्रह्मसंहिताप्रणीतबृहत्संहितावाशिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

## STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER SIX

[BHAARGAVOPANISHAT (4)]

{SHUKRA RETURNS BACK TO HIS ORIGINAL IDENTITY}

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

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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 SIX

## BHAARGAVOPANISHAT (4)

## THE MYSTERY OF ENTERING OTHER MINDS

[Bhrgu in this story enters the mind-space of his son; meets him at the bank of Samangaa River situated in his private mind-space; wakes him up; and brings him back to the Bhaargava identity.

How is it possible? How can you enter another person's mind-space and change things?

How can anyone enter the dream world of another?

What is the world made up of?

World is just a network of mind processes which reflect each other, interact with each other and produce a world-appearance which looks solid and real at the moment of experience only.

If seen from the physical view point, it is difficult to understand as to how Bhrgu could enter the dream-like world of Bhaargava which was experienced within his own mind-expanse.

Vasishta says that everything is Bodha only; just some information or idea or understanding a mind grasps. If everything is seen as just Bodha, the information content only, it is just ideas (conceptions) that shine as the perceived scenes inside the sheer emptiness of the Brahman reality.

If everything is just Bodha, Bhrgu with his penance power and supported by Kaala's power can easily visualize the information content of his son's mind, staying in the state of Brahman, the source of all.

Actually there is no going in or out of the minds; but there is just the information content spread out as the perceived-state of all the minds; and a master-mind can easily have access to any information anywhere very easily.

It is like opening and reading the page of some book, at once.

Bhrgu grasped the mind-state of his son which was lost in its own Samangaa scene world, and by creating his own form to appear in front of him, disturbed that dream-content of Shukra.

Like waking up from a dream, Bhaargava woke up in his original body, which was made alive by Bhrgu through his penance-power.

What happened to the 'Samangaa river body'?

It was just a conception of Bhaargava's mind.

Every physical body is a conception only; yet other minds that have live-bodies cremate the dead bodies, when they grasp the information of a dead body.

'Samangaa river body' also lay dead when Bhaargava awoke in his original body; and the Brahmin-body was cremated in a proper manner.

Cremation is just the respect we offer to the dead; and 'Samangaa Brahmin body' was the tool through which Bhaargava had attained realization in his 'Vaasanaa fulfilment journey'; and so was cremated properly in that world where he had lived, so that others in that world would feel gratified.

Confusing..? What 'others'?

Why not 'others'?

Each Jeeva produces a world with his dominant Vaasanaa, every moment newly. Each world is filled with the connected Jeevas. Each of those Jeevas also produce the mind-world with the dominant Vaasanaa, at every moment newly. Those worlds of those Jeevas are also filled with the connected Jeevas.

You are my conception, and I am your conception; and every other one is a conception of each other.

Imagine some empty space and imagine that you are assigned the job of drawing boxes (squares) in that empty space without leaving a slightest gap also.

If you want to draw boxes (mind-worlds) on the empty space, you can go on drawing boxes endlessly, and also draw boxes within boxes within boxes, like what Shukra experienced within himself as worlds of various types. Each mind-box is connected to the other box and holds on to the other for support.

You and your world of people is a box; and the people in your world are also boxes which have their own worlds of people; so it goes on; boxes within boxes within boxes and so on!

'Void-state of Reality' is the essence of all these non-existent boxes.

If all these boxes could be compressed into one big box, then that is the Aakaashaja, the 'Totality mind-state'.

Anyhow, none of the boxes are real, because it is empty space only, that remains unaffected by these boxes.

If you believe the boxes to be solid and impenetrable, you can never escape from your box-ness.

A Mukta sees only the void that holds the boxes; and so stays unaffected as the void-state.

His mind-box is just a make-believe world, like a rope that is burnt, which retains just the shape of the rope.]

## SHUKRA RETURNS BACK TO HIS ORIGINAL IDENTITY

## वसिष्ठोवाच

Vasishta spoke

अथ कालभृगू देवौ मन्दराचलकन्दरात् गन्तुं प्रवृत्ताववनौ समङ्गासरितस्तटम्। (14.01)

Then, Kaala and Bhrgu both got ready to leave the 'Valley of the Mandara Mountain' and enter the 'region on the bank of River Samangaa'.

(It was not a 'land to land' travel; but they had to enter the mind-space of Bhaargava and go deep within its 'whirlpools of worlds' to find Shukra who was entrapped in his own conceptions. It was like entering the dream-world of another person.)  
[They both reached the beautiful bank of Samangaa River at the base of a mountain, and looking here and there, at last found the place where Shukra was performing the penance.]

DESCENT DOWN THE BEAUTIFUL MOUNTAIN

तौ शैलादवरोहन्तौ दृष्टवन्तौ महाद्युती...

'Those two shining with magnificent lustre of Knowledge' descended down the mountain, and saw that beautiful mountain, where -

नवहैमलताजालकुञ्जसुप्तनभश्चरान् वल्लीवलयदोलाभिः क्रीडतो गगनाङ्गणे,

the sky-dwellers (Devas and birds) were relaxing inside the bowers of the golden creepers;  
some were sporting on the top of the mountain in the swings made of creepers;

हरिणीमुग्धमुग्धाक्षिप्रेक्षितस्मारितोत्पलान्, (02,03)

the 'guile-less looks like that of the innocent deer' rising from the eyes of the young divine damsels were reminding one of the blossoms of blue lotuses;

सिद्धानध्यासितोत्तुङ्गशिलाशकलविष्टरान् धृताकारानिवोत्साहान्हेलादृष्टजगत्त्रयान्, (04)

the Siddhas who were like the personified forms of pure joy, and who looked down upon the 'Three-worlds' with disregard, were using the hard rocks on top of the mountain, as their seats;

कृताजस्रपतत्पुष्पधारासारनिमज्जनान् तालोत्तालकृतोद्धस्तहस्तान्हस्तिघटापतीन्, (05)

मदावलेपनिद्रालून्मदान्मूर्तानिव स्थितान्पुष्पकेसररक्ताङ्गपवनारुणवालधीन्, (06)

the 'leader-elephants of the herds' were sunk inside the thousands of flowers that were falling non-stop, and were lifting up their trunks which were as tall as the Taala trees; they were falling asleep because of the ichor flowing on their faces; they were like the personified forms of intoxication; their tails (Vaaladhi) were red because of the red pollen carried by the winds falling on them;

चञ्चलांश्चमरांश्चारून्भूभृन्मण्डलचामरान्,

the Chamara-Mrgas ((yak) were restlessly running, and looked like the beautiful chowries fanning the 'entire group of the Mountain-kings (BhubhrtMandala);

कृताजस्रपतत्पुष्पधारासारनिमज्जनान्किन्नरान्,

the Kinnaras were sunk inside the thousands of flowers that were falling non-stop;

भूमखर्जूरांशाखासरलतां गतान्परस्पराघातक्ष्वेडावर्जितकीचकान्धातुपाटलदुर्वक्त्रान्मर्कटान्नटनोत्कटान्,

the 'dwarf palm trees' had grown straight up till they branched out with fruits; the monkeys were throwing the date-fruits at each other, and the bamboo trunks had bent and fallen down because of their mad plays; their faces were covered by the pollen of the Gairika plant and they were madly jumping about in intoxication because of eating those fruits;

लतावितानसंछन्नसानूपवनमन्दिरान् सिद्धानमरनारीभिर्मन्दारकुसुमाहतान् धातुपाटलनिर्द्वारपयोदपटसंवृतान्, creepers that were growing profusely had covered the top of the 'garden-houses which were covered by the clouds of pollen without a gap', because of the Siddhas belonging to the Deva-clan (who were resting there) getting hit by Mandaara flowers by the passionate Apsaraas;

तटानजनसंसर्गान्बौद्धान्प्रव्रजितानिव,

the deep slopes were avoided by people like avoiding the Buddhist monks (who will lead towards downfall by their wasteful logic);

सरितः कुन्दमन्दारपिनद्धलहरीघटाः सागरोत्कतयेवात्तमधुमासप्रसाधनाः, (07 to11)

the 'rivers (like the passionate ladies)' were longing to meet the 'Ocean (Lord)', and had clothed their waves heavily with Kunda and Mandaara flowers, as if decorated by the 'Spring season';

पुष्पभारपिनद्धाङ्गान्वृक्षान्पवनकम्पितान् क्षीबानिव मधुप्रासौ घूर्णान्मधुकरेक्षणान्, (12)

the 'trees' were heavy with the weight of flowers and trembled by the mountain-winds (like the ladies decorated by the flowers, trembling in passion) and were intoxicated by the honey as it were, with the 'rolling eyes of bee-swarms';

शैलराजश्रियं स्फीतां पश्यन्तौ तावितस्ततः प्रासवन्तौ वसुमतीं पुरपत्नमण्डिताम्, (13)

क्षणादेवापतुस्तत्र पुष्पलोलतरङ्गिणीं, समङ्गां सरितं साधु सर्वपुष्पमयीमिव। (14.14)

(Those two shining with the 'magnificent lustre of Knowledge' descended down the mountain ) -

thus observing the beauty of the mountain here and there, reached the land below that was filled with villages and cities, and reached within seconds, the 'River Samangaa' where the flowers (offered by the Sages in worship) floated in the 'cradle of the waves', and which was looking beautiful as if made of flowers only.

BHRGU SEES HIS SON USHANAS AS A DIFFERENT PERSON

ददर्शाथ तटे तस्याः तस्मिन्कस्मिंश्चित्तनयं भृगुः देहान्तरपरावृत्तं भावमन्यमुपागतं, (15)

Bhrgu then saw there on that bank somewhere, 'some one as his son' (who was of a different form, as befitting his birth in a family there), who now had a different body and a different lineage as his identity;

शान्तेन्द्रियं समाधिस्थमचञ्चलमनोमृगं, सुचिरादिव विश्रान्तं सुचिरश्रमशान्तये, (16)

whose senses were fully under control; who was absorbed in Samaadhi; whose mind-deer was no more restless; who looked as if was resting from a very long time, to remove the exhaustion of the actions of a very long time;

चिन्तयन्तमिवानन्ताश्चिरभुक्ताऽचिरोऽञ्जिताः संसारसागरगतीर्हर्षशोकनिरन्तराः, (17)

it was as if he was thinking about the ways of the Samsaara-ocean filled always with joys and sorrows, where he had countless experiences of various types and had come out of them by discarding them all from a long time;

नूनं निश्चलतां यातमतिभ्रमितचक्रवत् अनन्तजगदावर्तविवर्तातिशयादिव (18)

he was like the 'continuously rolling wheel' that had at last become 'motionless', after treading through countless paths of ups and downs of recurring joys and sorrows;

एकान्तसंस्थितं,

was alone and sought the solitude by will;

कान्तं कान्त्यैकाकिनमाश्रितं,

he was attractive by the lustre of penance, as if the lustre-lady had taken shelter in him, because he was alone;

उपशान्तेहसंभग्नचित्तसंभ्रमसंगमं, (19)

the mind had no more desires of any sort, and all its mad enterprises were all completely shattered;

निर्विकल्पसमाधिस्थं विरतं द्वन्द्ववृत्तिः,

he was absorbed in the 'Nirvikalpa Samaadhi state' (and motion-less);

was removed off of all the dual-states of joys and sorrows, hatred and attachment, likes and dislikes etc;

हसन्तमखिलां लोकगतिं शीतलया धिया, (20)

it was as if he was laughing at the 'ways of the world' with a cool intellect;

विगताखिलवृत्तान्तं विगताशेषभोक्तुं,

he was freed of all the narratives of identities made by the mind; was freed of all the experiences;

निरस्तकल्पनाजालमालम्बितमहापदं, (21)

all the multifarious entanglements of conceptions were gone completely;

he was absorbed in the 'Great silent state of the Reality';

अनन्तविश्रान्तितते पदे विश्रान्तमात्मनि,

he was resting in the expansive state of his own self, which was an ‘endless state of rest’;  
प्रतिबिम्बमगृह्णन्तं सितं मणिमिवास्थितं, (22)

he stayed like a colourless white gem which never reflected anything;

हेयोपादेयसंकल्पविकल्पाभ्यां समुञ्जितं,

he was completely freed of acceptance, rejection, conception and non-conception;

संप्रबुद्धमतिं धीरं,

he was now in the ‘enlightened state of Knowledge’; and had the ‘stabilized intellect’;

ददर्श तनयं भृगुः। (14.23)

Bhrgu saw his son who was like this.

BHAARGAVA WAKES UP FROM SAMAADHI

तमालोक्य भृगोः पुत्रं कालो भृगुमुवाच ह वाक्यमब्धिध्वनिनिभं तव पुत्रस्त्वसाविति। (14.24)

Seeing Bhrgu’s son, Kaala addressed Bhrgu with a voice like that of the roaring ocean and said,  
“This is your son.”

विवुध्यतामयमिति गिरा समाधेर्विरराम सः भार्गवोऽम्भोधघोषेण शनैरिव शिखण्डभृत्। (14.25)

Hearing the word “Wake up” (addressed to him), Bhrgu’s son also woke up from his contemplative state, like a peacock gets alerted slowly by the ‘sound of the thunder’.

उन्मील्य नेत्रे सोऽपश्यदन्ते कालभृगू प्रभू समोदयाविवायातौ देवौ शशिदिवाकरौ। (14.26)

Opening his eyes he saw close to him (*ante/antike*), Lord Kaala (bright with lustrous ornaments blazing like the fire) and Bhrgu (as a Sage with matted locks and bark garments) standing there as if the Sun and moon had risen at the same time.

कदंबलतिकापीठादथोत्थाय ननाम तौ समौ समागतौ कान्तौ विप्रौ हरिहराविव। (14.27)

He got up from the ‘seat made of Kadamba creepers’ and saluted those two Brahmins who had arrived there; they both were looking very majestic and attractive, like Hari (well-dressed) and Hara (ash-covered).

मिथःकृतसमाचाराः शिलायां समुपाविशन् मेरुपृष्ठे जगत्पूज्या ब्रह्मविष्णुहरा इव। (14.28)

Conversing formally, they all sat on a rock there like ‘Brahmaa, Vishnu and Hara who were worshipped in the Tri-worlds while sitting on top of the Mount Meru’.

BHAARGAVA SPEAKS

अथ शान्तजपो राम स समंङ्गातटे द्विजः तामुवाच वचः शान्तममृतस्यन्दसुन्दरम्- (29)

Then, hey Rama, that Brahmin of the Samangaa River-bank, who had woken up from the Samaadhi-state, uttered beautiful polite words that were oozing nectar-

“भवतोर्दर्शनेनाहमद्य निर्वृतिमागतः सममागतयोर्लोके शीतलोष्णरुचोरिव। (30)

यो न शास्त्रेण तपसा न ज्ञानेनापि विद्यया विनष्टो मे मनोमोहः क्षीणोऽसौ दर्शनेन वाम्। (31)

न तथा सुखयन्त्यन्तर्निर्मलामृतवृष्टयः यथा प्रहर्षयन्त्येता महतामेव दृष्टयः। (32)

चरणाभ्यामिमं देशं भवन्तौ भूरितेजसौ कौ पवित्रवन्तौ नः शशाङ्कार्काविवाम्बरम्। (14.33)

“By seeing you both, today I have attained the fulfilment of my life, as you both have arrived here together like the Moon and Sun with their cool and hot rays.

The ‘delusion in my mind that could not be destroyed by any Scripture or penance or knowledge or learning’ has disappeared today by the ‘sanctifying sight of you both’.

Even the ‘shower of pure nectar’ does not equal the pleasure of seeing ‘great ones (like you both)’.

Who are you both of immense lustre, who have sanctified this place with your lotus feet, like the Moon and the Sun appearing together on the sky?

BHAARGAVA REMEMBERS HIS ORIGINAL IDENTITY

इत्युक्तवन्तं प्रोवाच भृगुर्जन्मान्तरात्मजं स्मरात्मानं प्रबुद्धोऽसि नाज्ञोऽसीति रघूद्वह। (14.34)

Hey Rama, Bhrgu heard his words and addressed his son of another birth, “Remember your true identity. You are now capable of understanding the truth. You are not ignorant any more”.

प्रबोधितोऽसौ भृगुणा जन्मान्तरदशां निजां मुहूर्तमात्रं सस्मार ध्यानोन्मीलितलोचनः। (14.35)

Then Shukra, thus reminded by Bhrgu about his true identity of another birth, closed his eyes in meditation for a few moments, and remembered everything.

BHAARGAVA SPEAKS

अथासौ विस्मयात्स्मेरमुखो मुदितमानसः वितर्कमन्थरां वाचमुवाच वदतां वरः, (36)

Then his face expressed surprise; and with joy overwhelming his mind, the ‘best of orators’ spoke, analyzing all the events of his past-

"जगत्यविदितारंभा नियतिः परमात्मनः यद्वशादिदमाभोगि जगच्चक्रं प्रवर्तते। (14.37)

Though the ‘beginning’ of the Niyati (the ordained rules of action and their results) ordained for the Jagat by the ‘Supreme Self’ is ‘unknown’, this ‘Wheel of the Jagat’ keeps moving on, because of that alone.

ममानन्तान्यतीतानि जन्मान्यविदितान्यपि दशाफलान्यनन्तानि कल्पान्तकलितादिव। (14.38)

‘Countless births with countless miseries and sufferings’ akin to the ‘havoc brought forth by the dissolution-times’ have been experienced by me; some are not even in my memory.

दृष्टाः कठिनसंरम्भा विभवोऽप्यर्जनभ्रमाः विहृतं वीतशोकासु चिरं मेरुस्थलीषु च

पीतमामोदि मन्दारकेसरारुणितं पयः मन्दाकिन्याः सकह्वारं तटीष्वमरभूभृतः

भ्रान्तं मन्दरकुञ्जेषु फुल्लहेमलतालिषु मेरोः कल्पतरुच्छायापुष्पसुन्दरसानुषु। (14.39 to 41)

Delusions of various sorts of acquiring riches through violent means (through battles fought with many) have been seen; have wandered in the ‘Meru forests’ with (divine) beings who know no suffering at all; have drunk the intoxicating waters that were reddened by the ‘pollen of Mandaara flowers of the Mandaakinee River with its lotus flowers’ on the bank of the ‘Mountain of the Immortals’ (Meru) (in the company of the pretty maidens); have wandered in the ‘bowers of the Mandara Mountain with creepers covered by golden flowers and hovering swarms of bees’, and also in the ‘slopes of Meru looking beautiful with the shades of flower-filled branches of the Kalpa tree’.

न तदस्ति न यद्भुक्तं, न तदस्ति न यत्कृतं, न तदस्ति न यद्दृष्टमिष्टानिष्टासु वृत्तिषु। (14.42)

There is nothing that has not been eaten, there is nothing that has not been done, there is nothing that has not been seen, even as I went through the variety of actions that I sought for and avoided.

ज्ञातं ज्ञातव्यमधुना, दृष्टं द्रष्टव्यमक्षतं, विश्रान्तोऽथ चिरं श्रान्तो, गतो मे सकलो भ्रमः। (14.43)

Now, I have understood whatever has to be understood. Now, I have seen clearly whatever has to be seen. Having led a restless life for long, now I have found true rest. All my delusions have vanished.

उत्तिष्ठ तात गच्छामः पश्यामो मन्दरस्थितां तां तनुं तावदाशुष्कां शुष्कां वनलतामिव। (14.44)

न समीहितमस्तीह नासमीहितमस्ति मे नियते रचनां द्रष्टुं केवलं विहराम्यहम्। (14.45)

Get up father, let us go. Let us feast our eyes on that previous body of mine that is left back in the ‘Mandara Mountain’ which is completely dried-up like a dried-up creeper.

I do not have any want as such; nor is there anything that I want to avoid with effort.

I am only curious to see the wondrous ways of the Niyati.”

यदतिसुभगमार्यसेवितं तत्स्थिरमनुयामि यदेकभावबुद्ध्या

तदलमभिमता मतिर्ममास्तु प्रकृतमिमं व्यवहारमाचरामि”। (14.46)

Through a mind established in oneness only (where divisions are not considered as real), I will stay firm in that state sought by the noble, and which is the most auspicious of all. Therefore, even if the identity has to be maintained in a body that belongs to you as my father, there is no harm; I will act the way suitable to that life (without any change in my inner state) (since ‘form’ does not matter at all for me, who is established as one with the formless-state).